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REVIEW
OF THE
DOCTRINE
OF THE
EUCCHARIST,
As laid down in *rg*
SCRIPTURE
AND
ANTIQUITY.

By DANIEL WATERLAND, D.D. *K.*
Chaplain in ordinary to his MAJESTY.

Ut autem *Literam* sequi, & *Signa* pro *Rebus* quæ iis significantur
accipere, servilis Infirmitatis est; ita *inutiliter* *Signa* interpre-
tari, male vagantis erroris est.

Augustin. de Doctrin. Christian. L. III. c. 9. p. 49.

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REVIEW

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OF THE

EUCHARIST

As laid down in



By DANIEL WATKINS, D.D.

Chaplain in ordinary to his Majesty

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ADVERTISEMENT.

IN Page 184 I have followed the common Opinion of some learned Protestants (Mr. Bingham, Dr. Wall, &c.) in relation to *Infant-Communion*, as prevailing in the *Vth* Century, under a Notion of its strict necessity, built upon *John VI. 53*. Tho' I had some Scruple about it; as may appear by my manner of expressing my self, and by the Reference to *Thorndike* at the Bottom.

HAVING since looked somewhat deeper into That Question, I think it now just to my Readers, to advertise them, that I apprehend That *common Opinion* to be a *Mistake*; and that tho' the Practice of giving Communion to *Children* at *ten* or at *seven* Years of Age (or somewhat sooner) was *ancient*, and perhaps *general*, yet the Practice of communicating *mere Infants*, under a Notion of its necessity, and as built upon *John VI*, came not in before the *VIIIth* or *IXth* Century, never was *general*; or however lasted not long in the *West*, where it first began. My Reasons for this Perswasion are too long to give here: But I thought this short Hint might be proper, to prevent Mis-Conceptions as to That Article.

THE
INTRODUCTION.

MY Design in this Work is to treat of the Sacrament of the *Holy Communion*, according to the Light which Scripture and right Reason afford, making use of such Helps and Means for the interpreting Scripture, as God's good Providence, in former or later Ages, has furnish'd us with. The Subject is of very great Weight in it self, and of near Concern to every Christian; and
“ therefore ought to be studied with a Care
“ proportioned to the Importance of it: That
“ so we may govern both our selves and our
“ People aright, in a Matter of such Consequence; avoiding with great Caution the
“ Extremes on both Hands, both of excessive
“ *Superstition* on one Hand, and of *profane Neglect* on the other. We are now visibly under the Extreme of *Neglect*; and therefore
“ we ought to study by all Means possible to
“ inspire our People with a *just Respect* for
“ this Holy Institution, and to animate them
“ to desire earnestly to partake often of it;
“ and in order to that, to prepare themselves
“ seriously, to set about it with *Reverence* and
“ *Devotion*, and with those *Holy Purposes*, and
A “ *solemn*

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“ *solemn Vows*, that ought to accompany it *.

BUT before I enter upon the Main Subject, it may not be improper here to throw in some *previous* Considerations, in order to prepare my Readers for what they will find in this Treatise, that they may the more easily form a true and sound Judgment of the Subject-Matter of it.

I. THE first Consideration is, that Scripture alone is our compleat *Rule of Faith and Manners*, “containing all Things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be requir’d of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation †.

WHATEVER Scripture contains, either *in express Words* rightly understood, or *by Consequence* justly deduced, is *Scripture Doctrine*, and ought to be Religiously believed and obeyed; allowing only for the different Degrees of *Importance* belonging to different Scripture-Truths, or Scripture-Precepts.

II. FOR the right understanding of Scripture, it is of great Moment to know what the most *eminent* Writers, or Teachers, ancient and modern, have thought before us on the same Subject; and more especially to observe what they unanimously *agreed in*. For, as they had the same *Scriptures* before them, and the same *common Reason* to direct them, and used as much *Care and Diligence*, and were blessed with as

* Bp. Burnet on Article 31st. p. 355.

† Article the VIth.

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great *Integrity* as any of us now can justly pretend to, their Judgment is not to be slighted, nor their Instructions to be despised. The *Responsa Prudentum*, the *Reports*, *Precedents*, and *adjudged Cases* are allowed to be of considerable Weight for determining Points of *Law*: And why should they not be of like Weight, ordinarily, for the determining Points of *Theology*? Human Law there, and Divine Law here, is properly the authentick Rule of *Action*: But the *common Reason* of Mankind is properly the Rule of *Interpretation* in both Cases: And that common Reason shines out the brightest, and appears in greatest Perfection, in the *united Verdict* of the wisest and most excellent Men. It is much easier for *one*, or for some *few* fallible Interpreters to be deceived, than for *many*, other Circumstances supposed equal. Nothing less than very *clear Scripture*, or as *clear Reason*, ought to weigh any Thing against the concurring Sentiments of the *Christian World*: And even in such a Case, some fair Account ought to be given, how it came to pass, that such *clear Scripture*, or *clear Reason* had hitherto escaped the Notice, or missed of the Acceptance of the wisest and best of Men.

A VERY judicious Writer of our own has observ'd, that "variety of Judgments and Opinions argueth *Obscurity* in those Things whereabout they differ; but that which all Parts receive for Truth, that which, every one having sifted, is by no one denied, or doubted of, must needs be matter of *infallible*

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“ *lible* Certainty *. This He applies to
 the *general* Doctrine of the Holy Communion,
 as being “ *instrumentally* a Cause of the real Par-
 “ ticipation of Christ, and of Life in his Body
 “ and Bloud †. And it is of this that He says,
 “ that all Sides at length, for ought He could
 “ see, were come to a general Agreement:
 “ All approve and acknowledge to be most
 “ true, as having nothing in it but that which
 “ the Words of Christ are on all Sides con-
 “ fessed to inforce; nothing but that which
 “ the Church of God hath always thought
 “ necessary; nothing but that which alone
 “ is sufficient for every Christian Man to
 “ believe concerning the *Use* and *Force* of
 “ this Sacrament: Finally, nothing but that
 “ wherewith the Writings of all *Antiquity*
 “ are consonant, and all Christian *Confes-*
 “ *sions* agreeable ‡. Thus wrote that ex-
 cellent Person, in the Year 1597. The
Zwinglians by that Time had corrected, or more
 clearly explained their Principles: And *Socinus*
 was scarce yet known on this Side the Water,
 or had made no Figure with respect to this
 Subject, or none worth the mentioning, in
 opposition to a Prescription of 1500 Years
 before Him, and to the united Voice of all the
 Churches in his Time. It is a Maxim of Pru-
 dence, as in all other Matters, so also in the
 interpreting Scripture, to *consult with the wise,*

* *Hooker* B. V. p. 310.

† Compare p. 306.

‡ P. 306.

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and to take to our Assistance the most *eminent Lights* we can any where find, either among Ancients or Moderns. To be a little more particular, I may here observe something distinctly of each.

I. As to *Ancients*, some lived in the very Infancy of the Church, had personally known our Blessed Lord in the Flesh, or conversed with the Apostles, and afterwards governed their respective Churches, as venerable Bishops, many Years, often administering the Holy Communion and at length dying Martyrs. Is it at all likely, that such Men as they were, should not understand the true Scripture Doctrine concerning the *Sacraments*, or that they should affect to delude the People committed to their Charge, with *Superstitious* Conceits, or fond Expectations? A Man must be of a very odd Turn of Mind, who can deliberately entertain so unworthy a Thought of the *Apostolical* Fathers, or can presume to imagine that He sees deeper into the *Use* or *Force* of those sacred Institutions than those Holy Men did. It is reasonable to conceive, that the New Testament was penned with a very particular View to the Capacities of the *first* Readers, or Hearers; not only because it was natural to adapt the Style to the then current Language and Customs, but also because much depended upon making the Gospel plain and intelligible to the first Converts, above all that should come after. If the earliest Christians, after the Apostles, could

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not readily understand the Religion then taught, how should it be handed down with Advantage to others of later Times? But if the Scripture-Doctrine should be supposed comparatively *obscure* to those that come *after*, yet so long as the *earlier* Christians found it perfectly *clear*, and left behind them useful Memoirs whereby we may learn how they understood it, there will be sufficient Security against any dangerous Mistakes in succeeding Ages, by looking back to the Sense of the most early Interpreters. Great Regard therefore ought to be paid to the known Sense and Judgment of the *Apostolical* Fathers*. The later Fathers, of the Second, Third, and Fourth Centuries, have their Weight also, in Proportion to their known Integrity, and Abilities, and Fame in all the Churches; and more especially in Proportion to their *early* standing, their nearness to the *Fountain Head*†.

2. As to *Moderns* of best Note, they agree with the Ancients in the main Things, and may be usefully consulted on the present Subject. Some of them have been eminently skilled in *Jewish Antiquities*, and others in *Ecclesiastical*. Some have excelled in *Criticism* and the *learned* Languages: Others in *clearness* of Conception, and *accuracy* of Judgment: All are useful in their several Ways, and may sug-

§ Of this see more in ABp. Wake's *Apostolical Fathers*.
Intro. Ch. X.

† This Argument is considered at large in my *Importance*.
Ch. VII. p. 335 — 466.

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gest many Things which upon due Enquiry, will be found to be right, and which no single Writer, left to Himself, and without consulting them, would ever have thought on. A Man that affects to think by Himself, will often fancy He sees that in Scripture, which is not there, and will overlook what there really is: He will run wide in his Conjectures, criticize in a wrong Place, and fall short in most Things, for want of Compass, and larger Views, or for want of a due Consideration of Consequences here, or there. Truth is of wide extent, and is all over uniform, and consistent: And it may require *many Eyes* to look out, and search round, that every Position advanced may agree with all Truths, natural and revealed, and that no heterogeneous Mixture be admitted to deform and deface the whole System. How often does it happen, that a Man pleases Himself with a Thought, which strikes Him at first View, and which perhaps He looks upon as Demonstration: And yet farther Enquiries, into other Mens Labours, may at length convince Him, that it is mere Delusion, justly exploded by the more knowing and judicious. There are numberless Instances of that Kind to be met with among Men of Letters: Which should make every Writer cautious how He presumes too far upon his own unassisted Abilities, and how He opposes his *single* Judgment to the *united* Verdict of wise, great, and good Men. It requires commonly much Pains and Care to trace a Notion quite thro'; to run it

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up to its first Principles, and again to traverse it to its remotest Consequences, and to clear it of all just Objections, in order to be at length rationally satisfied, that it is sound and good, and *consistent throughout*. Different Churches, or Parties have their different Interpretations of the same Texts, and their different Superstructures built upon the same Principles. They have respectively their several Pleas, Pretences, Arguments, Solutions, for the maintaining a Debate either in the *offensive*, or *defensive* Way. A Subject thus comes to be narrowly scann'd, and minutely viewed on every Side; and so at length a consistent Chain of Truth may be wrought out, by a careful Hand, from what the finest Wits, or ablest Heads among the several contending Parties, have happily supplied.

BUT perhaps it may here be asked; is then every Man obliged to look deep into Religious Controversies? Are not the Scriptures alone sufficient for any plain and sincere Christian to conduct Himself by, whether as to Faith or Manners? I answer: 1. Common Christians must be content to understand Scripture as they may, under the Help of such *Guides* as Providence has placed over them, and in the conscientious use of such *Means* as are proper to their Circumstances: Which is all that ordinarily can be requir'd of them. 2. Those who undertake to *direct* and *guide* them, are more particularly obliged to *search* into Religious *Controversies*, and to *prove all Things* (as far as lies in their Power) in order to lead others in the
right

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right Way. 3. Those Guides ought, in their Enquiries, or Instructions, to pay a proper Regard and Deference to other Guides of eminent Note, ancient and modern, and not lightly to contradict them, or vary from them; remembering always, that themselves are *fallible*, and that *new* Notions (in Religion especially) are not comparable, generally speaking, to the *old, proved, and tried*. 4. If any Man interpreting Scripture in a *new Sense*, pretends that his Doctrine at least, is *old*, being *Scripture-Doctrine*; He should be told, that his Interpretation however is *new*, and very *suspicious*, because *new*, and so not likely to be *Scripture Doctrine*. The *Novelty* of it, is it self a strong Presumption against it, and such as nothing can overbalance but very *clear* and *plain* Reasons on that Side. The Judgment of ten Thousand Interpreters will always be of considerable Weight against the Judgment of some *few*, who are but *Interpreters* at best, and as *fallible* as any other: And it must argue great Conceitedness and Self-Sufficiency, for a Man to expect to be heard, or attended to, as a *Scripturist*, or a *Textuary*, in opposition to the *Christian World*; unless He first fairly considers and confutes what the ablest Writers have pleaded for the *received* Construction, and next as fairly proves and enforces his own. That there is very great Weight and Force in the united Voice of the *Christian World*, is a Point not to be denied by any: And indeed those that affect to set up *new* Notions, are themselves aware of it, and tacitely,

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tacitely, at least, confess the same Thing. For, they value such *Authorities* as they are any way able to procure, or even to torture so far as to make them speak on their Side: And they pride themselves highly in the *number* of their *Disciples* (as often as they chance to succeed) thinking it a great Advantage to their Cause, if but the *Multitude* only, or the *Vulgar Herd* approve and espouse the same Thing with them. *Socinus*, for instance, while He slighted, or pretended to slight, the concurring Judgment of all Churches, ancient and modern, yet felt a very sensible Pleasure in the Applauses of some *few* Individuals, whom He had been able to deceive: And He looked upon their *Approbation* as a *confirming* Circumstance that his Sentiments were true and right. This kind of natural Logick appears to be common to our whole Species: And there are few, I believe, who are so sanguine (unless disordered) as to confide entirely in their own Judgment, or not to suspect their own best Reasonings, however plausible they may at first appear, if they have no body else to concur with them, and support them. Therefore again I conclude as before, that it is of great Moment to know and consider, what *Others* have thought before us, and what the *common Reason* of Mankind approves: And the more numerous or the more considerable the Persons were or are who stand against us in any Article, the less Reason, generally, have we to be confident of our own *private* Perswasions.

I SHALL

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I SHALL only add, that in Subjects, which have already passed thro' many Hands, and which have been thoroughly sifted and considered by the ablest and best Heads, in a Course of 1700 Years, there appears to be a great deal more Room for *Judgment*, than for *Invention*; since little *new* can now be thought on, that is worth Notice; and it is much wiser and safer to take the most *valuable* Observations of Men most eminent in their several Ways, than to advance poor Things of our own, which perhaps are scarce worth the mentioning in comparison of the other.

III. I MUST farther premise, in relation to our present Subject, that as there may be two Extremes, *viz.* of *Superstition* on one Hand, and of *Profaneness* on the other, it appears to be much safer and better to lean towards the former Extreme, than to incline to the latter. Where there is Room for *Doubt*, it is prudent to err rather on that Side which ascribes *too much* to the Sacrament, than on that which ascribes *too little*. 1. Because it is erring on the Side of the *Precepts*: For, Scripture gives us *express* Cautions* against paying too little Regard to this holy Sacrament, but never cautions us at all, or however not expressly, against the contrary Extreme. 2. Besides, since we attempt not, and desire not to carry the Respect due to the Sacrament at all higher than the *ancient Churches*, and the primitive *Saints* and *Martyrs* have carried the same before, it

* 1 Cor. XI. 27, 29.

will

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will be erring on the *humble, modest, pious* Side, if we should happen to run into an Extreme, after such bright Examples. And this again is much *safer* (for, who would not wish that his Lot may be amongst the *Saints*?) than it can be to deviate into the contrary Extreme of *Irreverence*, and to come so much the nearer to the *Faithless* and *Unbelieving*, who have their Portion in this Life.

It may be pleaded perhaps, that a Person does no Harm, or risques no Danger, by erring on the *lessening* Side, because God will certainly perform what He has really *promised* of the Sacraments, to every *worthy* Receiver, whether believed or no. But then the Question is, how a Man can be thought a *worthy* Receiver, who, without sufficient Grounds, *disbelieves* the Promises, much more if He confidently rejects them, and teaches others also to do so. *Schlictingius* pleads in this Case, that the *Effect* of the Sacrament will be the same to every one that receives, tho' He disbelieves the Doctrine of its being a *Mean of Grace**, or

* *Articulus de Cœna Domini & Baptismo* (si vera est vestra sententia, qua cœnam Domini & Baptismum *Media* esse statuitis per quæ Deus *Spirituales effectus* in Animis Hominum operetur) exprimit quidem causam Salutis instrumentalem: Sed tamen *ignoratus* aut *repudiatus* Salutem non adimit, dummodo Quispiam *cœna Domini & Baptismo* utatur; adhibitis enim istis divinitus ordinatis *Instrumentis Effectum* sequi necesse est.

Schlicting. adv. Balthas. Meisn. p. 6.

To which *Abr. Calovius* well answers:

— Negare nos, Sacramenta *talia media* esse quæ illico *effectus* sequatur, etiamsi *Fides* non accedat: *Fides* autem locum habere nequit

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or the like: As if He thought that the *outward Act* of receiving were all, and that the inward Qualification of *Faith* were of no Moment. But that was his great Mistake. They who disbelieve and openly deny the *inward Graces* of the Sacrament, are *unworthy* Receivers for that very Reason, and ordinarily forfeit all Right and Title to the promised *Graces*.

It may be further pleaded, on the same Side, that the Notion of the Sacraments, as *Means of Grace* (supposing it erroneous) is apt to lead Men to rely upon the *Sacraments*, more than upon their own serious *Endeavours* for the leading a good Life, or to rest in the *Sacraments* as sufficient without keeping God's Commandments. But this is a Suggestion built upon no certain Grounds. For, suppose we were deceived (as we certainly are not) in our high Conceptions of the Use and Efficacy of this Sacrament; all that follows is, that we may be thereby led to *frequent* the Sacrament so much the *oftner*; to come to it with the greater *Reverence*, and to repeat our *solemn Vows* for the leading a good Life, by the Assistance of Divine Grace, with the more serious and devout Affections. No Divines amongst us, that I know of, ever teach that the Use of the *outward* Sacrament is of any avail without inward *Faith* and *Repentance*, or entire *Obedience*. Our Church at least, and, I think, all Protestant

nequit in iis qui negant & impugnant directæ *media Salutis* divinitus instituta.

Abr. Calov. contr. Socia. Tom. 1. Part. 2. p. 251.

Churches

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Churches have abundantly guarded against any one's resting in the bare *outward* Work. The Danger therefore on this Side is very slight in Comparison. For, what if a Man should *erroneously* suppose that upon his *worthy* receiving He obtains *Pardon* for past Sins, and *Grace* to prevent future, will not this be an Encouragement to *true Repentance*, without which He can be no *worthy* Receiver, and to *Watchfulness* also for the Time to come, without which the Divine *Grace* can never have its perfect Work? Not that I would plead for any *pious Mistake* (were it really a *Mistake*) but I am answering an *Objection*; and shewing, that there is no *comparative* Force in it. Were the Perswasion I am pleading for, really an Errour, Reason good that it should be discarded: Religion wants not the Assistance of *pious Frauds*, neither can it be served by them. But as we are now supposing it *doubtful* on which Side the *Errour* lies, and are arguing only upon that *Supposition*, it appears to be a very clear Case, that Religion would suffer abundantly more by an Errour on the *left Hand*, than by an Errour on the *Right*; and that of the two Extremes, *Profaneness*, rather than *Superstition*, is the dangerous Extreme.

ADD to this, that corrupt Nature generally leans to the *diminishing* Side, and is more apt to detract from the Burden of Religion, than to increase the Weight; and therefore the *stronger Guard* ought to be placed there. Men are but too inclinable of themselves to take up
with

The INTRODUCTION. 15

with low and groveling Sentiments of *Divine* Things: And to there is the less need of bending Scripture that Way, when the Words are fairly capable of an *higher* Meaning, yea and require it also, as shall be shewn in the Sequel.

IF it should be asked, what Temptation any serious Christian can have to *lessen* the *Promises* or *Privileges* belonging to the Sacraments? I answer, that pure good *Nature*, and *mistaken Humanity* may often tempt Men to be as *easy* and *indulgent* as possible, in their *Casistry*, for the relieving of *tender Consciences*, and for the quieting the *Scruples* of their Brethren. The Guides of Souls are sometimes apt to be over officious that Way, and much more than is proper; like as *indulgent Parents* often ruin their Children by an excessive Fondness, considering their *present uneasiness*, more than their *future well-being*. When *Epicurus* set Himself to take off the *Restraints* of Religion, no doubt but He thought, He was doing the most *humane*, and the *best-natured* Office imaginable. It had the *Appearance* of it, in many Respects (tho' upon the whole it was altogether the Reverse) and That was his chief Temptation to it. It is not improbable that the same Kind of good *Nature*, ill-directed, has tempted many otherwise learned and valuable Guides, to be too *indulgent Casuists*, and to comply too far with the Humour of the World. *Strict Notions* of the Sacraments require as *strict Observance* of the same Sacraments, which demands the more *intense Care*, and greater *Abstraction* of Thought; all

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all which is irksom and painful to Flesh and Blood: There lies the Temptation to *low* and *diminishing* Conceptions of the Sacraments, both in Clergy and People.

BUT, are there not Temptations likewise to an over-scrupulous *Severity*? Undoubtedly there are. Sometimes *Education*, *Temper*, *Prejudice*; sometimes indiscreet *Zeal*, or a Spice of *Enthusiasm*: But in the general, and for the most Part, the making Religion bend to the Humours and Fashions of the World, is the *Sin* which most *easily besets us*; and therefore there it is, that we ought to appoint the double Guard. To conclude this Article, all *Extremes* are wrong, and it may require some Care and good Discernment to observe in every Instance the *Golden Mean*: But still there may be greater Sin and Danger on one Side, than on the other; and I have thought it of some Moment to determine thus briefly, to which of the *Extremes* we may, in our Circumstances, most securely and wisely lean.

IV. THERE is another Consideration very proper to be hinted here in the Entrance, relating to the Prejudice often done to our venerable Sacraments, by representing them under the detracting, or diminishing Name of *Positive Duties*: As if they were to be considered as *Duties* only, rather than *Religious Rites* in which God bears a *Part*; or as if that Part which belongs to us, and is really *Duty*, were a *single Duty*, and not rather a Band and Gement of all Duties, or a kind of Sponson and
Security

Security for the present and future Performance of the whole Duty of Man. How this Matter stands, will be seen distinctly in the Sequel. But it is proper to hint something of it here beforehand, lest the Reader, by attending to a false Light, should set out under a Mistake of the main Question. Let it be previously understood, what it is that we assert and maintain, for the removing of Prejudices, and for the preventing any wrong Suspicion, either of our exalting a bare *external* Duty above Faith, Hope, and Charity, or of our recommending any *single* Duty in derogation to the rest.

I. IN the first Place therefore, let it be carefully noted, that it is not merely a *Duty* of ours, but a *Sacred Rite* (in which *God* Himself bears a *Part*) that we are labouring to exalt; or rather to do Justice to. The Doctrine of our Church, and of all Christian Churches, early and late, is much the same with what our *Homilies* teach us: Namely, that *in the Sacraments, God embraces us, and offereth Himself to be embraced by us; and that they set out to the Eyes, and other outward Senses, the inward workings of God's free Mercy, and seal in our Hearts the Promises of God* *.

A learned Writer observes, and proves, that a *Sacrament* relates to that which *flows from God to us*: And He adds, that *it is a Thing neither denied, nor forgotten by any, but is evident from*

* *Homily* on the Common Prayer and Sacraments. p. 370, 371. Small Edit.

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what the Scriptures teach concerning Baptism, and the Lord's Supper *. Indeed, the *Socinian* Way is, to exclude *God*, as it were, out of the Sacraments, and to allow Him no Part in them, but to reduce all to a bare *Human Performance*, or *Positive Duty*: But we have not so learned Christ. We are so far from thinking the Sacramental Transaction to be a bare *Duty* of ours, that we conceive there is great Use and Efficacy in a Sacrament, even where the *Recipient* performs no *Duty* at all, nor is capable of any, as in the Case of *Infants* receiving Baptism. It is farther observable, that *Baptism* is frequently mention'd together with *Repentance*, in the New Testament, as distinct from it; tho' *Repentance* alone, as it signifies or implies *entire Obedience*, fully expresses all that is properly and merely *Duty* on our Part. A plain Sign that *Baptism*, as a *Sacrament*, carries more in the Idea of it, than the Consideration of bare *Duty*, and that it comes not, in its whole Notion, under the Head of *Duties*, but of *Rites*, or *Contracts*, or *Covenants*, solemn Transactions between God and Man. *God* bears his Part in it, as well as *we ours*: And therefore it is look'd upon as *distinct* from bare *Duties*, and spoken of accordingly.

I SUPPOSE, it might be on these and the

* *Tower*son on the Sacraments. p. 12. *Vossius*, to the same Purpose, says: Quemadmodum Fides est quasi *manus nostra*, qua nos quærimus & accipimus: Sic verbum & Sacramenta esse quasi *manus Dei* quibus is nobis offert & confert quod a Fide nobis petitur & accipitur.

Voss. de Sacram. vi & effic. p. 252. Vol. VI. opp.

like

like Considerations, that some *Divines* have conceived, that a *Sacrament*, properly, is rather an Application of *God* to Men, than of *Men* to *God*. Mr. *Scandret*, distinguishing a *Sacrament*, according to its precise Formality, from a *Sacrifice*, observes, that it is *an outward visible Sign of an invisible Grace or Favour from God to Man* *. And Dr. *Rymer* takes Notice, that according to our Church Catechism, “A Sacrament is not supposed, in its *most essential* Part, an Application made by Men to God, but one *made by God to Man*. — A gracious Condescension of God’s, by which He converses with Men, and exhibits to them Spiritual Blessings, &c. — God’s Part is indeed the *whole* that is strictly and properly *Sacramental*: The outward and visible Signs exhibited, are in Effect the *Voice of God*, repeating his Promise of that inward and Spiritual Favour †. Dr. *Towerson* long before, had observed, that there is a *Difficulty* as to shewing, that a *Sacrament* relates equally to that which passeth from us to God, and that it imports our Duty, and Service ‡. He conceived no Difficulty at all, as to *God’s Part* in a Sacrament; That was a clear Point: But He thought it not so easy to prove, that the strict and proper Sense of the Word *Sacrament* includes *Man’s Part* at all. However, it is very certain, that

* *Scandret*. Sacrifice of the Divine Service. p. 54.

† *Rymer*. General Representation of Revealed Religion. p. 286, 287.

‡ *Towerson* on the Sacraments. p. 12.

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the whole Transaction, in the Case of *Adults*, is between two Parties, and that the Application is *mutual* between God and Man. And this must be acknowledged particularly in the Eucharist, by as many as do allow of a *Consecration-Prayer*, and do admit that Service to be part of our *Religious Worship*, as also to be a *federal* Rite. But from hence may appear, how widely they mistake, who consider a Sacrament as a bare *human Performance*, a discharge of a *Positive Duty* on Man's Part, and nothing more, throwing out what belongs to God, and what is most strictly *Sacramental*. It is sinking, or dropping the noblest and most essential Part of the *Idea*, and presenting us with a very lame and insufficient Account of the *Thing*. But a more minute Explication of this Matter, together with the Proofs of what we maintain, will come in hereafter: All I intended here, was only to give the Reader some previous Conception of the State of the main Question, that He may understand the more clearly what we are about.

2. NEXT, I must observe, that That Part in a Sacrament which is really *ours*, and which, so far as concerns Adults, is properly *Duty*, is yet such a Duty as is supposed to comprehend, one way or other, *all Duty*: For, receiving *worthily* (as shall be shewn in its Place) implies present *Repentance*, a Heart turned to *God* and to *universal* Obedience, and a serious Resolution so to abide to our Life's End. It has been thought somewhat strange, by those

those who have imbibed wrong Notions of the Case, that *all Christian Privileges* should be supposed to follow a *single Duty*, when they really belong to the *whole System* of Duties. But when it is considered, that these Privileges are never conceived to be annexed to this *single Duty*, in any other View, or upon any other Supposition, but as it virtually carries in it, or in the Idea of *worthy Reception*, *all Duty*, the main Difficulty will vanish; for, it may still be true, that those Christian Privileges go along with the *whole System* of Duties, and with nothing short of it. We never do annex all Christian Privileges to this single Duty, but as this Duty is conceived, for the Time being, to *contain* all the rest; for That we take to be implied in receiving *worthily*. Whether we are right in interpreting *worthy Reception*, in so Comprehensive a Sense, is not now the Question, but may be considered in its Place; All I am concerned with here, is to ward off a Charge of *Inconsistency*, with respect to our Doctrine on this Head. But to shew the Weakness of the Charge yet more plainly, let the same Objection be urged in a very common Case of *Oaths* to a Government, or of *Subscription* to Articles, to which many *State-Privileges* and *Church-Privileges* are ordinarily annex'd. What, may some say, shall all those Privileges be given, merely for the Labour of repeating an *Oath*, or of writing a *Name*? No certainly: The *outward Work* is the least and

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the lowest Part of what the Privileges are intended for, if it be any Part at all, in a strict Sense: The Privileges are intended for Persons so *swearing*, or so *subscribing*, upon a Presumption that such *Oath* carries in it *all dutiful Allegiance* to the Sovereign, and that such *Subscription* carries in it *all Conformity* in Faith and Doctrine, to the Church establish'd. Of the like Nature, and Use, are our Sacramental Ties, and Covenants. They are supposed, when *worthily* performed, to carry in them all dutiful Allegiance to God, and a firm Attachment to Christ; a Stipulation of a good Conscience, and, in a Word, *universal Righteousness*, both as to *Faith* and *Manners**: All which is solemnly entred into for the *present*, and stipulated for the *future*, by every sincere and devout Communicant. To be short, *Repentance*, rightly understood, and a due Attendance on the *Sacraments*, taken together, do in our Account, make up the *whole System* of Christian Practice for the Time being: Therefore in annexing all Gospel-Privileges to *worthy* receiving, we do not annex them to *one Duty* only, but to *all*, contained as it were, or

* What *Tertullian* observes of the Sacrament of Baptism, is justly applicable to both Sacraments.

Lavacrum illud *obsignatio* est *Fidei*, quæ *Fides* a *Pœnitentia* *Fide* incipitur & commendatur. Non ideo abluimur ut *delinquere desinamus*, sed quia *desimus*, quoniam jam *corde loti* sumus. Hæc enim prima Audientis Intinctio est, *metus integer*, deinde quoad Dominum senseris, *Fides sana. conscientia* semel *pœnitentiam* amplexata. Ceterum, si ab Aquis peccare desistimus, necessitate, non Sponte innocentiam induimus.

Tertull. De Pœnit. c. VI. p. 125. Rigalt.

summ'd

summ'd up, (by the *Supposition*) in That one. All the Mistake and Mis-conception which some run into on this Head, appears to be owing to their abstracting the *outward Work* from the *inward Worthiness* supposed to go along with it, and then calling That a *single Duty*, which at best, is but the *Shell* of Duty in it self, and which, in some Circumstances (as when separate from a *good Heart*) is no Duty at all, but a grievous *Sin*; a *contempt* offered to the Body and Bloud of Christ, and highly provoking to Almighty God.

THUS far I have taken the Liberty of premising some few Things in the Entrance; not for the *anticipating* what I am hereafter to prove, but for the removing those *Prejudices* which appeared to lie in the Way. And now I proceed, with God's Assistance, to what I intend upon the Subject of the *Eucharist*, otherwise styled the *Sacrament of the Lord's Supper*, or the *Holy Communion*.

CHAP. I.

Of the most noted, or most considerable Names, under which the Holy Communion hath been anciently spoken of.

CHAP. I. **B**EFORE I come directly to treat of the Thing, it may be proper to observe something of the Names it has anciently gone under: Which I shall endeavour to range in Chronological Order, according to the Time when each Name may be supposed to have come up, or first to have grown into vogue.

A. D. 33. *Breaking of Bread.*

THE oldest Name given to this Holy Ceremony, or Religious Service, seems to have been that of *breaking Bread*, taken from what the Disciples saw done by our Lord in the Solemnity of the *Institution*. I choose to set the Date according to the Time of the first *clear Instance*^a we have of it rather than according to the Time when St. *Luke* related it in his

^a I said, first *clear Instance*; because tho' *Luke XXIV. 30, 35.* has been understood of the *Eucharist* by some *Ancients*, and more *Moderns* (*Romanists* especially) and I see no absurdity in the Interpretation, nor any Thing highly improbable, or that could give just Advantage to the *Romish Cause* with respect to *Communion in one Kind*; yet since it is a *disputed Construction*, and such as cannot be ascertained, I call that Instance not *clear*, but pass it off as none, because it is *doubtful*.

History;

History; because very probably He followed CHAP. I.
 the Style of those who then celebrated it. I.
 St. Luke in his History of the *Acts*, speaking W
 of the Disciples, says: *They continued stedfastly*
in the Apostles Doctrine and Fellowship, and in
breaking of Bread, and in Prayers^b. The Cir-
 cumstances of the Text plead strongly for in-
 terpreting it of the *Holy Communion*: And the
Syriac Version (which is of great Antiquity)
 renders it *breaking of the Eucharist*^c; which is
 some Confirmation of the same Construction.
 A little lower, in the same Chapter, mention
 is again made of the Disciples, as *continuing*
daily in the Temple, and breaking Bread from
House to House^d; or rather *in a House*, set a-
 part for holy uses^e.

St. Luke a third Time takes notice of the
breaking of Bread^f: Where also the *Syriac Ver-*
sion renders as before, *breaking of the Eucharist*.
 The Circumstances confirm it: It was on the
first Day of the Week, and St. Paul is observed

^b *Acts* II. 42.

^c The same Phrase occurs in the *Recognitions*. L. VI. n. 15.
Eucharistiam frangens cum eis.

^d *Acts* II. 46. Our Translation in the Phrase *from House to*
House (κατ' οἶκον) follows *Beza*, who renders *Domatim*, and has
 been found fault with by *Scaliger*, *Mede*, *Beveridge*, and *Cave*,
 referred to in *Wolffius*. *Cur. Crit.* p. 1048. Compare *Johnson's*
Unbloody Sacrifice. Vol. 2. p. 98.

^e Erant autem privata illa ἑνὴς loca a judæis semper sacris,
 usibus destinata; saltem ex quo *Daniel* Propheta ascendisse in
Cænaculum ad orandum diceretur. *Pearson*. *Lect. in Act. A-*
post. p. 31.

^f *Acts* XX. 7. It is scarce worth noting, that *Tertullian* in-
 terprets *Acts* XXVII. 35. of the Eucharist. *In navi coram om-*
nibus [Paulus] *Eucharistiam fecit.* *Tertull.* de Orat. c. xxiv.
 p. 50. Edit. *Muratorii*. *Anecdor. Tom. III.*

CHAP. to have preached unto them. St. Paul also Himself seems to allude to this Name, when speaking of this Sacrament He says, *the Bread which we break, is it not the Communion* &c^g. They who would see more concerning This Name, may consult, besides Commentators, the Authors referred to at the Bottom of the Page^h. I may just observe, by the way, that Scruples have been raised against the Construction here given; and some have thought, that the Texts might possibly be interpreted either of a *Love-Feast*, or else of a *Common Meal*. I think, very hardly, and not without some Violence. However, even *Whitby* and *Wolffius*, who appear to hesitate upon *Acts* II. 42, 46, yet are positive enough with respect to *Acts* XX. 7, as relating to the *Eucharist*: And since there is no ground for Scruple, excepting only that the *Romanists* make an ill Use of this Construction, and That may easily be obviated a better Wayⁱ, I look upon the Construction here given as sufficiently supported. And it is some Confirmation of it, that *Ignatius*, of the Apostolical Times, makes use of the same Phrase of *breaking Bread*, where He is plainly speaking of this Holy Sacrament^k.

^g 1 Cor. X. 16.

^h *Casaubon*. ad Annal. Eccles. Exerc. xvi. p. 378. alias p. 528.
Buxtorf. de Cœna Domini. p. 312, 313.

Suicer. Thesaur. in voc. κλῆσις. p. 105.

Johan. Vorstii Philolog. Sacr. Part. 2. p. 200.

Towerfon. on the Sacraments. p. 166.

ⁱ Vid. *Casaubon*. ad Annal. Eccl. Exercit. XVI. num. 48.
p. 379.

^k Εὐα ἄρτον κλῆσις. *Ignat.* ad Ephes. c. XX. p. 19.

THE Name of *Communion* has been long famous, and was undoubtably taken from St. Paul's Account of this Sacrament, where He teaches that the Effect of this Service is the *Communion* of the Body and Bloud of Christ^l. He does not indeed directly call the Sacrament by that Name, as others have done since; He was signifying what the *Thing* is, or what it does, rather than how it was then called^m. But as his Account gave the first Occasion for the Name of *Communion*, I thought it not amiss to date it from thence. I find not that This Name became frequent in the *earlier* Centuries: The *Canons* called *Apostolical* are of doubtful Age. The *Roman* Clergy, in a Letter to the Clergy of *Carthage*, make use of the Name *Communion* in the Time of St. *Cyprian*ⁿ, that is, about the middle of the Third Century. But in the Age next following, it became very common, both in the *Greek* and *Latin* Fathers. The *Spanish* Fathers, in the Council of *Elvira* (A. D. 305) make use of it, more than forty Times: The Councils of *Arles*, and of *Ancyra* (in 314, and 315.) made use of the same.

^l 1 Cor. X. 16.

^m Non appellat Paulus Cœnam Domini *Communione* tanquam *proprio* ejus nomine; sed vim & efficaciam Sacramenti hujus exprimens, ait eam esse *communione*m, sive *participatione*m corporis Christi. *Casaubon*. Exercit. XVI. num. 47. p. 361.

ⁿ Si qui in hanc Tentationem inciderunt, cœperint apprehendi Infirmitate, & agant pœnitentiam Facti sui, & desiderent *communione*m, utique subveniri eis debet &c. Apud *Cyprian*. Epist. 2. p. 8. Bened. Ed.

CHAP. The Council of *Nice*, in the Year 325, speaks
 I. of the same Sacrament under the Name of
Communion^o, in their 13th Canon. *Hilary*, a-
 bout the middle of the same Century, styles
 it sometimes the *Communion of the Holy Body*,
 sometimes the *Sacrament of the Holy Commu-
 nion*, sometimes the *Communion of the everlast-
 ing Sacraments*^p. A little later in the same
 Century, *Basil* sometimes has the single Word
Communion^q, to denote the Eucharist: At other
 Times, He calls it the *Communion of the good
 Thing*, or of the *Sovereign Good*^r. I need not
 descend to lower *Fathers*, amongst whom the
Name became very frequent: *Suicer*^f has col-
 lected their Testimonies, observing withal the
 several Accounts which They gave of the
Name, all reducible to Three. 1. The Sacra-
 ment is so called, because of the *Communion*
 we therein hold with Christ and with each
 other. 2. Because we are therein made *Part-
 ners* of Christ's *Kingdom*. 3. Because it is a
Religious Banquet, which we partake of in
common with our Fellow-Christians.

o Κοινωνίας πάλιν τυγχάνει. Concil. Nicæn. Can. XIII. p. 330.
 Harduin.

p *Hilarius Pictavens.* p. 169, 223, 740. Edit. Bened.

q Κοινωνίαν οἰκεῖ κατέχοντες, ἀφ' ἑαυτῶν μεταλαμβάνουσιν. ἐν Ἀ-
 λεξανδρείᾳ δὲ καὶ ἐν Αἰγυπτίῳ ἕκαστος καὶ τὸ ἐν λαῷ πλάντων, ὡς ἐπὶ τὸ
 πλεῖστον, ἔχει κοινωνίαν ἐν τῷ οἴκῳ αὐτοῦ, καὶ ὅτι βλέπεται μεταλαμ-
 βάνει δι' ἑαυτοῦ. *Basil.* Epist. 93. p. 187. Edit. Bened. Aliàs
 Epist. 289.

r Κοινωνία τῷ ἀγαθοῦ. Epist. Canon. prima ad *Amphiloch.*
 p. 272. Epist. secunda p. 293.

f *Suicer.* Thesaur. in Κοινωνία. Conf. *Casaubon.* exercit. xvr.
 num. 47. p. 361. &c. aliàs 504. &c.

A. D.

A. D. 57. *Lord's Supper.*CHAP.
I.

I AM willing to set down the Name of *Lord's Supper*, as a Scripture-Name, occurring in St. Paul's Epistles^t; which appears to be the most prevailing Opinion of learned *Protestants*. Not that I take it to be a *clear* Point at all, or so much as capable of being proved: But, I incline rather to those, both Ancients and Moderns, who interpret that Place of the *Love-Feast*, kept in imitation of our Lord's *Last Supper*, which was *previous* to the Original Eucharist. Thus much however is certain, that in the Apostolical Times, the *Love-Feast* and the *Eucharist*, tho' distinct, went together, and were nearly allied to each other, and were both of them celebrated at one meeting. Without some such Supposition as that, it were next to impossible to account for St. Paul's quick Transition, in that Chapter, from one to the other. Whether therefore, *Lord's Supper* in that Chapter signifies the *Love-Feast* only, or the *Eucharist* only, or *both together*, one Thing is clear and unquestionable, that They were both but different Parts of the same Solemnity, or different Acts of the same Meeting: And there is no occasion to be scrupulously nice and critical in distinguishing to which of the Parts the *Name* strictly belongs^u.

Maldo-

^t 1 Cor. XI. 20.

^u Quid rei sit *Cæna* hæc, accuratiùs inquirere non est opus: Sive enim Christianorum *Agapa*, sive ipsa *Eucharistia* significetur, nil

CHAP. Maldonate, the Jesuit, in his Comments up-

I. on *Matt. XXVI. 26.* took upon him to reproach the *Protestants* in an unhandsome Manner, for speaking of the Eucharist under the Name of a *Supper*; which He thought irreverent, and not warranted by *Scripture, Antiquity, or sound Reason*^w. The learned *Casaubon* some Time after, appeared in behalf of the *Protestants*^x, and easily defended them, as to the main Thing, against the injurious Charge. *Albertinus*, long after, searched with all Diligence into ancient Precedents and Authorities for the *Name*, and produced them in great Abundance^y, more than sufficient to confute the Charge of *Novelty, Rashness, or Profaneness* on that Head. The Truth of the Matter seems to be, that tho' there is no clear Proof that the Name of *Supper* is a Scripture-Name, yet some Fathers (as high as the Fourth Century) thought that it was, so understanding *1 Cor. XI. 20.* And many Interpreters of good Note have followed them in it. Indeed, it does not appear, that the *Text* was so construed before the latter End of the Fourth Century, or that the Name of *Lord's Supper* was much in use, as a Name for the

nil interest, dummodo concedatur (quod nulla prorsus ratione negari potest) *Eucharistia* celebrationem cum *Agapis* esse conjunctam. *Sam. Basnag. Annal. Tom. II. p. 296.*

^w *Calvinista* sine *Scripturæ Auctoritate*, sine veterum Auctorum exemplo, sine *Ratione*, nullo judicio, *cœnam* vocant.

Maldonat. p. 556.

^x *Casaubon. exercit. XVI. num. 32. p. 368. alias 513.*

^y *Albertinus de Eucharistia. L. I. c. I.*

Eucha-

Eucharist. *Irenæus* once has the Name of God's **CHAP.**
Supper, but means quite another Thing by it^z. I
Tertullian has the same^a for *Lord's Table*, refer-
 ring to 1 Cor. X. 22. not to 1 Cor. XI. 20.
 He has also the Phrase of *Lord's Banquet*^b [or
Lord's Day Banquet] and *Banquet of God*^c, mean-
 ing the *Love-Feasts* then in use, which He else-
 where styles the *Supper of Christians*^d. But *St.*
Basil very plainly interprets *Lord's Supper* in that
 Text, of the Eucharist^e: Which even *Fronto*
Duceus, in his Notes upon the Place, confesses;
 endeavouring, at the same Time, to bring off
Maldonate, as fairly as the Matter would bear,
 while, in reality, He yields the main Thing,
 with respect to the *Fathers*, at least. How-
 ever, it must be owned, that *Basil* is the first
 who directly so interprets the Text, and that
 the *Fathers* were not all of a Mind about it,
 and that the Appellation of *Supper* was not
 very common till after the *Fourth* Century,
 and that even in the later Centuries the Name
 of *Lord's Supper* was a Name for That Supper
 which our Lord made *previous* to the Eucha-

z Cœna Dei. Iren. L. IV. c. 36. p. 279. Ed. Bened.

a Non possumus Cœnam Dei edere, & Cœnam Dæmoniorum.

Tertullian de Spect. c. xiii. p. 79.

b Convivium Dominicum. *Tertull.* ad Uxor. c. iv. p. 168.

c Convivium Dei. *Tertull.* de Virgin. Vel. c. viii. p. 172.

d Cœna nostra de nomine rationem sui ostendit: Id vocatur
 quod dilectio apud Græcos. *Tertull.* Apol. c. 39.

e Ὡς οὐδὲν κρινὸν σκεῦος ἐπιτρέπει ὁ λόγος· εἰσφέρει δὲ εἰς τὰ ἅγια,
 ἅτως οὐδὲ τὰ ἅγια εἰς κρινὸν οἶνον ἐπιτελεῖται. ——— μὴτε τὸν κοινὸν
 δῖπνον ἐν ἐκκλησίᾳ ἰδεῖν καὶ πίνειν, μὴτε τὸ κυριακὸν δῖπνον ἐν οἴκῳ
 καθυρρίζειν. *Basil.* Regul. Brev. p. 310. p. 525. Ed. Bened.
 alias 657. Conf. *Theodorit.* in 1 Cor. XI. 20,

CHAP. I. rift: For the third Council of Carthage (A. D. 418.) speaks of *one Day in the Year, in which the Lord's Supper was celebrated*^f: Where it is plain, that *Lord's Supper* does not mean the Eucharist, but the Supper proper to *Maundy-Thursdai*, kept in imitation of our Lord's *Paschal* Supper, previous to the Eucharist. And the like is mention'd in the Council of *Trullus*, (A. D. 683.) in their 29th Canon^g. So that *Lord's Supper* was not then become a familiar Name, as now, for the *Eucharist*, but rather eminently denoted the *Supper* previous to it; either our Lord's *own*, or That which was afterwards observed by Christians as a Memorial of it, being a kind of *Love-Feast*. I shall only add farther, that *Hilary* the *Deacon* (A. D. 380. or nearly) in his Comment upon 1 Cor. XI. seems to dislike the Name of *Supper*^h, as applied to the Eucharist, and therefore could not interpret the Text as *Basil* of that Time did.

A. D. 96. Oblation. Προσφογή.

THE Name of *Oblation* may, I think, be fairly carried up as high as to *Clemens* of *Rome*, who upon the lowest Computation wrote his

^f Μιάς ἡμέρας, ἡμέρας, ἐν ᾗ τὸ κυριακὸν δεῖπνον ἐπιτελεῖται.

Concil. Carthag. Can. 44. p. 567. Bevereg. Edit.

^g Μιάς ἡμέρας, ἡμέρας, ἐν ᾗ τὸ κυριακὸν δεῖπνον ἐπιτελεῖται.

Concil. Trull. Can. 29. p. 188

^h Ostendit [Christus] illis Mysterium Eucharistiæ inter cæ-
vandum celebratum, non cænam esse: Medicina enim Spiritalis
est, quæ cum Reverentia degustata, purificat sibi devotum. *Pseud-*
Ambros. in Loc.

famous Epistle as early as the Year 96. The CHAP. more common Date is 70, or thereabout: But I. a learned and considerate Writerⁱ, who very lately has re-examined the Chronology of that Epistle, has with great appearance of Probability brought it down to A.D. 96: And there I am willing to rest it.

Clemens speaks of the *Oblations* and *Sacred Functions* of the Church, referring, very probably, to the *Eucharistical Service*^k: Neither can He without some Violence be interpreted to mean any Thing else. In another Place, He still more plainly refers to the same, where He says: "It would be no small Sin in us, " should we cast off Those from the Episcopal Function, who holily and without Blame " offer the Gifts^l. Here He expressly speaks of Gifts offered (that is, of *Oblations*) and by *Sacerdotal Hands*. The Gifts were brought to the Altar, or Communion-Table by the *People*, and were recommended to God's Acceptance by the officiating Bishop, or Presbyter. So,

ⁱ *Lardner*. Credibility of Gosp. Hist. Part. II. Vol. I. p. 50. — 62.

^k Πάντα τάχιστα ποιεῖν ὀφείλομεν ——— τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖν ——— οἱ οὖν τοῖς προσηταγμένοις καιροῖς ποιεῖταις τὰς προσφορὰς αὐτῶν, εὐπρόσδεκταί εἰσι καὶ μακάριοι.

Clem. Rom. Ep. c. 40. p. 164. Edit. Cant.

Vitringa, upon these Words, allows that they refer to the *Eucharist*. Preces haud dubiè intelliguntur cum *Sacris Eucharistia*, quibus *Clemens* statas Horas, ad exemplum Sacrorum Templi, definiri vult. *Vitring.* de Vet. Synag. p. 1115. conf. *Basnag.* Annal. Vol. I. p. 371.

^l Ἀναρχία γὰρ οὐ μικρὰ ἡμῖν ἔσται, ἐὰν τὰς ἀμέμπτως καὶ ὁσῶς προσετέυχοντες τὰ δῶρα, τῆς ἐπισκοπῆς ἀποδάλωμεν. c. 44. p. 178.

Compare *Johnson* Unbl. Sacrifice. Part I. p. 75, 78, &c.

CHAP. there was first a kind of *Lay-Oblation*, and next

I. a *Sacerdotal Oblation* of the same *Gifts* to God.

W Those *Gifts* consisted partly of *Alms* to the Poor, and partly of *Oblations*, properly so called, to the *Church*; and out of these last was usually taken the *Matter* of the Eucharist, the *Bread* and *Wine*^m. The *Oblation*, as I before hinted, was twofold; hence the whole Service of the Eucharist came to be called the *Oblation*: And to communicate, or to administer, in Church-Language, was to *offer*. There was a *Third Kind of Oblation*ⁿ which came up afterwards, in the Third Century: Or, to speak more accurately, the *Commemoration*, which was always a Part of the Eucharistical Service, came by Degrees to be called an *Oblation*, (but not within the two first Centuries, so far as I can find) and then commenced a kind of *Third Oblation*; not a *new Thing*, but an old Service under a *new Name*.

Justin Martyr, tho' He does not directly call the Eucharist by the Name of *Oblation*, yet He does it obliquely, where He says, that the *Oblation* of *fine Flour*, under the Law, was a Type of the *Bread* of the *Eucharist*^o; and

^m See Bingham. Ecclef. Antiq. B. XV. Ch. 2. §. 1, 2. Deylingius. Observ. Miscellan. p. 301. Constitut. Apostol. L. VIII. c. 27. 30. L'Arroque Hist. of the Eucharist. Part I. Ch. IV. p. 30, &c.

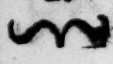
ⁿ Of the *Third Oblation*, or *threefold Oblation*, see L'Arroque. Hist. of the Eucharist Part I. Ch. VIII.

Sam. Basnag. Annal. Tom. I. p. 371.

Pfaffius Dissert. de Oblat. vet. Eucharist. p. 283. 293.

ο ἡ τῆς σφιδάλευς προσφοράς ——— τύπος ἢ τοῦ ἁγίου τῆς εὐχαριστίας Just. Dial. p. 119. Jebb. 220. Thirlby.

where

where He speaks of the Eucharistical Elements CHAP.
as being *offered* to God^p. Elsewhere He speaks I.
plainly of the *Lay Offering*, brought by the 
People to the Administrator^q: And, I presume,
He is to be understood of an Offering to be pre-
sented to God, by the Hands of the Minister,
brought to the Minister in order to be recom-
mended by Him to the *Divine Acceptance*.

Irenæus, of the same Century, makes fre-
quent mention of the *Oblation* of the Eucha-
rist, understanding by it the *whole* Service as
performed by Clergy and People, according
to their respective Parts or Provinces^r. He sup-
poses the Oblation made to God, made by the
Church, in and by the proper Officers: And
tho' the *Oblation*, strictly speaking, according
to its primary Signification, means only one
Part of the Service, or two (*viz.* the People's
bringing their *Offerings* to the Altar, and the

p Προσφερόμεναι αὐτῷ θυσίαν, τιτίει τῷ ἄρτου τῆς εὐχαριστίας, καὶ
τοῦ ποτηρίου ὁμοίως τῆς εὐχαριστίας. Just. Dial. p. 120. *Jebb.*
Alias 220.

q Ἐπειτα προσφέρεται τῷ προεστῶν ὁ ἀδελφῶν ἄρτος καὶ ποτήριον
ὕδατος ἢ κραμάτων, καὶ ἔτος λαβὼν, αἶνον καὶ δίδει τῷ πατρὶ &c.

Ἄρτος προσφέρεται, καὶ οἶνος καὶ ὕδωρ. καὶ ὁ προεστὼς
εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀ ἀπέμπει, καὶ ὁ
λαὸς ἐπυθνηεῖ, λέγων τὸ Αὐλῶ. Just. Mart. Apol. 1. p. 96. 98.

r Novi Testamenti novam docuit oblationem, quam Ecclesia ab
Apostolis accipiens, in universo mundo offert Deo, ei qui Ali-
menta nobis præstat, primitias suorum munerum &c. *Iren. L.*
IV. c. 17. p. 249. Edit. Bened.

Ecclesiæ Oblatio, quam Dominus docuit offerri in universo
mundo, purum Sacrificium repertum est &c. — Non genus
Oblationum reprobatur: Oblationes enim & illic, Oblationes
autem & hic. p. 250. Hanc Oblationem Ecclesia solam puram
offert Fabricatori, offerens ei cum Gratiarum actione, ex creatura
ejus. p. 251.

CHAP. Administrator's presenting *the same* to God)

I. yet from this Part, or Parts of the Service, the whole Solemnity took the Name of the *Oblation*, at that Time, and such Name became very common and familiar afterwards. For since the very *Matter* of the Eucharist was taken out of the *Oblations* received from the People, and solemnly *offered* up afterwards to God by the Ministers, it was very natural to give the Name of *Oblation* to the whole Solemnity.

Tertullian speaking of the *Devil*, as imitating the Mysteries of the Church, takes Notice, among other Things, of his instructing his Votaries to *baptize* and to celebrate the *Oblation of Bread*^f: As much as to say, that They also had their Eucharist, in their Way, *Oblation* being here the Name for the whole Service. In another Place, He uses the single Word *offer*, for the whole Action of administering, and receiving the Communion^t. Elsewhere, He makes mention of *Oblations* for the *Dead*; and at the *Anniversaries* of the *Martyrs*^u: And by *Oblations* He could intend nothing but

^f Tinguat & ipse quosdam ——— celebrat & panis oblationem.

Tertull. de Præscript. c. 40. p. 216.

^t Ubi ecclesiastici ordinis non est confessus, & offers, & tinguat, & Sacerdos es tibi solus. *Tertull.* de Exhort. Cast. c. vii. p. 522. *conf.* de veland. Virg. c. ix. p. 178.

^u Oblationes pro defunctis, pro natalitiis annua die facimus. *Tertull.* de Coron. c. III. p. 102. *conf.* de exhort. Cast. c. XI. p. 523.

the *Eucharistical Solemnities* celebrated on those Days^w. CHAP.
I.

WE have seen Proofs sufficient of the Name of *Oblation* for the two first Centuries. But it is observable, that all this Time, we meet only with Oblation of *Gifts*, or *First Fruits*, or of *Bread*, *Wine*, or the like: No Oblation of Christ's *Body*, or *Blood*, or of *Christ* absolutely, as we shall find afterwards. Hence it is, that some very learned Men have thought that according to the Ancients, the *Oblation* was considered always as previous to *Consecration*, and that the Elements were *offer'd* in order to be *consecrated*^x: Which indeed is true according to that Sense of *Oblation* which obtained for two Centuries and a Half: But a *new Sense*, or *new Application* of the Word, or Name, came in soon after, and so it will here be necessary to distinguish *Times*.

I SHALL now pass on to *Cyprian*, to shew how this Matter stood, upon the *Change* of Language, introduced in his Time. We shall find Him plainly speaking of the *offering* Christ's

^w See *Bingham* B. XXIII. Ch. 3. §. 12, 13. *Deylingius* Observat. Miscellan. p. 95.

^x "It is manifest, that it is called an *Oblation*, or *Sacrifice*, in all Liturgies, according to the Style of the most ancient Church Writers, not as consecrated, but as presented, and offered (whether by the People, as the Custom was, to Him that ministred, or by Him that ministred, to God) to be consecrated.

Thorndike. Relig. Assembl. p. 379.

Consecrationi autem Oblationem præpositam olim fuisse, adeo perspicuum ex veterum dictis, Liturgiisque antiquissimis, maxime Græcis, esse arbitramur, ut nihil clarius esse possit.

Pfaff. Fragm. Iren. in Præfat.

CHAP. *Body and Bloody.* This must be understood of

I. an Oblation subsequent to Consecration, not in order to it: For, Christ's Body and Blood, whether real or symbolical, are *holy*, and could want no Sanctification, or Consecration. He further speaks of *offering* Christ Himself^z, in this Sacrament, unto God, but under the Symbols of *consecrated* Bread and Wine. That is his Meaning: And the Meaning is good, when rightly apprehended; for there was nothing new in it but the *Language*, or the Manner of Expression. What the elder Fathers would have called, and did call the *commemorating* of Christ, or the *commemorating* his *Passion*, his *Body* broken, or *Blood* shed; That Cyprian calls the *offering* of Christ, or of his *Passion* &c. because, in a large Sense, even *commemorating* is *offering*, as it is presenting the Thing or the Person so commemorated, in the way of Prayer and Thanksgiving, before God. I do not invent this Account for the clearing a Difficulty, but I take it from Cyprian Himself, whose own Words shew that the Eucharistical

y Obtulit [Dominus] hoc idem quod Melchisedech obtulerat, id est Panem & vinum, suum scilicet *Corpus & Sanguinem*. Cyprian. Ep. 63. p. 105. Ed. Bened. Unde apparet *Sanguinem* Christi non *offerri*, si desit vinum calici &c. p. 107.

z Nam si Jesus Christus Dominus & Deus noster ipse est summus Sacerdos Dei Patris, & Sacrificium Patri *seipsum primus obtulit*, & *Hoc fieri* in sui commemorationem præcepit, utique ille Sacerdos vice Christi verè fungitur qui *id quod Christus fecit*, imitatur, & sic incipiat *offerre* secundum quod *ipsum Christum* videat *obtulisse*. Ibid. p. 109. Quia *Passionis* ejus mentionem in Sacrificiis omnibus facimus (*Passio* est enim Domini, Sacrificium quod offerimus) nihil aliud quam *quod ille fecit*, facere debemus. p. 109.

Commemo-

Commemoration was all the while in his Mind^a, CHAP. I.
 and that That was all He meant by the *Oblation* which He there speaks of, using a new Name for an old Thing. I shall shew in due Time, that the later Fathers who followed *Cyprian's* Language in this Particular, and who admitted this *third* Oblation (as some have called it) as well as He, yet when they came to explain, interpreted it to mean no more than a solemn *Commemoration*, such as I have mentioned.

I MUST farther observe, that tho' *Cyprian* sometimes advances this new kind of Language, yet elsewhere He follows the more ancient Way of speaking, and understands *Oblation* as other Fathers before Him had done. Thus, when He speaks of the Sacrifice *offered* in the Eucharist by the *Poor*^b, He means it of the *Lay-Oblation* which was previous to Consecration; as also when He speaks of the Clergy's *presenting* the *Oblations* of the People^c, He is to be understood of the *first* and *second* Oblations, both of them previous to Consecration. And when He observes, that an *Oblation* cannot be *sanctified* where the Spirit is not given^d, He

a Calix qui in *commemorationem* (alias *commemoratione*) ejus offertur. p. 104. Quotiescunque ergo calicem in *commemorationem* Domini & passionis ejus offerimus, id quod constat Dominum fecisse, faciamus. p. 109.

b Partem de Sacrificio quod pauper obtulerit, sumis. Cypr. de Op. & Eleem. p. 242.

c Qui communicando cum lapsis, & offerendo *oblaciones* eorum &c. Ep. 28. p. 38.

d Nec *oblatio* illic Sanctificari possit, ubi Spiritus Sanctus non est. Ep. 64. p. 112.

CHAP. uses the Word *Oblation* for what was antecedent, and it amounts to the same as if He had said, that such an Oblation could not be consecrated, could not be made the *Body* and *Blood* of Christ. But enough hath been said of the Name of *Oblation* in this Place: The *Thing* will be more distinctly considered hereafter.

A. D. 104. *Sacrament.*

THE Name of *Sacrament*, as applied to the Eucharist, tho' no Scripture-Name, yet certainly is of great Antiquity. The younger *Pliny*, in his Letter to the Emperor *Trajan*, will afford us a good Argument of it, in what He reports of the *Christians*, and from the *Christians*, as meeting on a certain Day (the Lord's Day) and binding themselves, by a *Sacrament*, to commit no Wickedness, but to lead good Lives^e. As *Pliny* there reported what the *Christians* had told Him, it is reasonable to judge, that They had made use of the Word *Sacrament* to Him, which They understood in the *Christian* Sense, however *Pliny*, or *Trajan* might take it: And so this Testimony will amount to a probable Proof of the use of the Name

^e Adfirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti, statò die, ante Lucem convenire, carmenque Christo quasi Deo dicere secum invicem: Seque Sacramento non in scelus aliquod obstringere, sed ne Furta, ne Latrocinia, ne Adulteria committerent, ne Fidem fallerent, ne depositum appellati abnegarent: Quibus peractis, morem sibi discedendi fuisse, rursusque cœundi ad capiendum cibum, promiscuum tamen & innoxium. *Plin. Epist. 97. L. X. p. 819. Ed. Amstel. conf. Tertullian. Apol. c. II. p. 24. 25. Lugd.*

of *Sacrament* among the Christians of that Time. CHAP. I.
 That the Name, as there used, is to be understood of the *Eucharist*, is a very clear Case, from all the Circumstances of the Account. I know not how a late learned and judicious Writer came to understand it of the *Sacrament of Baptism*^f. The generality of the best learned Men^g interpret it of the *Eucharist*, and with very good Reason: For, the Account refers to what the *whole* Assembly were wont to do, at the same Time; they could not all come to receive *Baptism*, tho' they might to receive the *Eucharist*. Then the mention of the *Sacrament* as taken in the *Antelucan* Meetings, rallies exactly with *Tertullian's* Account of the *Eucharist*, as we shall see presently: Besides that the Hint given of the *Love-Feast* as following soon after, confirms the same Thing^h.

I go on then to *Tertullian*, who makes express mention of the *Sacrament of the Eucharist*, as received in his Time, but with some difference, as to the Circumstances, from the *Original Eucharist* of our Lord's own celebratingⁱ. For That was after Supper, This before Day-Light, fasting: In That, the Company help'd themselves, every Man taking his Part from

^f Dr. Wall Inf. Bapt. Part. II. Ch. ix. p. 396. 3d Edit.

^g Vid. *Bevereg. Vindic. Can.* p. 199. *Tentzel. Exercit. Select.* Part. 2. p. 127. *Vitringa de Vet. Synagog* p. 1116. *Renaudotius Liturg. Orient.* Tom. I. p. 5, 6, *Bingham.* XV. 7. 8.

^h See *Bingham* B. XV. c. 7. §. 8.

ⁱ *Eucharistia Sacramentum*, & in Tempore *victus*, & omnibus mandatum a Domino; etiam *Antelucanis* cætibus, nec de Aliorum manu quam *presidentium* sumimus. *Tertull. de Coron.* c. III. p. 102.

CHAP. the Table^k; in This, the Bishop or Presbyter

I. gave the Bread and Cup to each Communicant in order. But what I have principally to take notice of here, is the use of the Phrase, *Sacrament of the Eucharist*, conformable to the like Phrases, which the same Author makes use of to denote *Baptism*, calling it the *Sacrament of Water*^l, and *Sacrament of Sanctification*^m. In the same Century, *Cyprian* calls the *Eucharist* the *Sacrament of the Cup*ⁿ; and elsewhere, the *Sacrament of the Lord's Passion and of our Redemption*^o.

If it should now be asked, in what precise Meaning, the Name of *Sacrament* was thus anciently applied to the *Eucharist*; as the Word *Sacrament* is of great Latitude, and capable of various Significations, (some stricter and some larger) I know of no certain Way of determining the precise Meaning of the Name, as here applied, but by considering what was meant by the *Thing*. *Gerard Vossius*^p has perhaps given as clear and accurate an Account of the Word *Sacrament*, as one shall any where meet with: But after all, I am of Opinion, that it is not the Name which can here add any Light to the *Thing*, but the *Thing* it self

^k Luke XXII. 17.

^l Sacramentum Aquæ. *Tertull.* de Bapt. c. 1. p. 224. c. XII. p. 229.

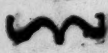
^m Sacramentum Sanctificationis. *Ibid.* c. iv. p. 225.

ⁿ Sacramentum Calicis. *Cyprian.* de Lapsis. p. 189.

^o Sacramentum Dominicæ Passionis, & Redemptionis nostræ. *Cyprian.* Ep. 63.

^p *Vossius* de Sacram. vi & efficacia. opp. Tom. VI. p. 247, &c. must

must be first rightly understood, in order to CHAP.
settle the true and full Import of the Name. I.

When it is applied to *Baptism* and the *Eucha-* 
rist, it must be explained by their *common* Na-
ture, being a *general* Name for such a certain
number of Ideas as go to make up their ge-
neral Nature, or Notion. A Collection of
those several Ideas is put together in the *Defi-*
nition given in our *Church-Catechism*: The like
had been endeavoured before, in our 25th Ar-
ticle: And That is again digested into a more
technical Form, by Bp. Burnet in his *Exposition*^q.
His Definition may be looked upon as a good
summary Account of what *our Church*, and
the *Protestant Churches* abroad, and the *Primi-*
tive Churches likewise, believed concerning *Bap-*
tism and the *Eucharist* in common: The Par-
ticulars of their Faith, so far, is therein col-
lected into one large complex Idea, and for
Conveniency, is comprized in the single Word
Sacrament. And yet it must be observed, that this
Word *Sacrament*, as applied to those two Re-
ligious Rites, admits of a threefold Accepta-
tion in Church-Writers: Sometimes denot-
ing barely the *outward Sign* of each, sometimes
the *Thing signified*, and sometimes *Both together*,
the whole Action, Service, or Solemnity^r.

THE Socinians, observing that the *received*
Sense of the Word *Sacrament* is against their
whole Scheme, have often expressed their Dis-
like of it. *Smalcus*, particularly, complains of

^q Burnet on Article XXV. p. 268, 269.

^r Vid. Lambert. *Danaus*. Ifag. par. IV. L. 5. p. 441.

CHAP. it, as an *unscriptural* Name, and besides *Bar-*
 I *barous Latin*, and leading to *Superstition* and
 W *Idolatry*; and therefore He moves to have it to-
 tally laid aside^f. He was offended, it seems, at
 the *Name*, because it served to keep up the
 Sense of Something *Mysterious*, or *Mystical*, of
 a *Sign* and somewhat *signified*, viz. *Grace* &c.
 to which He had an *Aversion*. *Volkelius*, more
 complaisant with respect to the *Name*, turns
 all his *Resentment* upon the *Thing*, flatly de-
 nyng that the *Eucharist* is a *Sacrament*^t: His
 Reason is, because it neither *exhibits* nor *seals*
 any *Spiritual Grace*. His Master *Socinus* had
 intimated as much before^u. The Sum is, that
 the strict Sense of the *Sacrament*, as implying
 an *outward Sign* of an *inward Grace*, can never
 suit with their *Schemes*, who allow of no *in-*
ward Grace at all.

I MAY here note by the way, that while
 the *Socinians* reject the *invisible Grace*, the *Ro-*
manists destroy the *visible Sign*, and both run
 counter to the true Notion of a *Sacrament*, by
 their opposite Extremes: From whence it is
 manifest, of what Moment it is, to preserve

^f *Vox Sacramenti*, in hac Significatione, *barbara*, vel saltem
Sacris Literis incognita est; ab Hominibus vero otiosis (qui cere-
 moniis hujusmodi nescio quid præter Sacram Scripturam *Supersti-*
tiosum, aut etiam *Idololatrium* ex parte, tribuere non sunt veriti)
 ad tegendum dolum usurpata: præstat igitur aliis nominibus ap-
 pellari in Christi cœtu hanc Ceremoniam. *Smalcus. contr.*
Frantz. p. 347.

^t Satis constat nec alteram Appellationem, nimirum *Sacramen-*
tum corporis Christi, veram esse. Si enim Hæc Actio ne *Sacra-*
mentum quidem est, quo pacto, quæso, *Corporis Christi Sacra-*
mentum erit? *Volk. de Ver. Relig. L. IV. c. 22. p. 678.*

^u *Socinus* de Baptism. Aquæ. c. XIV.

the Word *Sacrament*, and to assert to it its CHAP. I.
true and full Sense. For, tho' the Word, as I
 here applied, is not in Scripture, yet the *No-* W
tion is there, and the *general Doctrine* is there:
 And the throwing that *Notion*, or that *general*
Doctrine under the Name of *Sacrament*, is no-
 thing more than collecting several *Scripture-*
Ideas, or *Scripture-Truths*, and binding them up
 together in a *single Word*, for the better pre-
 serving them, and for the ease and convenien-
 cy of Speech. But as to the *Proof* of those
Doctrines, or those *Truths*, I cannot enter in-
 to it now, but must reserve it for a more pro-
 per Place, and proceed in the Account of an-
 cient *Names*.

A. D. 107. *Eucharist*.

ANOTHER *Name*, as famous as any, is the
Name Eucharist, signifying properly *Thanksgiv-*
ing, or *Blessing*, and fitly denoting this Holy
 Service, considered as a Sacrifice of Praise and
 Thanksgiving. I set the Date no higher than
Ignatius's Epistles, because there it first certainly
 occurs: Tho' one can make no doubt of its
 having obtained in the *Apostolical Age*, when
 it is considered how familiarly *Ignatius* makes
 use of it^w. Some have thought that *St. Paul*
 Himself led the way, as to this *Name*. 1 *Cor.*
XIV. 16. But That Construction of the Text
 appears too *conjectural* to build upon, and is
 rejected by the generality of Interpreters: I

^w *Ignatius. Epist. ad Smyrn. c. 7, 8. ad Philadelph. c. 4.*
 think,

CHAP. think, with good Reason, as *Estius* in particular, hath manifested upon the Place. I content my self therefore with running up that Name no higher than *Ignatius's* Time.

AFTER Him, *Justin Martyr*^x, *Irenaus*^y, *Clemens of Alexandria*^z, *Origen*^a, and others make familiar use of that Name, as is well known. One may judge how extensive and prevailing that Name, above any other, anciently was, from this Consideration, that it passed not only among the *Greeks*, but among the *Orientalists* also (as may be seen in the *Syriac* Version, before mentioned) and likewise among the *Latins*; who adopted that very Greek Word into their own Language; as is plain from *Tertullian*^b, and *Cyprian*^c, in many Places.

A. D. 150. *Sacrifice*. Θυσία.

Justin Martyr is the first I meet with, who speaks of the Eucharist under the Name of *Sacrifice*, or *Sacrifices*. But He does it so often, and so familiarly^d, that one cannot but conceive,

x *Justin*. M. Apol. p. 96. Dialog. p. 220. 386. *Thirlby*.

y *Irenaus*. p. 251. 294. 341. 360. Ed. Bened.

z *Clem. Alex.* Pædag. Lib. II. cap. 2. p. 178. Ed. Oxon.

a *Origen.* contr. Cell. L. VIII. §. 57. p. 784. Ed. Bened.

b *Tertullian*. p. 102. 135. 215. 220. 562. 570. Rigalt.

c *Cyprian*. Tract. p. 132. 147. 230. Ep. p. 34. 37. 38. 39. 117. 118. 125. 190. 191. 223. Ox. Edit.

d Περὶ ἧς ἐν παντὶ λέγεται ὑπὸ ἡμῶν ὡς ἱερὸν προσφισσόμενον αὐτῷ θυσίαν, πυντίαν τοῦ ἁγίου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου οὐνοῦ τῆς εὐχαριστίας, προλὶγὲς τίτε — *Justin*. Dialog. p. 220. Edit. Lond.
 — θυσίας αἱ παρίδωκεν Ἰησοῦς ὁ Χριστός γινεσθαι, πυντίαν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἁγίου καὶ τοῦ ποτηρίου — Ibid. p. 386.

ceive, that it had been in common use for CHAP. I.
 some Time before: And it is the more likely
 to have been so, because *Oblation* (which is near
 akin to it) certainly was, as we have seen
 above.

Irenæus of the same Century mentions the
Sacrifice of the Eucharist, more than once,
 either directly or obliquely. *Tertullian*, not
 many Years later, does the like^f. *Cyprian* also
 speaks of the *Sacrifice* in the Eucharist, under-
 standing it, in one particular Passage, of the
Lay-Oblations. This is not the Place to exa-
 mine critically, what the Ancients meant by
 the *Sacrifice* or *Sacrifices* of the Eucharist: It
 will deserve a distinct Chapter in another Part
 of this Work. But, as I before observed of
Oblation, that, anciently, it was understood some-
 times of the *Lay-Offering*, the same I observe

ὅτι μὲν ἔν τῃ εὐχαρίᾳ καὶ εὐχαριστίᾳ, ὑπὸ τῶν ἀγίων γινόμενα, τίλεια μόνον καὶ εὐαρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτοὶ φησὶ πάντα ὧ μόνον καὶ Χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνησὶ δὲ τῆς τροφῆς αὐτῶν ἐξηῶς τε καὶ ὑγρῶς, — Ibid. p. 387.

e Ecclesiæ oblatio, quam Dominus docuit offerri in universo mundo, purum *Sacrificium* reputatum est apud Deum &c. —

— Sacrificia in populo, *Sacrificia* & in ecclesia — Iren. L. IV. c. 18. p. 250. omni autem loco *Sacrificium* offeretur ei, & hoc purum. L. IV. c. 17. p. 249.

f Non putant plerique *Sacrificiorum orationibus* interveniendum — Accepto corpore Domini & reservato, utrumque saluum est, & participatio *Sacrificii*, & executio officii. *Tertull.* de Orat. c. 14. p. 135, 136. Aut *Sacrificium* offertur, aut Dei sermo administratur. *De cultu Fem.* L. 2. c. 11.

g Locuples, & dives es, & Dominicum celebrare te credis, quæ corban omnino non respicis, quæ in Dominicum sine *Sacrificio* venis, quæ partem de *Sacrificio* quod pauper obtulit sumis. *Cyprian.* de op. & eleemos. p. 242, Bened. alias 223.

CHAP. now of *Sacrifice*; and it is plain from *Cyprian*.

I. Besides that Notion of *Sacrifice*, there was another, and a principal one, which was conceived to go along with the *Eucharistical Service*, and that was the Notion of *Spiritual Sacrifice*, consisting of many Particulars, as shall be shewn hereafter: And it was on the account of one, or both, that the Eucharist had the Name of *Sacrifice*, for the two first Centuries. But by the middle of the third Century, if not sooner, it began to be called a *Sacrifice*, on account of the *grand Sacrifice* represented and commemorated in it; the *Sign*, as such, now adopting the Name of the *Thing signified*. In short, the *Memorial* at length came to be called a *Sacrifice*, as well as an *Oblation*: And it had a double Claim to be so called; partly as it was in it self a *Spiritual Service*, or *Sacrifice*, and partly, as it was a Representation and Commemoration of the high tremendous *Sacrifice* of Christ God-Man. This last View of it, being of all the most awful, and most endearing, came by degrees to be the most prevailing Acceptation of the *Christian Sacrifice*, as held forth in the Eucharist. But those who styled the Eucharist a *Sacrifice* on that Account, took care, as often as need was, to explain it off to a *Memorial* of a *Sacrifice* rather than a strict or proper *Sacrifice*, in that precise View. *Cyprian*, I think, is the first who plainly and directly styles the Eucharist a *Sacrifice* in the *commemorative* View, and as representing

sending the grand Sacrifice^b. Not that there was any Thing new in the Doctrine, but there was a new Application of an old Name, which had at the first been brought in upon other Accounts. I shall endeavour to set That whole Matter clear in a Chapter below: For the present, these few Hints may suffice, and so I pass on.

A. D. 150. Commemoration, Memorial.

Ἀνάμνησις, Μνήμη

Justin Martyr, if I mistake not, once names the Eucharist a Commemoration or Memorial; where He takes notice, that the Christians offered up Spiritual Sacrifices, Prayers and Lauds, in the Memorial of their Food dry and liquid¹, that is, in the Eucharist of Bread and Wine. I know not how otherwise to construe *Ἀνάμνησις* there, but as a Name of the whole Service. It was natural enough, because many of the other Names, which have served to denominate the whole Service, (as breaking Bread, Oblation, Sacrifice) and Eucharist) manifestly took their Original from some noted Part of the Solemnity, and were at first but partial Conceptions of it. Now since the Commemoration, or Memorial was always a considerable Part of the Solemnity (as

^a h Passioⁿis ejus mentionem in Sacrificiū omnibus facimus: Passio est enim Domini Sacrificiū quod offerimus.

Cyprian Ep. 63. p. 109. Bened.

ⁱ Ἐκ ἀνάμνησός ἐστι τῆς τροφῆς αὐτῶν ἐνθάδε: καὶ καὶ ὅτι καὶ τὸ πᾶν τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου τοῦ θεοῦ προσεσθίεται.

Just. Dial. 387.

the

CHAP. the Learned well know) it is reasonable to
 I. suppose, that That also might be made use of
 in like Manner, as a Name for the whole
 Service.

I AM aware that our excellent Mr. Mede gives a very different Turn to that Passage of *Justin*, translating it thus: *In that thankful Remembrance of their Food both dry and liquid, wherein also is commemorated the Passion, which the Son of God suffered by Himself: And He interprets it of agnizing God as the giver of our Food both dry and liquid.* But that Construction must needs appear harsh, and unnatural. *Justin* no where else does ever speak of the Remembrance of our Food, but constantly understands the Eucharistical Remembrance, or Commemoration, to refer to Christ only, his Incarnation and Passion, his Body, and Blood¹: Nor do I know of any one Father who interprets the Memorial of the Bodily Food. Besides, it suits not well with our Lord's own Account in his Institution of the Sacrament, which speaks of the Remembrance of Him, not of the Remembrance of our Bodily Food. Add to this, that were the Sense of the Place such as Mr. Mede imagin'd, *Justin* would rather have expressed it by a thankful Remembrance of the Divine Goodness in giving us our Food, than by a thankful Remembrance of our Food, which appears flat, and insipid, in comparison. Seeing then that Mr. Mede's Construction of that Place in *Ju-*

¹ k Mede. Christian Sacrifice. B. II. Ch. V. p. 460.

¹ Vid. *Just. Mart. Dialog.* p. 220. 290.

fin, is far from satisfactory, I choose to acquiesce CHAP. I.
in the Sense which I before mention'd, till I see
a better; understanding the *Memorial of Food*,
as equivalent to *Memorial of Christ's Passion*,
made by Food, viz. by Bread and Wine. The Word
also refers not there to *Memorial*, as if there were
two Memorials, but to the *Lauds*; besides
which there was *also* a *Memorial of the Passion*.

Origen has a Passage relating to the Eu-
charistical *Memorial*, where He appears to de-
nominate the whole Service by that eminent
Part of it^m. Eusebius styles the Eucharist, the
Memorial of our Lord's Body and Bloodⁿ, and
also simply, a *Memorial*; which He observes
to have succeeded in the room of *Sacrifice^o*. He
calls it also the *Memorial of the Sacrifice^p*, and
Memorial of the grand Sacrifice^q. I need not
descend lower, to fetch in more Authorities
for the use of this *Name*: Only, I may just
give a Hint, that all those Fathers who inter-
preted the Name *Sacrifice*, as applied in such
a particular View to the Eucharist, by a *Me-
morial of a Sacrifice*, may as reasonably be un-

m Si referantur hæc ad Mysterii magnitudinem, inveniēs com-
memorationem istam habere ingentis Propitiationis effectum. —

Si respicias ad illam commemorationem de qua dicit Dominus, hoc
facite in meam commemorationem, invenias quod ista est commemora-
tio sola, quæ propitium facit Hominibus Deum.

Origen. in Levit Hom. XIII. p. 255 Ed Bened.

n Τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τοῦ ὑπομνησίου.

Euseb. Demonstrat. Evangel L I. c. 10. p. 27.

ο Μνημὲν καὶ ἡμῶν παρώδης, ἀντὶ θανάτου τοῦ σώματος ποιοῦμεν

Ibid. p 38.

p Τάπη δὴτα τοῦ σώματος τὴν μνήμην ἐπὶ τραπέζῃ κατασκευάζοντες, διὰ
συμβόλων τοῦ τοῦ σώματος αὐτοῦ, καὶ τοῦ σωτηρίου αἵματος. p. 30.

q Τὴν μνήμην τοῦ μεγάλου θανάτου. p. 40.

CHAP. derstood to call the Eucharist a *Memorial*, as to
 I. call it a *Sacrifice*. Those Fathers were many;
 and *Chrysostom* may be esteemed their chief;
 Who while He follows the ordinary Language
 in denominating the Eucharist a *Sacrifice* (con-
 sidered in its *representative* View) yet intimates
 withal, that its more proper Appellation, in
 that View, is a *Memorial of a Sacrifice*^r. I may
 further take Notice, that St. *Austin* comes very
 near to what I have been speaking of, where
 He calls the Eucharist by the Name of *the Sa-
 crament of Commemoration*, or *Sacramental Me-
 morial*^f. To conclude this Article, let the
 Reader observe and bear in Mind, that the
 Names of *Oblation*, and *Sacrifice*, as applied
 to the Eucharist in one particular Point of
 View, do both of them resolve into the Name
Memorial: And so far they are all three to be
 looked upon as *equivalent* Names, bearing the
 same Sense, pointing to the same Thing. This
 Observation will be of use, when we come to

^r Προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμεθα τοῦ θανάτου αὐτοῦ.
 ——— τῇ αὐτῇ θυσίᾳ αὐτὸ ποιοῦμεν, μᾶλλον τε ἀνάμνησιν ἔργαζό-
 μεθα θυσίας. *Chrysost.* in Epist. ad Hebr. c. X. Hom. 17. p.
 856. Compare

Theodorit. in Hebr. 8. 4. p. 433.

Pseud-Ambros. in Hebr. c. X.

Primasius. in Hebr. c. X.

Hesychius. in Levit. p. 31.

Eulogius. apud Phot. Cod. 280. p. 1609.

Fulgentius. de Fide ad Petr. c. 60. p. 525. Fragm. 618.

Oecumenius. in Hebr. X. p. 846.

Theophylact. in Hebr. X. 1. p. 971.

^f *Sacramentum Memoria.* *Augustin.* contr. Faust. L. XX. c.
 21. p. 348. Compare *L'Arroque Hist.* of the Eucharist. Part. 1.
 Ch. VIII. p. 88, 89.

consider

consider the Eucharist in its *Sacrificial View* un-CHAP.
der a distinct Chapter below.

I.
W

A. D. 249. *Passover.*

THE Name of *Passover* has been anciently given to the Eucharist, upon a Presumption, that as *Christ* Himself succeeded to the *Paschal Lamb*, so the *Feast* of the Eucharist succeeded in the room of the *Paschal Feast*. Christ is our *Passover*, as the Name stands for the *Lamb*: The Eucharist is our *Passover*, as that same Name stands for the *Feast, Service, or Solemnity.*

Origen seems to have led the way; and therefore I date the Notion from his Time: Not that He speaks so fully to the Point as some that came after, neither had He precisely the same Ideas of it; but He taught more confusedly, what others after Him improved, and cleared. *Origen* takes Notice, that "if a Man
" considers that *Christ* our *Passover* was *sacri-*
" *ficed* for us, and that He ought to keep the
" *Feast* by feeding upon the *Flesh* of the *Logos*,
" He may celebrate the *Passover* all his Life
" long, *passing on* to Godwards in Thought,
" Word, and Deed, abstracted from Temporal
" Things". I give his *Sense*, rather than a

t 1 Cor. V. 7. John. i. 29.

u "Επὶ δὲ ὁ νοήσας, ὅτι τὸ πάχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός, καὶ
χρὴ ἑορτάζειν ἐν ἰδίῳ τῆς σαρκὸς τοῦ λόγου. ὅτι ἐπὶ ὅτι οὐ πρὶν τὸ
πάχα, ὅπερ ἐρμηνεύεται διαβατήρια, διαβαίνων ἀπὸ τοῦ λογισμοῦ καὶ παντὶ
λόγῳ καὶ πάσῃ πράξει ἀπὸ τοῦ βίου πραγμάτων ἐπὶ τῷ Θεῷ καὶ
ἐπὶ τῇ πόλει αὐτοῦ αἰσώδην. *Origen. contr. Cels. L. VIII. p. 759.*
Ed. Bened. alias p. 392.

CHAP. *literal rendring.* Here we may observe, that
 I. the Christian *Passover-Feast*, according to Him,
 consists in the *eating the Flesh of the Logos*; which is certainly done in the *Eucharist* by every *faithful Receiver*, as *Origen* every where allows: But then *Origen's* common Doctrine is, that the *Flesh of the Logos* may be eaten also out of the *Eucharist*; for, the receiving *Spiritual Nutriment*, any way, is with Him, *eating the Flesh of Christ* ^w. So that this Passage which I have cited from Him, does not make the *Eucharist*, in particular, or *solely*, to be the *Christian Paschal Feast*: But the taking in *Spiritual Food*, be it in that way, or any other, That is the *keeping our Passover*, according to his Sense of it. *Hilary*, of the fourth Century, seems directly to give the Name of *Passover* to the *Christian Eucharist* ^x. *Nazianzen*, a great admirer of *Origen*, improves the Thought, applying it directly, and specially to the *Eucharist*, in these Words: "We shall partake of the *Passover*, which even now is but a *Type*, tho' much more plain, than the *old one*: For, I am bold to say, that the *Legal Passover* was an obscurer *Type* of another *Type* ^y.

^w Bibere autem dielmur Sanguinem Christi, non solum Sacramentorum ritu, sed & cum Sermones ejus recipimus, in quibus vita consistit. Sicut & ipse dicit, *verba quæ locutus sum, Spiritus & Vita est.* *Origen* in num. Hom. XVI. p. 334. Edit. Bened.

^x *Judas* proditor indicatur, sine quo *Pascha*, accepto calice & fracto pane, conficitur. *Hilar.* in Matt. c. xxx. p. 740. Ed. Bened.

^y Μιμνησκόμεθα δὲ τοῦ πάχα οὐ μὴ τυπικῆς ἔπ, καὶ οἱ τοῦ παλαιῦ γυμνοῦντο· τὸ γὰρ νομικὸν πάχα, πολλῶ καὶ λίγω, τύπου τύπος ἢ ἀμυδρότερος. *Nazianz.* Orat. 52. p. 692.

St. Jerome

St. Jerome, who was once Nazianzen's Scholar, follows Him in the same Sentiment, styling the Eucharist *the true Sacrament of the Passover*, in opposition to the *old one*^a. But no one dwells more upon that Thought, or more finely illustrates it, than the great St. Chrysostom in diverse Places. He asks, why our Lord celebrated the *Passover*? And his Answer is, because the *old Passover* was the Figure of the *future one*, and it was proper after exhibiting the *Shadow*, to bring in the *Truth* also upon the *Table*^b: A little after, He says, it is our *Passover to declare the Lord's Death*^c, quoting 1 Cor. XI. 26. And He adds, that whoever comes with a pure Conscience, celebrates the *Passover*, as often as He receives the *Communion*, be it to Day, or to Morrow, or at any Time whatever^c. And He has more in the same Place, to the same Purpose. In another Work He speaks thus: "When the *Sun* of Righteousness appeared, the *Shadow* disappeared: " — Therefore upon the self same *Table* " both the *Passovers* were celebrated, the ty-

Postquam Typicum Pascha fuerat impletum, & Agni carnes cum Apostolis comederat, assumit Panem, qui confortat cor Hominis, & ad verum Pascha transgreditur Sacramentum: ut quomodo in præfiguratione ejus Melchisedec, summi Dei Sacerdos, panem & vinum offerens fecit, ipse quoque veritatem sui corporis & Sanguinis repræsentaret. Hieronym. in Matt. c. xxvi. p. 128. Ed. Bened.

a Chrysostom. Tom. I. Orat. contr. Jud. 3. p. 610. Edit. Bened.

b Πάχα δὲ ἐστὶν, τὸ τὸν Σάκχατον κατεργάσθαι. Ibid. p. 611.

c Πάχα ἱπτεῖται, καὶ σῆμαρον, καὶ αὐτοῖον, καὶ ὁποῦτον μετὰ τῆς κομμῆας. Ibid. p. 612.

CHAP. "pical and the real^d. A little lower, He calls the Eucharist the *Spiritual Passover*^e. *Isidorus Pelusiotæ*, afterwards styles it the *divine and true Passover*^f. And *St. Austin* observes, that the Jews celebrate their *Passover in a Lamb*, and we receive ours in the *Body and Blood of the Lord*g. These are Authorities sufficient for the *Name of Passover* as applied to the Eucharist: For, like as Baptism is in Scripture-Account the *Christian Circumcision*^h, so is the Eucharist, in Church-Account at least, the *Christian Passover*.

A. D. 385. *Mass. Missa.*

THERE is one Name more, a *Latin Name*, and proper to the *Western Churches*; which may just deserve mentioning, because of the warm Disputes which have been raised about it ever since the *Reformation*. It is the Name *Mass*, in Latin *Missa*; originally importing nothing more than the *dismissal* of a Church-Assemblyⁱ. By degrees it came to be used

d Εἰ αὐτῇ τῇ τραπέζῃ ἐκείνῃ γίνεται πάχα, καὶ τὸ τοῦ τύπου, καὶ τὸ τῆς ἀληθείας. *Chrysost.* de prodit. Jud. Hom. I. Tom. II. p. 383. ἐκ' αὐτῆς τῆς τραπέζης, καὶ τὸ τυπικὸν πάχα ἀνιέρχεται, καὶ τὸ ἀληθινὸν προσέρχεται. *Ibid.* p. 383.

e Τὸ πνευματικὸν πάχα. *Ibid.*

f Τὸ θῆλον καὶ ἀληθινὸν πάχα. *Isidor.* *Peluf.* L. IV. Epist. 162. p. 504. Edit. Paris.

g Aliud est *Pascha* quod adhuc Judæi de ove celebrant, aliud autem quod nos in Corpore & Sanguine Domini accipimus.

Augustin. contr. Lit. Petilian L. II. c. 37.

h *Coloss.* II. 11.

i Hence *Missa Catechumenorum*, and *Missa Fidelium*. See *Cassianus's Glossarium in Missa*. And *Casaubon.* Exercit. XVI. n. 59. p. 418, allat 582.

for an *Assembly*, and for *Church Service*: So easily do Words shift their Sense, and adopt new Ideas. From signifying Church-Service in general, it came at length to denote the *Communion-Service* in particular, and so That most emphatically came to be called *The Mass*. St. *Ambrose* is reasonably supposed to be the earliest Writer now extant, who mentions *Mass* in that emphatical Sense^k. Higher Authorities have been pretended: But They are either from the spurious *Decretal Epistles*, or from *Liturgical Offices* of modern Date in comparison^l.

So much for the *ancient Names* of the Sacrament: Not that I took upon me to number up all, but Those only which appeared to me most considerable. More may be seen in *Hospinian*, *Casaubon*, *Suicer*, or *Turretin*, collected into one View, with their proper Authorities. It is time for me now to proceed directly to the consideration of the *Sacrament* it self; in the mean while hoping that my Readers will excuse it, if I have hitherto detained them too long in the *Preliminaries*, intended to open and clear the Way to the main Subject.

^k Missam facere cepti. *Ambros. Epist.* 20. ad Marcellin. p. 853. Ed. Bened.

^l Compare *Deylingius. Observat. Miscellan.* p. 262. 272. &c. *Bingham. B. XIII. Ch. 1.*

CHAP. II.

Of the Institution of the Holy Communion.

IT will be proper to begin with the Institution of this Sacrament by Christ our Lord, as recorded by St. Matthew, St. Mark, St. Luke, and St. Paul. It is an Argument of the great Weight and Importance of it, that we have it four Times recorded in the New Testament, only with some slight Variations, while what one or more omit, another supplies. The most compleat as well as shortest View of the whole may be taken by throwing all into one, in some such Manner as here follows.

Matth. XXVI. Mark XIV. Luke XXII.
1 Cor. XI.

“ The Night in which the Lord Jesus was
“ betrayed, as they were eating, or did eat,
“ Jesus took Bread, and giving Thanks, blessed it, and brake it, and gave it unto his
“ Disciples, and said; Take, eat, this is my Body,
“ which is given and broken for you; Do This in
“ Remembrance of me. After Supper likewise,
“ having taken the Cup, and given Thanks,
“ He gave it to them saying, Drink ye all of
“ This, For, This Cup is my Blood of the new
“ Covenant, the new Covenant in my Blood, which
“ is shed for you, for many, for the Remission of
“ Sins: This do ye, as oft as ye drink it, in Remembrance of me (and they all drank of it)
“ Verily

“ Verily, I say unto you, I will drink no more of CHAP.
 “ This Fruit of the Vine, until that Day, when I II.
 “ shall drink it new with you, in the Kingdom WV
 “ of my Father, in the Kingdom of God. And
 “ when they had sung an Hymn, they went
 “ out to the Mount of Olives.

THE Circumstance of *Time* is the first Thing here observable: It was *in the Night in which he was betrayed*^m, that our Lord instituted this Holy Sacrament. Our Lord designed it (besides other uses) for a standing *M. morial* of his *Passion*: And to shew the more plainly, that He did so, or to render it the more affecting, He delayed the *Institution* to the last Period of his Life.

A MORE material Circumstance is, that He began the Institution *as they were eating*, or after they had been eating: Here the Question is, what had they been eating? It is commonly supposed, the *Paschal Lamb*. For, St. *Matthew* in the same Chapter relates that on the first Day of *unleavened Bread*, the Disciples came and asked, *where wilt Thou that we prepare for Thee to eat the Passover?* and the Lord made answer that He would *keep the Passover with his Disciples*, and the Disciples actually prepared the Passoverⁿ. St. *Mark* reports the same^o. St. *Luke* confirms it, and adds this further Circumstance, that our Lord upon his sitting down to Supper, said, *with desire have*

^m 1 Cor. XI. 23.

ⁿ Matt. XXVI. 17, 18, 19.

^o Mark XIV. 12. ——— 16,

CHAP. I desired to eat this Passover with you, before I
 II. suffer^p. Nevertheless, it seems from St. John's
 Account, that the Day of the legal Passover was
 not yet come, that it was before the Feast of
 the Passover that our Lord had his Supper^q;
 that Part of Friday, Passion-Day, was but the
 Preparation^r of the Paschal Feast. These seem-
 ing Differences have occasioned very long and
 intricate Disputes between *Greeks* and *Latins*,
 and among learned Men both ancient and
 modern, which remain even to this Day. I
 shall not presume to take the Place of a Mo-
 derator in so nice a Debate, but shall be con-
 tent to report as much as may serve to give
 the Reader some Notion of it, sufficient for
 my present Purpose. There are three several
 Schemes or Opinions in this Matter. 1. The
 most *ancient*, and most *prevailing* is, that our
 Lord kept the *legal* Passover, and on the *same*
Day with the Jews: And those who are in
 this Sentiment, have their probable *Solutions*
 with respect to St. John's Accounts, while
 they claim the three other Evangelists as en-
 tirely *Theirs*. 2. The second Opinion is, that
 our Lord *anticipated* (for weighry Reasons) the
Time of the Jewish Passover, and so kept His
 before *Theirs*: Or rather, He kept his Passover
 at the true *legal* Time, when the Jews (or
 some at least of the Jews) postpon'd theirs *il-*
legally. This Opinion has also its *Difficulties*, and

p *Luke* XXII. 15.

q *John* XIII. 1, 2.

r *John* XIX. 14. Compare XVIII. 28.

the Maintainers of it have contriv'd some plausible *Solutions*. 3. The third Opinion is, that our Lord kept no *Passover* properly so called, but had a *Supper*, and afterwards instituted the Eucharist, the *mystical* or *Christian Passover*; called *Passover* in such a Sense as *Baptism* is called *Circumcision*, succeeding in its room. This last Opinion had some Patrons of old Time, and more of late, and seems to gain ground. I shall here transcribe what a learned and judicious Writer of our own has lately pleaded in behalf of it, tho' it may be thought somewhat prolix. It is in his Notes on *Matt. XXVI. 17.*^f

“ HERE occurs a Question and a Difference between the Words of St. *John* and the other *Three* concerning the Day of the Week on which the Jews kept the *Passover* that Year 4746. A.D. 33. It is plain by all the four Gospels, that this Day on which Christ did at Night eat the *Passover* (or what some call the *Passover*) was Thursday. And one would think by reading the *Three*, that That was the Night on which the *Jews* did eat their *Passover-Lamb*. But all the Texts of St. *John* are clear, that they did not eat it till the next Night, *Friday-Night*, before which Night Christ was crucified and dead, having given up the Ghost about the ninth Hour, viz. three of the Clock in the Afternoon. St. *John* does speak of a *Supper* which

(Dr. Wall's Critical Notes on the New Testament p. 33.

“ Christ

CHAP.
II.

" Christ did eat on *Thursday-Night* with his
 " Apostles, Ch. XIII. 1, 2. But He does not
 " call it a *Passover-Supper*, but on the contrary
 " says it was *before the Feast of the Passover*,
 " *πρὸ τῆς ἑορτῆς τῆς πάσχα*: By which, I think
 " he means *the Day before the Passover*, or the
 " *Passover-Eve* as we should say. Now, this
 " was the *same Night*, and the *same Supper*
 " which the *Three* do call the *Passover* and
 " Christ's *eating the Passover*. I mean, it was
 " the Night on which Christ was (a few Hours
 " after Supper) apprehended; as is plain by
 " the last Verse of that XIIIth Chapter. But
 " the next Day (*Friday*, on which Christ was
 " crucified) St. John makes to be the *Passover-*
 " *Day*. He says (Ch. XVIII. 28.) the Jews
 " would not go into the Judgment-Hall on
 " *Friday-Morning*, lest they should be defiled,
 " but that they might eat the *Passover*, viz.
 " that Evening. And Ch. XIX. 14. speaking
 " of *Friday-Noon*, he says, it was the *Prepara-*
 " *tion of the Passover*. Upon the whole, John
 " speaks not of eating the *Passover* at all: Nor
 " indeed do the *Three* speak of his eating any
 " *Lamb*. Among all the Expressions which
 " they use, of *making ready the Passover*; *pre-*
 " *pare for Thee to eat the Passover*; *with desire*
 " *have I desired to eat this Passover with you &c.*
 " There is no mention of any *Lamb* carried
 " to the *Temple* to be slain by the *Levites*, and
 " then brought to the *House* and roasted:
 " There is no mention of any *Food* at the
 " *Supper* beside *Bread* and *Wine*: Perhaps
 " there

“ there might be bitter Herbs. So that this CHAP.
 “ seems to have been a *commemorative Supper* II.
 “ used by our Saviour instead of the proper
 “ *Paschal Supper*, the eating of a Lamb; which
 “ should have been the next Night but that
 “ He Himself was to be sacrific’d before that
 “ Time would come. And the difference be-
 “ tween St. John and the other, is only a dif-
 “ ference in Words, and in the Names of Things:
 “ They call That the *Passover*, which Christ
 “ used *instead* of it.

“ If you say, why then does *Mark XIV.*
 “ 12. call *Thursday* the *First Day* of unleavened
 “ Bread, when they killed the *Passover*, and
 “ *Luke XXII. 7.* the Day of unleavened Bread
 “ when the *Passover* must be killed; we must
 “ note, that their Day (or *ἡμέρα*) was from
 “ Evening to Evening. This Thursday-Even-
 “ ing was the *Beginning* of that natural Day
 “ of 24 Hours, towards the *End* of which the
 “ Lamb was to be killed: So it is proper in
 “ the Jews way of calling Days to call it That
 “ Day. Thus far Dr. Wall.

Deylingius, a learned Lutheran, has more mi-
 nutely canvass’d the same Question, and main-
 tain’d the same Side. I shall not take upon
 me to say positively which of the three Opi-
 nions is the best, or clogg’d with fewest Dif-
 ficulties. If the last of the Three be preferr’d,

† *Deylingius* *Observat. Sacr.* Tom. I. p. 233. — 249.
Lipfia 1720. Compare his *Observationes Miscellaneae* *Lipf.*
 1736. where He again strongly maintains the same Opinion,
 from p. 239. to p. 248.

CHAP. II. then it is a clear Case, that the Eucharist is, as properly the *Christian Passover*, as Baptism is the *Christian Circumcision*; and we have the Authority of our Lord himself, or of his Disciples, for so calling it: But whatever *Hypothesis* we follow, there will be Proof sufficient that the *Eucharist* succeeded in the room of the *Passover*, like as *Baptism* succeeded in the room of *Circumcision*.

It appears to be well agreed among the Learned of all Parties, that the *Christian Eucharist* succeeded in the Place of the *Jewish Passover*: And good use has been often made of the Observation, for the explaining the *Nature* of the Eucharist, as well as the *Phrases* of the Institution. *Buxtorf* has labour'd with most Advantage in this Argument in his two Tracts, (one against *Scaliger*^u, and the other against *Capellus*^w) and has so exhausted the Subject, especially as to what concerns the *Forms* and *Phrases*, that He seems to have left but small Gleanings for Those that come after Him. Yet some additional Improvements have been since thrown in by learned Hands^x. The *resembling* Circumstances common to the *Jewish* and *Christian Passover* may be divided into two Kinds: Some relating to the *Things* themselves, some to the *Phrases* and *Forms* made use of

^u *Buxtorf*. Dissertat. VI. de Cœnæ Dominicæ primæ Ritibus & Forma.

^w *Vindiciæ Exercitat. de Cœna Domini* adv. Lud. Cappel. p. 338. &c.

^x *Pfaffius*. de Oblat. vet. Eucharist. p. 165. &c.

Bucherus. Antiqu. Biblicæ p. 360. &c.

here and there. It may not be improper to CHAP. present the Reader with a brief detail of those II. resembling Circumstances.

I. OF the first Sort are these: 1. The Passover was of *divine* Appointment, and so is the Eucharist. 2. The Passover was a *Sacrament*, and so is the Eucharist. 3. The Passover was a *Memorial* of a great Deliverance from temporal Bondage; the Eucharist is a *Memorial* of a *greater* Deliverance from *spiritual* Bondage. 4. The Passover *prefigured* the Death of Christ^z, before it was accomplished, the Eucharist *represents*, or *figures* out our Lord's Death now past. 5. The Passover was a kind of *Federal* Rite between God and Man, so also is the Eucharist. 6. As no one was to eat of the Passover before he had been *circumcised*^a, so no one is to partake of the Eucharist before he has been *baptized*. 7. As the Jews were obliged to come *clean* to the Passover^b, so are Christians obliged to come well *prepared* to the Communion^c. 8. As slight *Defilements* (where there was no *contempt*) did not *debar* a Man from the Passover, nor *excuse* his neglect of it^d, so neither do smaller Offences, where there is an *honest* Heart, either forbid, or excuse a Man's absenting from This Sacrament. 9. As a *total* contempt, or neglect of the Passover

y Exod. XII. 14. XIII. 9. Deut. XVI. 3.

z Vid. Vitringa Observ. Sacr. Tom. I. L. II. c. 9. p. 415. &c.

a Exod. XII. 43. — 48.

b Num. IX. 6.

c 1 Cor. XI. 27, 28, 29.

d Num. IX. 10. — 2 Chron. XXX. 18.

CHAP. was Crime great enough to render the Offend-

II. er liable to be *cut off from Israel^e*, so a total contempt or neglect of the Holy Communion, is in effect, to be *cut off from Christianity*.
 10. As the Passover was to *continue* as long as the *Jewish Law* should stand in force, so must the Eucharist *abide* as long as Christianity^f. I have thrown these Articles together in a short Compass for the present, only to give the Reader a brief *general View* of the *Analogy* between those two Sacraments; and not that he should take the Truth of every Particular for granted, without *farther Proof*, if any Thing of moment should be hereafter built upon any of them.

II. THE other Sort of *resembling* Circumstances concern the particular *Forms and Phrases* made use of in the *Institution*: And it is in these chiefly that the great Masters of *Jewish Antiquities*, before referred to, have obliged the *Christian World*. I shall offer a short Summary of these likewise.

I. IN the *Paschal Supper*, the Master of the House *took Bread* and *blessed* it in a Prayer of Thanksgiving to God: And the Rule was, never to begin the Blessing till he had the Bread *in Hand*, that so the Prayer of Benediction directed to God, might at the same Time be understood to have *Relation* to the *Bread*,

^e *Exod. XII. 15. Num. IX. 13. Confer. Bucher. Antiqu. p. 402.*
^f *1 Cor. XI. 26.*

and might draw down a *Blessing* upon it^g. It CHAP. II.
is obvious to see how applicable all this is to our Lord's Conduct in the first Article of the *Institution*.

2. THE *breaking* of the Bread, after Benediction, was a customary Practice in the Jewish Feasts^h: Only in the *Paschal* Feast, it is said, that the Bread was first *broken* and the Benediction followedⁱ. But whether our Lord varied *then*, in a slight Circumstance, or the *Jews* have varied *since*, may remain a Question.

3. THE *distributing* the Bread to the Company, after the *Benediction* and *Fraction*, was customary among the *Jews*^k: And here likewise our Lord was pleased to adopt the like Ceremony.

SEVERAL learned Men have suggested^l, that the Words *This is my Body* might be illustrated from some old Jewish Forms made use of in the Passover Feast; as, *This is the Bread of Affliction* &c. and *This is the Body of the Passover*: But *Buxtorf* (who best understood these Matters) after considering once and again, constantly rejected the former, and demurred to

^g See *Pfaffius* de Oblat. vet. Eucharist. p. 171. &c.

Bucherus Antiq. Evangel. p. 368. &c.

Buxtorf. de Cœna Domini p. 310.

^h *Buxtorf*. 313. *Bucherus* 372.

ⁱ *Lightfoot*. Temple Service Ch. XIII. §. 7. p. 964. and on Matt. XXVI. 26. p. 259. *Pfaffius* p. 178.

^k *Buxtorf*. 316. *Bucherus* 374.

^l See particularly *Pfaffius* de Oblat. p. 179. And *Deylingius* (Miscellan. Sacr. p. 228. &c.) who refers to such *Authors* as have espoused the *first* of the Instances, after *Baronius* and *Scaliger*.

CHAP. the other Instance^m, as not *pertinent*, or not

II. *early enough* to answer the Purpose: And *Bucherus*ⁿ, who has carefully re-examin'd the same, passes the like *doubtful* Judgment; or rather rejects Both the Instances as *improper*, not being found among the Jewish *Rituals*, or being too *late* to come into account. So I pass them by. *Justin Martyr*, I cannot tell how, was persuaded, that *Esdras*, at a Passover, had said to the Jews, *This Passover* (i. e. Paschal Lamb) *is our Saviour and our Refuge*^o, and that the Jews after Christ's Time, had erased the Passage out of the *Septuagint*. He was certainly mistaken in his Report: But the Words are worth the observing, as discovering what the Christians in his Time thought of the *Passover*, as a *Type* of Christ, and how they understood *Paschal* Phrases, parallel to *This is my Body* &c.

4. THE Words, *This do in Remembrance of me*, making part of the *Institution*, are reasonably judg'd to allude to the ancient *Paschal* Solemnities, in which were several *Memorials*^p: And the Service it self is more than once call'd a *Memorial* in the Old Testament, as before noted.

^m *Buxtorf*. Differt. VI. de Cœna. p. 301. Differt. VII. Vindic. p. 347, 348.

ⁿ *Bucherus* Antiq. Evangel. p. 375. 278. Compare *Deylingius* (Miscellan. Sacr. p. 228. &c.) who absolutely rejects one, and doubts of the other.

^o Καὶ εἶπεν Εσδρας τῷ λαῷ, πῦτο τὸ πάσχα ὁ σωτὴρ ἡμῶν, καὶ ἡ καταφυγὴ ἡμῶν. *Just. Mart. Dial.* p. 292. Edit. *Thirlby*. Conf. *Wolffius* 1 Cor. V. 7.

^p Ἀνάμνησις, ritus Hebræorum redolet: Habebant namque Judæi, in celebratione *Agni Paschalis*, plures ejusmodi ἀναμνησεὶς & Recordationes &c. *Bucherus* p. 379.

5. IN the ancient *Paschal-Feast*, the Master CHAP. II.
of the House was wont to take Cup after Cup
(to the number of *four*) into his Hands, con-
secrating them one after another by a short
Thanksgiving; after which each consecrated
Cup was call'd a *Cup of Blessing*. It is judg'd
by the learned in Jewish Antiquities^r, that
the *Third* or *Fourth* Cup (*Buxtorf* is positive for
the *Fourth*) was what our Lord was pleased to
sanctify, by taking it into his Hand, and giv-
ing Thanks over it. It is doubted, what the
Words *after Supper mean*; whether, *in the close*
of the *Paschal Supper*, as some think^t, or *af-*
ter they had eaten Bread, as others construe^t:
But the Difference is not of Moment, and so
I pass on.

6. AT the Institution of the Passover it was
said, *The Blood shall be to you for a Token upon*
the Houses where you are; and when I see the

^r *Pfaffius* de Oblat. Euch. p. 173.

Buxtorf. in Lexic. Talmud. p. 614. 616. Dissert. VI.
p. 300.

Lightfoot on Matt. XXVI. 27. p. 259

Bucherus p. 380. — 384. *Zornius* opusc. Sacr. Tom. II.
p. 14. &c.

Hooper on Lent Part II. c. 3. p. 173.

^t *Lightfoot*. p. 259, 260.

^t Το μετὰ δειπνήσαι [1 Cor. XI. 25.] non vertendum est, *post*
cœnam communem, qualis nunquam fuit, sed *remote post Cœnam*
Paschalem: Vel, quod vero similis est, proxime & immediate
post esum panis consecrati; cui expositioni respondet Recensio Hi-
storica Luc. XXII. 20. ὡπύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι,
postquam comederant, scil. *Panem consecratum*, quam versionem
sequuntur *Arabs & Persa*. Sic Græcis δειπνῆσαι quidem ἰδίως *cœnam*,
sed παχυλῶς & παταχρητικῶς sæpe *cibum & quodvis epulum* con-
notat; qua notione *Hesiodus* dixit δειπνῆσαι ποιεῖν, *comedere*, cibum
sumere &c. *Bucher.* p. 362.

CHAP. Blood, I will pass over you, and the Plague shall

II. not be upon you^u &c. The Blood was the Token
 W of the Covenant in that behalf, between God
 and his People; as Circumcision before had been
 a Token^w also of a like Covenant, and called
 Covenant^x, as well as Token. In the Institution
 of the Communion, our Lord says, *This Cup is
 the new Covenant in my Blood which is shed for
 you, for many, for the Remission of Sins.* The Cup
 is here by a Figure put for Wine: And Cove-
 nant, according to ancient Scripture-Phrase is
 put for Token of a Covenant; and Wine, re-
 presentative of Christ's Blood, answers to the
 Blood of the Passover, typical of the same Blood
 of Christ^y: And the Remission of Sins here, an-
 swers to the passing over there, and preserving
 from Plague. These short Hints may suffice
 at present, just to intimate the Analogy between
 the Jewish Passover, and the Christian Eucha-
 rist, in the several Particulars of moment
 here mentioned.

u Exod. XII. 13.

w Gen. XVII. 11.

x Gen. XVII. 10. *This is my Covenant* &c. and v. 13. *my
 Covenant shall be in your Flesh* &c.

y Deus speciali mandato *Sacrificia & primitias* offerendas ordi-
 navit, maxime *effusionem Sanguinis*, ut ab initio homines haberent
 unde *effusionis* per Christum tacite recordari possent. Dan. IX.
 24. Hebr. IX. & X. Rom. III. Præter cæteras oblationes Deo
 factas, commemorabilia sunt *Sacrificia* in Festo *Expiationum* —
 Tum quoque *Sacrificium Agni Paschalis*, & *Quotidiani*, seu *jugis*
Sacrificii, attendi debet. Hos igitur ad ritus & oblationes alludit
 Christus cum ait, *Τοῦτο γάρ ἐστι τὸ αἷμα μου, τὸ τῆς καινῆς διαθήκης,*
τὸ ὑπὲρ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Observant præ-
 terea viri docti *vinum rufum*, quale in illis regionibus crescebat,
 ac in primis in Cæna Paschali bibebatur, egregiam nobis *Sangui-*
pis memoriam relinquere. Bucher. Antiq. Evang. p. 389.

7. AT the Paschal Feast, there was an *An-* CHAP.
nuntiation, or *Declaration*^z of the great Things III.
which God had done for that People: In like
Manner, one design of the Eucharist, is to
make a *Declaration* of the Mercies of God in
Christ, to *shew the Lord's Death till He come.*

8. LASTLY, at the close of the Paschal
Supper, they were wont to sing an *Hymn*^a of
Praise: And the like was observed in the close
of the *Institution* of the Christian Eucharist; as
is recorded in the Gospels.

THE many *resembling* Circumstances, real
and verbal, which I have here briefly enume-
rated, do abundantly shew, that this *Holy Eu-*
charist, was in a great measure copied from the
Paschal Feast, and was intended to *supply its*
Place, only heightening the Design, and im-
proving the Application. The use of the Ob-
servation may appear afterwards, when we come
to consider more minutely either the *general*
Intent, or the particular *Parts* of this Christian
Service.

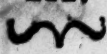
CHAP. III.

*Of the Commemoration, or Remembrance of
Christ in the Holy Communion*

SINCE the *End*, or *Design* of any Thing,
is always consider'd as *first in View*, ante-
cedent in natural order to the Performance,
so the Rules of just Method require, that in

^z See *Lightfoot*. Voll. II. p. 778. *Pfaffius* p. 181.

^a See *Lightfoot*. Vol. II. p. 258, 260. *Pfaffius* 181.

CHAP. treating of this Sacrament, we should begin
 III. with some Account of the proximate *End* and
 *Design* of it; namely, the *Commemoration* or *Re-*
membrance of Christ, *This do in Remembrance of*
me^b; and particularly of his *Death* and *Passion*:
shew the Lord's Death till He come^c. I call
 it the *proximate* or *immediate End*, because the
ultimate End of all is the *Happiness of Man*, or
 what is coincident therewith, the *Glory of God*.
 Our blessed Lord seeks not his *own Glory*, but
 the *Good* of his *Creatures*, in all that He ap-
 points them to do. He is not capable of re-
 ceiving *Advantage*, or any *real Addition* to his
 own *Glory*, by any of our *Commemorations*, or
Services: But all these Things are graciously
 appointed for our present and future *Benefit*;
 and we may be confident that Christ, the Cap-
 tain of our Salvation, would prescribe nothing
 in a *particular Manner*, which does not as *par-*
ticularly contribute to that End. Some Di-
 vines, of a refined and elevated way of think-
 ing, will not allow that God can have any
End but *Himself*, in any Thing that He does,
 because He can have no *higher*: But then they
 do not mean, that God proposes to Himself
 any *Increase* of Happiness, or of *essential Glory*,
 to which nothing can be *added*; but that, as
 He is naturally *benevolent*, and as He takes de-
 light in his *own Being* and *Attributes* (the most

^b Luke XXII. 19. 1 Cor. XI. 24, 25. Τὴν ποίησιν εἰς τὴν ἑμὴν ἀνάμνησιν.

^c 1 Cor. XI. 26. Τὸν θάνατον τοῦ κυρίου καὶ τῆς ὑπὲρ ἡμῶν θανάτου ἕνεκα οὗ τοῦ ἁγίου.

worthy of his Love) so He delights in the Exercise of his Goodness, and chooses it as worthy of *Himself*, and, in this Sense, acts only for Himself. In such a Sense as this, our blessed Lord may be said to have acted for *Himself*, or for his *own Glory*, in what He did for Mankind: But it can in no Sense be allow'd, that he receives any *Advantage* by what *we say*, or *do*; and therefore the *ultimate End* (so consider'd) of our Commemorations, or Services, is the *Benefit* accruing from thence to *our selves*: What they are, we shall see in due Time and Place. This being premised for clearer Conception, or to prevent Mistakes, I now proceed.

THE Commemoration of *our Lord's dying for us*, includes two Things; the Consideration of him as *Lord*, and as *dying*; one expressing his *Personal Dignity*, the other expressing his *meritorious Sufferings*, relative to us. The *first* of the two may suffice for the present: The *second* may be reserv'd for a distinct Chapter.

I HERE take for my Ground, the Words of our Lord: *This do in Remembrance of me*. The Greek Words εἰς τὴν ἐμὴν ἀνάμνησιν, may bear three several Rendings (or four) 1. *in Remembrance of me*. 2. *in Commemoration of me*. 3. *for a Memorial of me*, or, (*for my Memorial*.) They differ not much in Sense, but yet as they do differ, they may deserve a distinct Consideration. The *Second* includes the *First*; and the *Third* includes both the former, not *vice versa*: So they rise as it were in Sense, and are

CHAP. so many distinct Gradations, as shall be shewn
 III. presently.



I. I BEGIN with the first and lowest, this do in Remembrance of me. The Socinians (some of them at least) not content with supposing this Remembrance or Commemoration to be one considerable End or Part of this Sacrament, make it to be the only End or Use of it^d; yea and sometimes go so far as to say, that it constitutes the very Nature or Essence of this Holy Rite: For, They interpret the Words, *This is my Body*, so as to mean, this Action, this eating and drinking, is the Memorial of Christ's Body broken^e &c. Which is over doing, and neglecting to distinguish between the Thing it self, and the End or Design of it; between what is done, and for what Purpose it is done. We eat Bread and we drink Wine in the Sacrament, the Symbols of Christ's Body and Blood; and we do so for this Reason, among others, that Christ may be remembered, and the Merits of his Passion celebrated. But this I hint by the way only, and pass on to what I

^d Et hæc quidem quam explicuimus, *mortis Christi annuntiatio* proprius est, atque *unicus* Cœnæ Dôminicæ finis &c.

Volkel. de Cœn. Dom. p. 687.

^e Hæc *Actio* frangendi & comedendi panem, est corpus, hoc est *commemoratio* Christi corporis pro nobis fracti.

Smalc. contr. Frantz. p. 315.

Corpus Christi & Sanguinem Christi pro *memoriali signo* Corporis Christi fracti, & Sanguinis fusi sumimus. *Commemorationem* autem, istius sacri ritus *Finem usumque* esse dicimus. *Schlinging.* contr. Meisn. p. 761. Ritus istius *naturam* in panis fractione & esu, & e poculo potu, perque hæc in mortis Christi *Representatione* quadam, sitam esse dicimus. *Ibid.* p. 785, 786.

design.

design. *Remembrance* of Christ is undoubtedly CHAP. III.
a *principal* End of this Sacrament. It is not
declar'd by the *Institution* it self, in what View,
or under what Capacity we are here to re-
member Him; But that must be learned from
other Places of Scripture, which declare *who*,
and *what* He is: For, certainly we are to re-
member Him in such a Light as the *Old* and
New Testament have represented Him in. This
appears to be an allow'd Principle on all hands:
For, none think themselves obliged to stop in
the bare Words of the *Institution*, without car-
rying their Enquiries farther into the whole
compass of Scripture, when they see proper. The
Socinians themselves will not scruple to allow
that Christ may, or ought to be *remembered* in
the Sacrament as *Lord*, in their Sense, or as
Master, or *Saviour*, or *Head*, or *Judge*,
tho' there is not a Word of *Lord*, or *Master*,
or *Saviour*, or *Head*, or *Judge*, in the bare Form
of *Institution* as deliver'd by Christ: But those
Names or Titles are to be fetched from other
Places of Scripture. Therefore, I say, it is al-
low'd by all Parties, that we ought to remem-
ber Christ, in the Holy Communion, accord-
ing to *what He is*, by the Scripture-Account
of Him. This Foundation being laid, I go on
to the Superstructure: And for the more di-
stinct Conception of what this *Remembrance*
implies, or contains, I shall take leave to pro-
ceed by several Steps, or Degrees.

I. It is not sufficient to remember Christ
merely as a very *great* and *good* Man, a *wise*
Instructor,

CHAP. Instructor, and an *admirable* Teacher, while
 III. He lived, receiv'd up into celestial *Bliss* and
 ~~~~~ *Glory*, when He died: For all this comes vast-  
 ly short of what *sacred Writ* declares of Him;  
 and is indeed no more (if so much) than  
 what the *Pagans* themselves, the *Platonists* par-  
 ticularly of the *second* and *third* Centuries, were  
 ready to admit. For, being struck with the  
 Fame of his undoubted *Miracles*, and with the  
 inimitable Force of his admirable *Precepts*,  
*Holy* Life, and *exemplary* Death, they could not  
 but revere and honour his *Memory*; neither  
 could they refuse to assign him a Place among  
 their chief *Sages*, or *Deities*<sup>f</sup>. And all the Plea  
 they had left for not receiving Christianity,  
 was, that his *Disciples* (as was pretended) had  
 revolted, or degenerated, and had not duly  
 observ'd the wholesome Instructions of their  
 High Leaders. Those Pagan *Philosophers* there-

<sup>f</sup> See this particularly proved, in a very learned and curious  
 Dissertation, written by *Laurence Mosheim*, and lately inserted,  
 with Improvements, into his *Latin* Translation of *Cudworth*  
 Vol II. *confer.* Euseb. L. VII. c. 18. Christum, Servatorem  
 nostrum, virum magnum, divinum, & sapientissimum fuisse non  
 inficiabantur, qui egregia & divina plane docuisset, cumque a Ju-  
 dæis injustissimo supplicio necatus fuisset, in Coelum ad Deos  
 commeasset. *Mosheim. ibid.* p. 23. Hence perhaps it was, that  
 the Emperor *Alex. Severus* (of the third Century) along with the  
 Images of *Apollonius*, and *Orpheus*, had others of *Abraham* and  
*Jesus Christ*, receiving them as *Deities*. *Lamprid. vit. Severi.*

<sup>g</sup> Descivisse scilicet a Sanctissimi præceptoris sui scitis Chri-  
 stianos *Platonici* criminabantur — atque castam & sanam ejus  
 Disciplinam variis erroribus inquinasse. — 1. quod *divinis*  
 Christum *honoribus* afficerent; nec enim a suis id postulasse Chri-  
 stum. 2. Quod *Deos* negligerent, & eorum cultum extinctum  
 vellent; Christum enim ipsum a Diis haud alienum fuisse.

*Mosheim. ibid.* p. 24.

fore,

fore, as I said, *remembred* Christ, in as high a View as this Article amounts to: A *Christian* Remembrance must go a great deal higher. CHAP. III.

2. It is not sufficient to remember Christ merely as an eminent *Prophet* or one of the chief *Prophets*, an *Ambassador* from *Heaven*, and one that receiv'd his *Gospel* from above, wrought *Miracles*, lived a good *Life*, was *deified* after *Death*, and will come again to *judge* Mankind: For all this the *Mahometans* themselves (or some *Seets* amongst them) can freely own, and They pay a suitable *Regard* to his *Memory* on that *Score*<sup>h</sup>. It is all vastly below what the *Scriptures* plainly testify of Him, and therefore does not amount to a *Christian* Remembrance of Him.

3. NEITHER yet is it sufficient to remember Christ as our *Head*, *Lord*, and *Master*, to whom we owe such *Regard* as *Disciples* do to their *Leader*, or *Founder*: For all this is no more than what the *Jews* justly ascrib'd to *Moses*, who was but the *Servant* of Christ<sup>i</sup>. And it is no more than what many *nominal* *Christians*, ancient and modern, many *Half-Believers*, have owned, and what all but declared *Apostates* or *Infidels* must own. And it comes not up to what the *Scriptures* fully and frequently teach, and therefore does not amount to a *due* Remembrance of Him.

<sup>h</sup> See *Reland. de Religione Mohammedica. p. 25. 33. 34. 44. 45. 212. 224. David Millius. Dissert. X. de Mohammedismo p. 344, 345, 346.*

<sup>i</sup> *Hebr. III. 2. — 6.*



CHAP. 4. NEITHER, lastly, is it sufficient to re-  
 III. member Christ as *higher* than the *Angels*, or  
 W older than the *System of the World*: For, that  
 is not more than many *Misbelievers*, of former  
 or of later Times, have made no Scruple to  
 own, and it is still *short* of the *Scripture*  
*Accounts*.

FOR, according to the whole Tenour both  
 of Old and New Testament, Jesus Christ is  
 not merely our *Lord, Master, Judge &c.* but  
 our *Divine Lord and Master*; *Lord* in such a  
 Sense as to be *Jehovah* and *God of Israel*, *God*  
 before the *Creation*, and by whom *all Crea-*  
*tures* were made<sup>k</sup>; who *laid the Foundation of*  
*the Earth*, and even the *Heavens are the Works*  
*of his Hands*<sup>l</sup>. Who has a rightful Claim to  
 be worshipped and adored, by *Men*, by *Angels*<sup>m</sup>,  
 by the *whole Creation*<sup>n</sup>. And no wonder, since  
 he is described in Sacred Writ, as *God with us*<sup>o</sup>,  
 as *Lord God*<sup>p</sup>, *true God*<sup>q</sup>, *great God*<sup>r</sup>, *mighty*  
*God*<sup>s</sup>, *over all God blessed for ever*<sup>t</sup>. Such is  
 the *Scripture Account* of our blessed *Lord*, and  
 his *Personal Dignity*; and therefore as such we  
 ought to *remember* Him as often as we think  
 of Him, and more particularly at the *Communi-*  
*on Table*. For, since the *value* of what our

k *John* I. 1, 2, 3.

l *Hebr.* I. 10.

n *Revel.* V. 13.

p *Luke* I. 16, 17.

r *Tit.* II. 13.

m *Hebr.* I. 6.

o *Matt.* I. 23.

q 1 *John* V. 20.

f *Isa.* IX. 6.

t *Rom.* IX. 5.

The Reader who desires to see these several Texts explained,  
 and Objections answered, may please to compare my *Eight*  
*Sermons*, and particularly the *Vith*.

Lord

Lord has done, or suffer'd, rises in proportion CHAP. III.  
 to the *Dignity* of the Person so doing or suffering, it is manifest that we cannot *duly*, or *suitably* remember Him in the Sacrament, if we entertain not those *high* and *honourable* Conceptions of Him, which such his *Personal Dignity* demands. If the sending of the *only begotten Son* into the World, to suffer, bleed, and die for us, was really the highest Instance of *divine* Love which could possibly have been given: And if we are obliged, in return, to express our Thankfulness in a way *suitable* thereto: And if such a suitable return is altogether impracticable without a *just* Sense of the Favour granted; and if no *just* Sense can be had of it, while we take away the most endearing and enforcing Consideration, which most of all enhances the *value* of it: If these *Premises* be true, the *Conclusion* is plain and necessary, that as often as we *remember* Christ in the Eucharist, we ought to remember Him not barely as a *wise* Man, or a *good* Man, or an eminent *Prophet*, or *chief Martyr*, or as our particular *Master*, or *Founder*, or *Redeemer*, but as an *almighty* Saviour and Deliverer, as the *only-begotten* of the Father, *very God of very God*, of the same *divine* Nature, of *Glory equal*, of *Majesty coeternal*. He that remembers Him in any *lower* Sense than This, in *opposition* to This, is not worthy of Him; neither can He be esteem'd by sober and discerning Christians, as a worthy Partaker of the Holy Communion.

CHAP. To confirm this Reasoning drawn from  
 III. Scripture-Texts, I shall subjoin some *human*,  
 but very *ancient* Authorities. They are what all  
 Writers, so far as I can perceive, in some degree  
 value, and think it an *Honour* to have, if they  
 can but contrive any colourable Pretensions to  
 them<sup>u</sup>: And it is only when Disappointment  
 makes them despair, that they affect to contemn,  
 what they cannot arrive to. *Justin Martyr* is  
 a very early Writer, born about the Year 89  
 (as appears probable) and writing within 40  
 or 50 Years of the latest Apostle. It is worth  
 the while, to know what so early and so con-  
 siderable a Person thought of a *Christian Sacra-*  
*ment*, which he had so often frequented; especial-  
 ly when he gives us a formal, solemn Account  
 of it, in the Name of his *Christian Brethren*,  
 and in an Address to the Emperor. " This  
 " Food we call the *Eucharist*, of which none  
 " are allow'd to be partakers but such only  
 " as are *true Believers*, and have been baptized  
 " in the *Laver of Regeneration* for the *Remission*  
 " of *Sins*, and *live* according to Christ's *Pre-*  
 " *cepts*. For, we do not take this as *common*  
 " Bread and *common* Wine: But as Jesus Christ  
 " our Saviour was *made Flesh* by the *Logos* of  
 " God, and had *real* Flesh and Blood for our  
 " Salvation, so are we taught, that this Food,  
 " which the very same *Logos* blessed by Prayer  
 " and Thanksgiving, is turn'd into the Nou-  
 " rishment and Substance of our Flesh and  
 " Blood, and is in some Sense the Flesh and

<sup>u</sup> See my *Importance* p. 448; 449.



“ Blood of the *incarnate* Jesus<sup>w</sup>. I choose to CHAP. follow Mr. Reeves’s Translation of this Passage, III. tho’ somewhat *paraphrastical*, because he has very well hit off the Sense. What I have to observe upon it, as suitable to my present Purpose is, that particular Notice is twice taken of the *Incarnation* of the *Logos* (that is, of God *incarnate*, according to *Justin*’s known Doctrine of the *Logos* being God) and the Sacrament is not only supposed to be a *Commemoration*<sup>x</sup>, but a kind of *Emblem* of it by *Justin*’s Account<sup>y</sup>, as the intelligent Reader will observe. The Reason is, that the Sacrament of the Eucharist is the Sacrament of the *Passion*<sup>z</sup>, and God the Son by becoming incarnate, first became *passible*. All which will be made plainer by another Passage of the same *Justin*, in his Dialogue with the *Jew*<sup>a</sup>, which is as follows: “ That Prayers and Thanksgivings, made by

w *Justin. Martyr. Apol. i. c. 86. p. 96. Edit. Thirlby.*

Reeves Vol. i. p. 120, 121.

x Εἰς ἀνάμνησιν τοῦ τε σωματοποιήσαι αὐτοὶ διὰ τὰς πιστεύοντας αὐτὸν δι’ οὗ καὶ παθητὸς γέγονε. *Just. Mart. Dial. p. 290.*

y How this was understood, see explained in a *Charge* on the *Doctrinal Use* of the Sacraments, p. 25.

z Εἰς ἀνάμνησιν τοῦ πάθους ἡ ἱπαθῆν. *Ibid. p. 220.*

a Ὅτι μὲν οὖν καὶ εὐχαρίαν καὶ εὐχαριστίαν, ὑπὸ τῷ ἁγίῳ γινόμεναι, τίλειται μόναι καὶ εὐαρισι εἰσι τῷ θεῷ θυσίαι, καὶ αὐτὸς φημί. Ταῦτα δὲ μόναι καὶ χριστιανοὶ περιέλαβον ποιεῖν καὶ ἐκ ἀνάμνησιν ἢ τῆς τροφῆς αὐτῶν ἐκείνης καὶ ὑγρῶς, ἐν ᾗ καὶ τοῦ πάθους ὁ πίπτοντες δι’ αὐτοῦ ὁ θεὸς τοῦ θεοῦ μέμνηται. *Just. Mart. Dial. p. 387.*

A conjectural Emendation has been offered, directing us to read δι’ αὐτῆς, ὁ ἡὸς τοῦ θεοῦ. *Mede opp. p. 362. Thirlby in loc.* I see not why ὁ θεὸς τοῦ θεοῦ may not mean the same with ὁ θεὸς ἐκ τοῦ θεοῦ: Perhaps ἐκ might have been negligently dropp’d. The learned Editor ingeniously says; *istud deus admodum sanè invitus muto, propter sequentia.*

F

“ those

CHAP. " those who are *worthy*, are the only *Sacri-*  
 III. " *fices* that are perfect and well pleasing to  
 ~~~~~ " God, I also affirm: For these are the only  
 " ones which Christians have been taught to
 " perform even in that *Remembrance* [or *Me-*
 " *morial*] of their Food both dry and liquid,
 " wherein also is commemorated the *Passion*
 " which *God of God* suffered in his own Person,
 " [or, *for them.*] I have no need to take notice
 here of more than is to my present Purpose.
 The Words *God of God* are what I point to,
 as a Proof that the *Divinity* of Christ was an
 important Article of the Eucharistical *Remem-*
brance. If any should incline to read *Son of*
God (upon conjecture, for it is no more) in-
 stead of *God of God*, in that Place, it will still
 amount to the same, because *Justin* always un-
 derstood the Phrase of *Son of God* in the high-
 est and strongest Sense, as meaning *God of God*^b.
 But I see no necessity of admitting any new
conjectural Change of ὁ Θεός into ὁ υἱός, since
 Θεός is very frequently our Lord's Title in *Ju-*
stin^c, yea and ὁ Θεός more than once^d. But I
 proceed.

I SHALL subjoin a Passage of *Origen*, con-
 taining the like elevated Sentiments of the Re-
 membrance made in the Holy Communion.
 " Thou that art come to Christ (the true High
 " Priest, who by his Blood has reconcil'd God

^b ὁ Θεός καὶ λόγος πρωτότοκος ἀνὰ τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχων. p. 94.
 conf. 406. 408. 411.

^c Just. Mart. p. 204. 210. 233. 250. 261. 263. 265. 273.
 291. 303. 328. 408. 409.

^d Just. Mart. p. 251. 326. 378.

“ to Thee, and Thee to the Father) rest not CHAP.
 “ in the Blood of the Flesh, but consider ra- III.
 “ ther, *the Blood of the Logos*, and hear Him de-
 “ claring, *This is my Blood which shall be shed for*
 “ *you, for Remission of Sins*: The initiated in the
 “ Mysteries well understand both the Flesh and
 “ the Blood of God *the Word*. So I translate
 the last Words, as most agreeable to Origen's
 usual Phraseology: But if any one chooses ra-
 ther to say, *Logos of God*, it comes to the same
 Thing. The Sum is, that the Life and Soul,
 as it were, of the Eucharistical Remembrance,
 lies in the due Consideration of the *divine* Dig-
 nity of the Person whose Passion we there re-
 member^f. And indeed every Man's own Rea-
 son must convince him, that it must be so, if
 he ever seriously calls to mind the Scripture-
 Accounts of our blessed Lord, which I have
 above recited. Hitherto I have confined my
 self to the strict Notion of *Remembrance*.

II. I AM next to advance a Step farther to
Commemoration, which is Remembrance and
 somewhat more. For, to a bare remembering
 it superadds the Notion of *extolling, honouring,*

e Tu qui ad Christum venisti, (Pontificem verum qui san-
 guine suo Deum tibi propitium fecit, & reconciliavit te patri)
 non hæreas in sanguine carnis; sed discce potius *Sanguinem Verbi*,
 & audi ipsum tibi dicentem, quia *hic Sanguis meus est*, qui pro
 vobis effundetur in remissionem Peccatorum. Novit qui mysteriis
 imbutus est, & Carnem & Sanguinem *Verbi Dei*. Origen in
 Levit. Hom. IX. p. 243, 244. Ed. Bened. Conf. *Clem. Alex.*
Pædagog. L. 2. c. 2. p. 186. τὸν λόγον ἐκχέμενον &c. —

f Great use was afterwards made of this Consideration in the
Nestorian Controversy: Of which see *Cyrill. Alex. Ep. ad Nestor.*
 p. 72. & *Anathem. XI. cum explanat. p. 156. item Apologet.*
advers. Oriental. p. 192, 193.

CHAP. celebrating, and so it is collecting all into one

III. complex Idea of commemorating. This do, in

W Commemoration of me: Which is the second rendering of the same Words. Some perhaps might wonder why the Socinians, of all Men, should reject the Notion of remembering, and choose that of Commemoration (which is really higher) yea and should strongly insist upon it, and make it a Point. They certainly do so, as may appear from their own Writings: And what is stranger still, they assign such odd Reasons for it, that one would scarce think them in earnest, if we were to look no farther. For, what if St. Paul does speak of declaring, or shewing our Lord's Death, may not ἀνάμνησις still signify Remembrance? Is it not proper first to remember, and then to declare; or to declare

g Apparet, graviter errasse illos qui existimarunt verbum Commemorationem, quod in Græco est ἀνάμνησις, mutari debere in Recordationem: Neque enim dicit Paulus mortem Domini recordamini, sed mortem Domini annuntiat, quod profecto non Recordationem, sed Commemorationem & Predicationem omnino significat — non est quod quis ex verbo illo (ἀνάμνησις) colligat Cœnam Domini in eum finem institutam fuisse, ut nobis suggerat & in memoriam revocet mortem ipsius Domini — Commemoratio autem ista, & predicatio mortis Christi, id necessario conjunctum habet, ut gratiæ agantur Christo, tum vero Deo, patri ejus, cujus mandato animam suam posuit. Socin. de usu & fin. Cœnæ Domini p. 4, 5.

Quod nonnulli per Commemorationem in verbis Christi quibus ritum hunc instituit, Recordationem intelligunt, vel hanc pro illa vocem reponunt, arbitantes in eum finem ritum hunc sacrum esse institutum, ut nobis mortem Domini in memoriam revocet, in eo manifeste errant; cum qui ritum hunc sacrum obire recte velit, ac mortem Domini hac ratione annuntiare, eum Christi mortis probe & semper memorem esse oporteat. Cracov. Catechism. Sect. VI. c. 4. p. 229. conf. Slichting. in 1 Cor. XI. 25. & contr. Meisner. p. 805, 814, 816. Wolzogen, in Matth. XXVI. p. 416.

it

it now, in order to *remember* for the future? CHAP. III. Why should one *exclude* the other, when both are consistent, and suit well together? And tho' a Person is supposed, before his coming to the Holy Communion, to have the Lord's Death in mind, confusely, or in the *general*, may he not still want to have it *more* in mind, and to remember it in *particular*, with all its Circumstances, upon a close recollection, assisted by an *external* Solemnity performed before his Eyes? Besides, if we should not want to *call it to mind*, yet we may want to *keep it in mind* for the future: And who sees not, how serviceable the Sacramental Solemnity may be for that very Purpose? Add to this, that it is particularly said with respect to the Passover, *Thou shalt Sacrifice the Passover &c. that thou mayest remember the Day when thou camest out of Egypt, all the Days of thy Lifeⁿ*. Which is exactly parallel, so far, to the Remembrance appointed in the Eucharist. How trifling would it be to urge, that the *Israelites* were suppos'd to *remember* the *Day*, before their coming to the Passover, and therefore could have no need to refresh their *Memories* by coming; or to urge, that because they *ought* always to *bear it in mind*, therefore it could not be one *End*, or *Use* of the Passover, to *remind* them of it, or to keep it in *Remembrance* all their Days.

ONE may judge from hence, that *Socinus's* pretended Reasons against the Notion of *Remembrance* were mere shuffle and pretence,

ⁿ Deuter. XVI. 2, 3.

CHAP. carrying more of *Art* and *Colouring* in them,
 III. than of *Truth*, or *Sincerity*: He had a Turn to
 serve in favour of an *Hypothesis*, and that was
 all. The Turn was this: He had a mind to
 make the ἀνάμνησις, (which is one *End*, or *Use*,
 or *Part* of the Sacrament) to be the *whole* of
 the Sacrament, its *whole Nature* and *Essence*, as I
 before hinted, and to interpret the Words, *This*
is my Body and *This my Blood*, to mean, *this Bread*
and Wine, or rather this *Action*, is an ἀνάμνησις, a
Commemoration, and nothing more. He could
 not pretend to say, that this *material* Thing, or
 this *external Action* is a *Remembrance* (which
 denotes an *internal Perception*) and there-
 fore He substitutes *Commemoration* in its stead,
 an *outward Act*, an *external Service*, and then
 resolves the *whole* of the Sacrament into That,
 confounding the *End*, or *Use* of the Thing with
 the *Thing* it self. This was his Fetch; and so
 He hoped to be rid at once, of all supposed
 present *Graces* or *Benefits* accruing to *worthy*
Receivers, making the *Sign* and *Thing signified*
 to be all one, and indeed to be *Sign* only.

HOWEVER, tho' Socinus had no good Views
 in interpreting ἀνάμνησις by *Commemoration*, and
 was undoubtedly wrong in excluding *Remem-*
brance; yet setting aside his foreign Fancies,
 it is very right to interpret the Word by *Com-*
memoration; but so as to include both an inward
Remembrance of Benefits, and an outward *Cele-*
bration of the same, together with *devout Praises*
and Thanksgivings to Christ our Lord for them,
 and to all the three Persons of the ever blessed
 Trinity.

Trinity. It is scarce possible for a considerate CHAP. III.
devout Mind to stop short in a bare *Remem-*
brance (tho' Remembrance is always supposed, )
and is by this sacred Solemnity reinforced)
but it will of course break out into thankful
Praises and Adorations. We accept therefore
of what *Socinus* and his Brethren so much con-
tend for, that the Greek ἀνάμνησις, in this Case,
does amount to a *Commemoration*, and is better
rendred by that Word, than by *Remembrance*;
because the *Word* will bear it, and because the
Circumstances shew that *Remembrance* alone,
without *Commemoration* superadded, is short of
the *Idea* intended by it.

I MAY further note, tho' it is but the na-
tural and obvious Consequence of what I have
before said, that this Commemoration must be
understood in as *high* and as *full* a Sense, as
the *Remembrance* spoken of above: We must
commemorate our Lord in a manner suitable
to his *divine* Nature and Dignity, and accord-
ing to *what He is* by the Scripture-Accounts.
We must commemorate Him as *God*, purchas-
ing the Church with his *own Blood*ⁱ. We must
commemorate his *Passion* as *St. Paul* has done,
and in like Words with these: *Who being in the*
Form of God, thought it not Robbery to be equal
with God: But made Himself of no Reputation,
and took upon Him the Form of a Servant, and
was made in the likeness of Men, and being found

ⁱ *Acts* XX. 28. For the Reading of the Text, see *Mill*, in
Loc. & *Pearson* on the Creed. p. 129. & *Vitranga* *Observ. Sacr.*
Tom. I. 213. & *Pfaffius* de var. Lect. p. 161.

CHAP. *in fashion as a Man, He humbled Himself and*
 III. *became obedient unto Death, even the Death of the*
 *Cross*^k. In another Place, the same Apostle, speaking of the *Redemption by the Blood of Christ*, and of his making *Peace thro' the Blood of the Cross*, closes one, and ushers in the other, with a large Account of the *supereminent Dignity of his Person*, as *born before the Creation*; adding, that *all Things were created by Him, and for Him, and by Him consist*^l. This is the right Way of celebrating, or commemorating his *Passion*, as it is declaring the *infinite value* of it. To speak of Him only as *Man*, or as a *Creature*, tho' otherwise in a devout way, is not *honouring*, but *dishonouring* Him and his *Sufferings*; is not *commemorating*, but *blaspheming* his Name. St. Paul, in another Place, going to speak of our Lord's *Passion*, introduces it with a previous Description of his *personal Dignity*: *Appointed Heir of all Things, by whom also He made the Worlds: Who being the brightness of his Glory, and the express Image of his Person, and upholding all Things by the word of his Power, when He had by Himself purged our Sins, sat down on the right Hand of the Majesty on High*^m. But as remarkable a Passage as any, is that of the *Epistle to the Hebrews*, where the Apostle, to inhanche the *value* of Christ's *Sufferings* expresses himself thus: *If the Blood of Bulls, and of Goats, and the Ashes of an Heifer sprinkling the unclean,*

^k Phil. II. 5, 6, 7, 8. See my Vth Sermon. And Second Defence p. 227. and Third p. 77.

^l Coloss. I. 14. — 20. Compare my Sermons p. 58. &c. 153.

^m Hebr. I. 2, 3.

*sanctifieth to the purifying of the Flesh; How much more shall the Blood of Christ, who thro' the eternal Spirit offer'd Himself without Spot to God, purge your Consciences from dead Works to serve the living Godⁿ. By eternal Spirit, I understand Christ's divine Nature, as the most judicious Interpreters do^o: And so from hence it is plain how the Merit of Christ's Sufferings rises in proportion to the Dignity of the Person, and it is the Divinity that stamps the value upon the suffering Humanity. And hence also it is, that St. John so emphatically observes, that it is the Blood of Jesus Christ his Son (that Son, whom the Apostle every where describes under the most lofty Characters, as particularly John 1.) which *cleanseth us from all Sin*^p. Such is the Scripture Way of commemorating our Lord and his Passion, and such the way of all the ancient Churches of God: Be this our Pattern, as it ought to be, for our Commemorations in the Holy Communion.*

III. BUT I observ'd, that there was a *Third*, or a *Fourth* rendring of the same Words, *εἰς τὴν ἐμὴν ἀνάμνησιν*. For a Memorial of me: or, for my Memorial, which is more strictly literal. This rendring is not much different from the two former, but contains and includes Both: For, a Memorial supposes and takes in both a Remembrance, and a Commemoration. Whether it superadds any Thing to them, and makes

ⁿ Hebr IX. 13, 14.

^o See Bull. opp. p. 19. And Wolfius in loc.

^p 1 John I. 7.

CHAP. the Idea still larger, or fuller, is the Question.
 III. If it carries in it any tacit Allusion to the *Sacrificial* Memorials of the old Testament, it may then be conceiv'd to add to the Idea of *Commemoration* the Idea of *acceptable*, and *well-pleasing*, viz. to Almighty God. I build not upon *Ἀνάμνησις* being twice used in the *Septuagint* as the Name for a *Sacrificial* Memorial^q; for the *usual* Sense of the Word, in the same *Septuagint*, is different, having no relation to *Sacrifice*: But thus far may be justly pleaded, from the Nature and Reason of the Thing, that the *Service* of the Eucharist, (the most proper Part of *Evangelical Worship*, and most *solemn* Religious Act of the Christian Church) must be understood to ascend up *for a Memorial* before God, in as strict a Sense, at least, as *Cornelius's* Alms and Prayers were said so to do^r; or as the *Prayers of the Saints* go up as sweet Odours, mystical *Incense*^s, before God. Indeed, the *Incense* and *Sacrificial* Memorials of the old Testament were mostly *typical* of *Evangelical Worship*, or *Christian Services*, and were *acceptable* to God under that View; and therefore it cannot be doubted but the true rational *Incense*, viz. Gospel-Services, rightly perform'd, (and among these more especially the *Eucharistical Service*) are the *acceptable Memorials* in God's Sight. Whether there was any such *Allusion*

^q *Levit.* XXIV. 7. *Numb.* X. 21.

^r *Acts* X. 4.

^s *Revel.* V. 8. VIII. 3, 4. *Psalms* CXLI. 2. Compare *Malach.* I. 11. Vid. *Vitringa*, in *Apocalypf.* p. 214. &c 333. &c. *Dodwell.* incensing no Apostolical Tradition p. 36, 37, 38. intended,

intended in the Name *Ἀνάμνησις*, when our Lord recommended the observance of the Eucharist as *his Memorial*, cannot be certainly determin'd, since the Name *might* carry in it such an Allusion, or might be *without it*: But as to the *Thing*, that such *Worship* rightly perform'd has the *Force*, and *Value* of any *Memorial* elsewhere mention'd in Scripture (*Sacrificial*, or other) cannot be doubted; and the rest is not worth disputing, or would make too large a Digression in this Place.

BEFORE I dismiss the Word *Ἀνάμνησις*, it may not be improper to note, that it occurs but once more in the New Testament, where St. Paul speaks of the *Commemoration of Sins*^t, made once a Year, under the old Testament, on the great Day of Expiation; when the High Priest was to *confess all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins*^u. There was *ἀνάμνησις ἁμαρτιῶν*, *Commemoration of Sins*: But under the Gospel, it is happily changed into *ἀνάμνησις τοῦ Χριστοῦ*, *Commemoration of Christ*. There *Sins* were remembered; here *Forgiveness* of Sins: A remarkable Privilege of the Gospel-Oeconomy, above the *Legal*. Not but that there was *Forgiveness* also under the old Testament, *legal* and *external* forgiveness *by the Law*, and *mystical* forgiveness *under the Law*, by virtue of the Sacrifice of Christ fore-ordain'd, and fore-shadow'd: But under the Gospel, *Forgiveness* is clearly,

^t *Ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν.* Hebr. X. 3.

^u Vid. *Levit. XVI. 21.*

CHAP. and without a Figure declar'd, and for all
 III. *Sins* repented of; and there is no Remem-
 ~~~~~ brance of them more<sup>w</sup>; no Commemoration of  
 them by *legal* Sacrifices, but instead thereof a  
 continual Commemoration of Christ's Sacrifice  
 for the Remission of Sins, in the Christian Sa-  
 craments. There must indeed be Confession of  
 Sins, and forsaking them also under the Gospel-  
 Dispensation: But then it is without the Bur-  
 den of *ritual* Expiations, and *ceremonial* Atone-  
 ments: For, the *many* and *grievous* Sacrifices  
 are all converted into one easy (and to every  
 good Man delightful) Commemoration of the all-  
 sufficient Sacrifice, in the Holy Communion.  
 But I return.

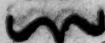
HITHERTO I have been considering the  
 Eucharistical Commemoration as a Memorial  
*before God*, which is the highest View of it:  
 But I must not omit to take notice, that it is  
 a Memorial also *before Men*, in the same Sense  
 as the *Paschal* Service was. Of the Passover  
 it is said: *This Day shall be unto you for a Me-  
 morial, and you shall keep it a Feast to the Lord<sup>x</sup>.*  
 It is here call'd a *Feast* to the Lord, and a *Me-  
 morial* to the People: Not but that it was a  
*Memorial* also to the Lord, in the large Sense  
 of Memorial before mention'd (as every *pious*  
 and *grateful* Acknowledgement to God for Mer-  
 cies receiv'd, is) But in the *stricter* Sense of *Me-  
 morial*, it was such only to the People. It is  
 farther said in the same Chapter, of the *Pas-  
 chal* Service: *Ye shall observe this Thing for an*

<sup>w</sup> Jerem. XXXI. 34.

<sup>x</sup> Exod. XII. 14.



Ordinance to Thee and to thy Sons for ever — CHAP.

And when your Children shall say unto you, what III.  
mean you by this Service? Ye shall say it is the   
Sacrifice of the Lord's Passover, who passed over  
the Houses of the Children of Israel in Egypt,  
when He smote the Egyptians and delivered our  
Houses<sup>y</sup>. And in the next Chapter<sup>z</sup>: It shall  
be for a Sign unto Thee upon thine Hand, and for  
a Memorial between thine Eyes, that the Lord's  
Law may be in thy Mouth &c. In such a Sense  
as this, the Service of the Eucharist is a Me-  
morial left to the Church of Christ, to perpe-  
tuate the Memory of that great Deliverance from  
the Bondage of Sin and Satan (of which the  
former Deliverance from Egyptian Bondage was  
but a Type) to all succeeding Generations. By  
this solemn Service, besides other uses, God  
has admirably provided for the bulk of Man-  
kind, that they may be constantly and visibly  
reminded of what it so much concerns them  
both to know and attend to. It is to the il-  
literate instead of Books, and answers the Pur-  
pose better than a Thousand Monitors without  
it might do. Jesus Christ is hereby set forth  
crucified<sup>a</sup>, as it were, before their Eyes, in or-  
der to make the stronger Impression.

I MAY further observe, that as all the Pas-  
sovers, after the first, were a kind of Represen-  
tations and Commemorations of that Original<sup>b</sup>,

<sup>y</sup> Exod. XII. 24, 26, 27.

<sup>z</sup> Exod. XIII. 9. Compare Deut. XVI. 3.

<sup>a</sup> Galat. III. 1.

<sup>b</sup> See Johnson's Unbloody Sacrifice Part II. p. 44.

CHAP. so all our *Eucharistical* Passovers are a Sort of  
 III. Commemorations of the *Original* Eucharist.  
 Which I the rather take notice of, because I  
 find an ancient *Father* (if we may depend up-  
 on a *Fragment*) *Hippolytus*, who was a Disciple  
 of *Irenaus*, representing the Thing in that View:  
 For commenting on *Prov. IX. 2. Wisdom hath*  
*furnished her Table*, He writes thus: "Name-  
 ly, the promised Knowledge of the Holy  
 Trinity; and also, his precious and undefil-  
 ed *Body* and *Blood*, which are daily admini-  
 stered at the mystical and sacred *Table*, sacri-  
 ficed for a *Memorial* of that ever memorable,  
 and *Original* Table of the mystical Divine  
 Supper". Upon which Words, I may re-  
 mark, by the way, that here is mention  
 made of the *Body* and *Blood* as sacrificed in the  
 Eucharist, 20 or 30 Years before *Cyprian*, if the  
*Fragment* be certainly *Hippolytus's*, and then it is  
 the *earliest* in its Kind, tho' not higher than  
 the *Third* Century. As to his making all  
 succeeding Eucharists *Memorials* of the *First*,  
 the Notion interferes not with their being Me-  
 morials also of our *Lord* and his *Passion*, as be-  
 fore explained, but all the several Views will  
 hang well together.

THUS far I have been considering the Chri-  
 stian Eucharist as a *Remembrance*, and a Com-

ε Καὶ ἡτοιμάσατο τὴν ἑαυτῆς τράπεζαν· τὴν ἐπίγνωσιν τῆς ἀγίας  
 τριάδος κατηπαγελλομένην. Καὶ τὸ τίμιον καὶ ἁγίον αὐτῆς σῶμα  
 καὶ αἷμα, ἅπερ ἐν τῇ μυστικῇ καὶ δεῖα τράπεζῃ κατ' ἐκείνην ἐπιτε-  
 λούται, θυσιάζει εἰς ἀνάμνησιν τῆς αἰωνίου καὶ πρώτης δυνάμεως τοῦ  
 μυστικοῦ θεοῦ δέπνον. Hippolyt. Vol. I. p. 282. Ed. Fabric.

memoration

*memoration, and a Memorial of Christ our Lord.* CHAP. IV.  
 I could not avoid intermixing something, here and there, of our Lord's *Death* and *Passion*, which have so close an Affinity with the Subject of this Chapter: Nevertheless that Article may require a more *distinct* Consideration, and therefore it may be proper to have a *separate* Chapter for it.

## CHAP. IV.

*Of the Commemoration of the Death of our Lord made in the Holy Communion.*

IT is not sufficient to commemorate the *Death* of Christ, without considering what his *Death* means, what were the *moving* Reasons for it, and what it's *Ends*, and *Uses*. The Subtilties of *Socinus* and his Followers have made this Enquiry necessary: For it is to very little Purpose to *shew the Lord's Death till He come*, by the Service of the Eucharist, if we acknowledge not *That Lord* which the Scriptures set forth, nor *That Death* which the New Testament teaches. As to *Lord*, who and what He is, I have said what I conceived sufficient, in the preceding Chapter: And now I am to say something of that *Death* which He suffered, as a willing *Sacrifice* to divine *Justice* for the *Sins* of Mankind. It is impossible that a Man should come *worthily* to the Holy Communion, while He perverts the prime *Ends* and *Uses* of the *Sacrifice* there commemorated, and sets up a  
*Righteousness*



CHAP. *Righteousness of his own, independent of it;*  
 IV. frustrating the *Grace of God in Christ, and making*  
 W Him to have died in vain<sup>d</sup>.

THE Death of Christ, by the Scripture Account, was properly a vicarious *Punishment of Sin*, a true and proper *Expiatory Sacrifice* for the *Sins* of Mankind: And therefore it ought to be *remembered* as such, in the *Memorial* we make of it, at the Lord's Table. I shall cite some Texts, just to give the Reader a competent Notion of the Scripture Doctrine in this Article; tho' indeed the Thing is so plain, and so frequently inculcated, from one End of the Scriptures to the other, that no Man (one would think) who is not previously disposed to deceive Himself, or has imbibed strong Prejudices, could either reject it, or misconceive it.

I. THAT the Sufferings of Christ had the Nature of *Punishments*, rather than of mere *Calamities*, is proved from what is said by the Prophet *Isaiah*, as follows: *He hath born our Grievs, and carried our Sorrows — He was wounded for our Transgressions, He was bruised for our Iniquities: The Chastisement of our Peace was upon Him, and with his Stripes we are healed. — The Lord hath laid on Him the Iniquity of us all. —*

¶ Quidam vero, quomodo aliquando *Judai, & Christianos* se dici volunt, & adhuc ignorantes *Dei justitiam, suam* volunt constituere, etiam temporibus nostris, temporibus apertæ gratiæ &c. — Quod ait Apostolus de *Lege*, hoc nos istis dicimus de *Natura*; Si per *Naturam* justitia, ergo Christus *gratis* mortuus est. *Augustin* Serm. 13. in *Johan. VI.* opp. Tom. V. p. 645, 646. Edit. Bened.

For the Transgression of my People was He stricken CHAP.  
 — When Thou shalt make his Soul an Offering for IV.  
 Sin &c. He was numbred with the Transgressors, and bare the Sin of many<sup>e</sup>. What can all these Words mean, if they amount not to Punishment for the Sins of Mankind? Evasions have been invented, and they have been often refuted.

To the same Purpose, we read in the New Testament, that He was delivered for our Offences<sup>f</sup>, that He died for all, was made Sin for us, when He knew no Sin<sup>g</sup>; was made a Curse for us<sup>h</sup>, died for our Sins<sup>i</sup>, gave Himself for our Sins<sup>k</sup>, tasted Death for every Man<sup>l</sup>, and the like. To interpret these and other such Texts of dying for our Advantage, without relation to Sin and the Penalty due to it, is altogether forced, and unnatural, contrary to the Custom of Language, and to the obvious Import of very plain Words.

2. THAT our Blessed Lord was in his Death a proper expiatory Sacrifice (if ever there was any) is as plain from the New Testament as Words can make it. He gave his Life a Ransom for many<sup>m</sup>, was the Lamb of God, which was to take away the Sins of the World<sup>n</sup>, died for the Ungodly<sup>o</sup>, gave Himself a Ransom for all<sup>p</sup>, once

<sup>e</sup> Isa. LIII. 4. — 12. conf. Outram. de Sacrific. p. 319.  
 &c. — 328. 1 Pet. II. 24. & Outram. p. 329. &c.

<sup>f</sup> Rom. IV. 25.

<sup>g</sup> 2 Cor. V. 14, 15. 21. John XI. 51, 52.

<sup>h</sup> Gal. III. 13. 1 1 Cor. XV. 3.

<sup>k</sup> Gal. I. 4. 1 Hebr. II. 9.

<sup>m</sup> Matt. XX. 28. n John I. 29.

<sup>o</sup> Rom. V. 6. p 1 Tim. II. 6, 8.



CHAP. suffered for Sins, the just for the unjust<sup>q</sup>, gave

IV. Himself for us, an Offering and a Sacrifice to God

for a sweet smelling Savour<sup>r</sup>. Christ our Passover was sacrificed for us<sup>t</sup>, offered up himself<sup>t</sup>, to bear the Sins of many<sup>u</sup>, has put away Sin by the Sacrifice of himself<sup>w</sup>. We have been redeemed with the precious Blood of Christ, as of a Lamb without Blemish and without Spot<sup>x</sup>. These are not mere Allusions to the Sacrifices of the Old Testament, but they are interpretative of them, declaring their Typical Nature, as prefiguring the grand Sacrifice, and centring in it: Which, besides other Considerations, appears very evidently from the whole Design and Tenour of the Epistle to the Hebrews; signifying, that the Legal Sacrifices were Allusions to, and Prefigurations of the Grand Sacrifice.

3. THAT from this Sacrifice, and by virtue of it, we receive the Benefit of Atonement, Redemption, Propitiation, Justification, Reconciliation, Remission &c. is no less evident from abundance of Places in the New Testament. Thro' our Lord Jesus Christ we have receiv'd the Atonement, and we are reconcil'd to God by his Death<sup>y</sup>. Him God hath set forth to be a Propitiation thro' Faith in his Blood<sup>z</sup>. He is the Propitiation for our Sins, — for the Sins of the whole

q 1 Pet. III. 18. Compare II. 21. IV. 1.

r Ephes. V. 2.

s 1 Cor. V. 7.

t Hebr. VII. 27. X. 12. IX. 14.

u Hebr. IX. 28.

w Hebr. IX. 26. Compare X. 12.

x 1 Pet. I. 19.

y Rom. V. 10, 11.

z Rom. III. 25.



World<sup>a</sup>. We are justified by his Blood<sup>b</sup>, redeem'd CHAP. to God by his Blood<sup>c</sup>, cleansed from all Sin by his IV. Blood<sup>d</sup>, washed from our Sins in his Blood<sup>e</sup>: And the Robes of the Saints are washed and made white only in the Blood of the Lamb<sup>f</sup>. By Himself He purged our Sins<sup>g</sup>, viz. when He shed his Blood upon the Cross: And our Redemption is thro' his Blood<sup>h</sup>. He hath reconcil'd us to God, by the Cross<sup>i</sup>, in the Body of his Flesh thro' Death<sup>k</sup>. God was in Christ reconciling the World unto Himself, not imputing their Trespases unto them<sup>l</sup>. His Blood was shed for many, for the Remission of Sins<sup>m</sup>, and without shedding of Blood is no Remission<sup>n</sup>. It is this Blood of sprinkling, that speaketh better Things than the Blood of Abel<sup>o</sup>: And it is by the Blood of Jesus, that Men must enter into the Holiest<sup>p</sup>, as many as enter. I have thrown these Texts together without Note, or Comment; for they need none, they interpret themselves. Let but the Reader observe, with what variety of Expression this great Truth is inculcated, that our Salvation chiefly stands in the meritorious Sufferings of our Saviour Christ. The Consideration whereof made St. Paul say, *I determin'd not to know any Thing among you, save Jesus Christ, and Him crucified*<sup>q</sup>. Namely, because this was a most essential Ar-

a 1 John II. 2. IV. 10.

b Rm V. 9.

c Revel. V. 9.

d 1 John I. 7.

e Revel. I. 5.

f Revel. VII. 14.

g Hebr. I. 3.

h Ephes. I. 7.

i Compare 1 Cor. VI. 20.

Coloss. I. 14.

j Ephes. II. 16.

k Coloss. I. 22.

l 2 Cor. V. 18, 19.

in Matt. XXVI. 28.

n Hebr. IX. 22.

o Hebr. XII. 24.

p Hebr. X. 19.

q 1 Cor. II. 2.

CHAP. ticle, the very Sum and Substance of the Gospel.  
IV. pel. " In these and in a great many more

W " Passages that lie spread in all the Parts of  
" the New Testament, it is as plain as Words  
" can make any Thing, that the *Death* of  
" Christ is proposed to us as a *Sacrifice* and  
" *Reconciliation*, our *Atonement* and *Redemption*.  
" So it is not possible for any Man that con-  
" siders all this, to imagine, that Christ's Death  
" was only a *Confirmation* of his Gospel, a *Pat-*  
" *tern* of a holy and patient suffering of Death,  
" and a necessary *Preparation* to his Resurrec-  
" tion. — By this, all the *high Commenda-*  
" *tions* of his Death, amount only to this, that  
" He by *dying* has given a vast Credit and Au-  
" thority to his Gospel, which was the pow-  
" erfullest Mean possible to redeem us from  
" Sin, and to reconcile us to God. But this  
" is so contrary to the *whole Design* of the New  
" Testament, and to the *true Importance* of  
" that great *variety of Phrases*, in which this  
" Matter is set out, that at this rate of ex-  
" pounding Scripture, we can never know what  
" we may build upon; especially, when the  
" *great Importance* of this Thing, and of our  
" having right Notions concerning it, is well  
" considered<sup>r</sup>.

THE least that we can infer from the *Texts*  
above mention'd is, that there is some very  
particular *Virtue*, *Merit*, *Efficacy* in the *Death*  
of Christ, that God's *Acceptance* of Sinners, tho'  
*penitent* (not *perfect*) depended entirely upon it.

<sup>r</sup> Bp. Burnet on Article the 2d. p. 54.

Common Sacrifices could never *make the Comers* CHAP. thereunto perfect<sup>f</sup>: But it was absolutely neces- IV, sary, that the *Heavenly Things* should be purified with some *better Sacrifice*<sup>t</sup>. Which is so true, that our Lord is represented as *entring* into the Holy of Holies (that is Heaven) by *his own Blood*<sup>u</sup>, where He ever liveth to make *Intercession* for Those that come unto God by Him<sup>w</sup>. The *Efficacy* even of his *Intercession* above (great and powerful as He is) yet depends chiefly upon that Circumstance, his having entred thither by *his own Blood*; that is to say, upon the *Merit* of his Death and Passion, and the *Atonement* thereby made. His *Intercession* belongs to his *Priestly Office*, and That supposes the *Offering* before made: For there was a *Necessity* that He should *have somewhat to offer*<sup>x</sup>, and nothing less than *Himself*<sup>y</sup>. Seeing therefore that, in order to our *Redemption*, Christ suffered as a *piacular Victim* (which must be understood to be *in our stead*) and that there was some *Necessity* He should do so, and that his prevailing *Intercession* at God's right Hand now, and to the End of the World, stands upon that Ground, and must do so; what can we think less but that some very momentous Reasons

f Hebr. X. 1.

t Hebr. IX. 23.

u Hebr. IX. 12. Note, it is not only said, that Christ entered into Heaven by his *own Blood*, but he is there also considered as the *Lamb slain*: Revel. V. 6. Which farther shews where, in principally the *Virtue* of his *Intercession* consists.

w Hebr. VII. 25. Conf. Rom. VIII. 33. 34. Hebr. II. 17.

i John II. 2

x Hebr. VIII. 3. V. 1.

y Hebr. IX. 14. 25. 26. 28. Compare I. 3.



CHAP. of Justice, or of Government (both which resolve at length into one) required that so it

IV.  should be. We are not indeed comperent Judges of all the Reasons or Measures of an all-wise God, with respect to his dealings with his Creatures, neither are we able to argue as it were *beforehand*, with sufficient Certainty, about the *Terms* of Acceptance, which his *Wisdom*, or his *Holiness*, or his *Justice* might demand. But we ought to take careful Heed to what He has *said*, and what He has *done*, and to draw the proper Conclusions from Both. One Thing is plain, from the *Terms* of the *first Covenant*, made in Paradise, that divine Wisdom could have admitted Man *perfectly innocent* to perfect Happiness, without the Intervention of any *Sacrifice*, or any *Mediator*: And it is no less plain, from the *Terms* of the *new Covenant*, that there was some *Necessity* (fixed in the very Reason and Nature of Things) that a *valuable* Consideration, Atonement, or *Sacrifice* should be offer'd, to make *fallen Man* capable of eternal Glory. The Truth of the Thing *done* proves its *Necessity* (besides what I have alledg'd from *express* Scripture, concerning such *Necessity*) for it is not imaginable that so great a Thing would have been done upon

z. Si non fuisset peccatum, non necesse fuerat filium Dei Agnum fieri, nec opus fuerat eum in carne positum jugulari, sed mansisset hoc quod in principio erat, *Deus verbum*: verum quoniam intravit peccatum in hunc mundum, peccati autem necessitas *propitiationem* requirit, & propitiatio non fit nisi per *Hostiam*, necessarium fuit provideri Hostiam pro peccato. *Origen. in Num. Hom. 24. p. 362.*

Earth,

Earth, and afterwards as it were, constantly CHAP. IV.  
*commemorated* in Heaven<sup>a</sup>, if there had not been  
 very strong and pressing *Reasons* for it, and  
 such as made it as *necessary*, (in the *divine* Coun-  
 sels) as it was necessary for a God of infinite  
 Perfection, to be *wise* and *holy*, *just* and *good*.  
 When I said, *constantly commemorated in Heaven*,  
 I had an Eye to Christ's *continual Intercession*<sup>b</sup>,  
 which is a kind of *Commemoration* of the Sacri-  
 fice which he once offered upon the Cross, and  
 is always *pleading* the *Merit* of. Which shews  
 still, of what exceeding great Moment That  
*Sacrifice* was, for the reconciling the *Ac-*  
*ceptance* of *sinful Men*, with the *Ends* of *di-*  
*vine Government*, the *Manifestation* of *divine*  
*Glory*, and the unalterable Perfection of the *di-*  
*vine Attributes*. And if That *Sacrifice* is repre-  
 sented and pleaded in *Heaven* by Christ Him-  
 self, for Remission of Sins, That shews that  
 there is an *intrinsic* Virtue, Value, Merit in  
 it, for the Purposes intended: And it shews  
 farther, how rational, and how proper our *Eu-*  
*charistical Service* is, as *commemorating* the same  
*Sacrifice* here below, which our Lord Himself  
*commemorates* above. God may reasonably re-  
 quire of us this *humble Acknowledgment*, this

<sup>a</sup> Est ergo duplex, ut *Legalium* quarundam *Victimarum*, ita  
*Christi oblatio*, prior *mactationis*, altera *ostensionis* *Legalium Vi-*  
*ctimarum*; prior peracta in *Templo*, altera in ipso *penetrati*: *Christi*  
 prior in *terris*, posterior in *Cælo*. Prior tamen illa non sacrificii  
 præparatio, sed sacrificium: Posterior non tam sacrificium, quam  
 sacrificii facti commemoratio. *Græc. de Satisfact. in fine.*

<sup>b</sup> Christ is not entred into the Holy Places made with Hands  
 (which are the Figures of the true) but into *Heaven* it self,  
 now to appear in the presence of God for us. *Hebr. IX. 24.*



CHAP. self-abasement, that after we have done our  
 IV. best, we are *Offenders* still, tho' *penitent* Offend-  
 ers, and have not done all that we ought to  
 have done; and that therefore we can claim  
 nothing in virtue of our *own Righteousness* con-  
 sider'd by it self, separate from the additional  
 Virtue of that *all-sufficient* Sacrifice, which a-  
 lone can render even our *best* Services accepted<sup>c</sup>.

IF it should be objected, that we have a  
*Covenant-Claim* by the Gospel, and that That  
 Covenant was entirely owing to *divine Mercy*,  
 and that so we resolve not our Right and Ti-  
 tle into any strict Merits of our own, but in-  
 to the *pure Mercy* of God, and that This suf-  
 fices without any respect to a *Sacrifice*: I say,  
 if this should be pleaded, I answer, that no such  
*Covenant-Claim* appears, separate from all respect  
 to a *Sacrifice*. The Covenant is, that Persons  
 so and so *qualified*, shall be accepted *in and thro'*  
 Christ, and by *virtue* of That very *Sacrifice*  
 which He entred *with*, into the Holy of Holies,  
 and by which He now *intercedes*, and *appears*  
 for us. Besides, it is not right to think, nor  
 is it modest or pious to say, that in the Oeco-  
 nomy of every Man's Salvation, the *Ground-*  
*Work only* is God's, by settling the Covenant,  
 and the *finishing* Part ours by performing the  
 Conditions; but the true Order or Method is  
 for our Lord to be both the *Author* and *Finisher*  
 of the whole. The *Covenant*, or rather, the  
*Covenant-Charter*, was given soon after the Fall,

<sup>c</sup> See our XIth Article, with Bp. Burnet's Notes upon it, and  
 Mr. Welchman's.



to Mankind in general, and has been carried on CHAR. thro' successive Generations, by new stipulating. IV. Acts in every Age: So likewise was the *Atonement* made (or *consider'd* as made) *once for all*, but is *applied* to Particulars, or Individuals, *continually*, by means of Christ's constant abiding *Intercession*. Therefore, it is not barely our performing the *Conditions*, that *finishes* our Salvation, but it is our Lord's *applying* his Merits to our *Performances* that finishes all. Perhaps this whole Matter may be more clearly represented by a distinct Enumeration of the several concurring Means to the same End. 1. The Divine *Philanthropy* has the first Hand in our Salvation, is the *primary*, or *principal* Cause. 2. Our performing the Duties required, *Faith* and *Repentance*, by the Aid of Divine Grace, is the *conditional* Cause. 3. The *Sacrifice* of Christ's Death, recommending and rendring *acceptable* our imperfect Performances, is the *meritorious* Cause. 4. The Divine *Ordinances*, and more particularly, the two Sacraments (so far as distinct from *conditional*) are the *instrumental* Causes, in and by which God *applies* to Men fitly disposed, the *Virtue* of that Sacrifice. Let these Things be *supposed* only, at present, for clearer Conception: *Proofs* of every Thing will appear in due Time and Place. By this Account may be competently understood the End

d I understand *Instrument* here in no other Sense, but as Deeds of Conveyance, or *Forms* of Investiture, such as a *Ring*, a *Crozier*, *Letters Patent*, *Broad Seal*, and the like, are called *Instruments*: Which shall be explained hereafter.

and

CHAP. and Use of commemorating the Sacrifice of our

IV. Lord's Passion in the *Holy Communion*: It corresponds with the Commemoration made *above*: It is suing for Pardon, in virtue of the *same* Plea that Christ Himself sues in, on our Behalf: It is acknowledging our indispensable need of it, and our dependance upon it; and confessing all our other Righteousness to be as *nothing* without it. In a word, it is at once a Service of *Thanksgiving* (to Father, Son, and Holy Ghost) for the *Sacrifice* of our Redemption, and a Service also of *Self-Humiliation* before God, Angels, and Men.

If it should be objected here, that *shewing forth* our Lord's Death, cannot well be understood of *shewing* to God, who wants not to have any Thing *shewn* to Him, all Things being naked before Him; it is obvious to reply, that He permits and commands us, in innumerable Instances, to *present* our selves, and our *Addresses* before Him: And tho' the very Word καὶ ἀγγέλλειν, which St. Paul makes use of in this Case<sup>e</sup>, is not elsewhere used for *shewing to God*, yet ἀναγγέλλειν, a Word of like Import, is<sup>f</sup>; so that there is no just Objection to be drawn merely from the Phraseology. As to the Reason of the Thing, since *Addresses to God* have always gone along with the *Representation* made in the Communion, and are part of the *Commemoration*, it must be understood that we

<sup>e</sup> 1 Cor. XI. 26. Τὸν θάνατον τοῦ κυρίου καταγγέλλετε.

<sup>f</sup> Ἀναγγέλλω σήμερον κυρίῳ τὸ θεῶ μου. κ. τ. λ. Deut. XXVI.

3. Conf. Psal. XXXVIII. 18.

*represent,*

represent, what we do represent, to God, as well CHAP.  
as to Men. IV.

HAVING thus dispatch'd what I intended concerning the *Remembrance, Commemoration, or Memorial* of our Lord, and of his Passion, made in this Sacrament, I might now proceed to a new Chapter. But there is an incidental Point, or two, to be discuss'd, which seem to fall in our way, and which therefore I shall here briefly consider, before I go farther.

I. IT has been suggested by some, that the Notion of *Remembrance, or Commemoration*, in this Service, is an Argument against *present* receiving of *Benefits* in, or by it: Christ and his Benefits are to be *remembred, or commemorated* here; therefore neither *He*, nor his *Benefits* are supposed to be *actually* receiv'd at the Time. This is not the Place proper for examining the Question about *present* or *actual* Benefits: But it may be proper, while we are stating the Notion of *Remembrance*, to obviate an Objection drawn from it, in order to clear our way so far. I see no force at all in the Argument, unless it could be proved that the Word *Remembrance* must always be referred to

g Jam constat Homines ibi non *participare*, vel *sortiri*, vel *accipere* Sanguinem Christi: Participatio enim, vel Sortitio, rei *presentis* est; at Benedictio, quæ hoc loco idem est quod *commemoratio*, rei *præterita* esse solet. *Smalc. contr. Frantz. p. 331.*

Notandum *Recordationem* rebus vere & realiter *presentibus* nullo modo tribui posse: non enim dici possumus eorum *recordari* quibus tunc cum maxime *presentibus* fruimur, cum *Recordatio* mere ad *præterita* pertineat. *Præcipuus ad 1 Cor. XI. 20. p. 91.*

something



CHAP. something *past*, or *absent*: Which is a Suppo-  
 IV. sition not warranted by the customary use of  
 W Language. *Remember thy Creator*: Does it fol-  
 low, that the Creator is not present? *Remember the Sabbath-Day* (when present I suppose) to keep it holy. Let *Remembrance* signify *calling to mind*<sup>h</sup>; may we not call to mind *present* Benefits, which are *invisible*, and which easily slip out of our Thoughts, or perhaps rarely occur, being thrust out by *sensible* Things? Or let it signify *keeping in mind*; if so, there is no Impropropriety in saying, that we keep in mind what is *present* and *not seen*, by the help of what is *seen*. Let it signify *commemorating*: May not a Man commemorate a *Benefaction*, suppose, which is in some Sense *past*, but is *present* also in its *abiding* Fruits and Influences, which are the strongest Motives for commemorating the same? Indeed, it would be hard to vindicate the Wisdom of *commemorating* what is *past*, or *absent*, were there not some *present* Benefits resulting from it. I presume, if a *Benefaction* were wholly lost, or sunk, the usual *Commemoration* of it, would soon sink with it: The *present* Benefits are what keep it up. We do not say that Christ's *Death*, or Christ's *Cru-*

<sup>h</sup> ABp. Tillotson, explaining the Scripture Notion of *Remembrance*, says: "*Remembrance* is the *actual* Thought of what we do *habitually* know. — To *remember* a Person, or Thing, is to call them to mind upon all proper and fitting Occasions, to think *actually* of them, so as to do that which the *Remembrance* of them does require, or prompt us to. *Serm.* 54. p. 638. Fol. Edit.

I see not why *present* Benefits may not thus be *remembered*, and deserve to be so, rather than *past*, or *absent*, or *distant* Benefits.

*cifixion*

*cifixion* is now *present*; we know it is *past*: But CHAP. IV.  
 the *Benefits* remain, and while we remember  
 one as *past*, we *call to mind*, or *keep in mind* the  
 other also, as *present*, but *invisible*, and there-  
 fore easily overlook'd. I see no Impropriety  
 in this manner of speaking: Nor if a Person  
 should be exhorted to *remember* that He has a *Soul*  
 to be *saved*, that such an Admonition would  
 imply, that his *Soul* is *absent* from his *Body*.

2. A N O T H E R incidental Question like the  
 former, is whether from the Notion of *Re-*  
*membrance* in this Sacrament, a conclusive Ar-  
 gument may be form'd against the *corporal Pre-*  
*sence*, and particularly against *Transubstantiation*?  
 notwithstanding that we have many clear De-  
 monstrations against that strange Doctrine, yet I  
 should be far from rejecting any *additional* Ar-  
 gument, provided it were solid and just: But  
 I perceive not of what use the Word *Remem-*  
*brance* can be in this Case, or how any certain  
 Argument can be drawn from it. The Words  
 are *Remembrance of me*: Therefore, if any *Ab-*  
*sence* can be proved from thence, it must be the  
 Absence of what ME there stands for, that is, of  
 the *whole Person* of Christ; and so it appears  
 as conclusive against a *Spiritual Presence*, as  
 against a *corporal* one, and proves *too much* to  
 prove any thing. Surely, we may *remember*  
 Christ, in strict propriety of Expression, and  
 yet believe Him to be *present* at the same  
 Time; especially considering that He is *always*  
*present with his Church*, even to the End of the  
 World,



CHAP. *World*<sup>i</sup>, and that *where two or three are gathered*

IV. *together in his Name, there is He in the midst of them*<sup>k</sup>; and He has often told us, of his *dwelling* in good Men. So then, since it is not said Remembrance of *my Body*, but Remembrance of *Me*, and since it is certain, that one Part at least of what ought to be *remembered*, is *present* (not absent) therefore no Argument can be justly drawn merely from the Word *Remembrance*, as necessarily inferring the *Absence* of the Thing remembered.

BUT if it had been said *Remembrance* of my *Body*, or *Blood*, yet neither so would the Argument be conclusive, if we attend strictly to the *Romish* Perswasion. For They do not assert any *visible* Presence of Christ's *Body*, or *Blood*, but they say, that his natural Body and Blood are *invisibly*, or in a *Spiritual Manner*, present, under the *Accidents*, or *visible* Appearances of Bread and Wine. Now what is *invisible*, is so far imperceptible, unless by the *Eye of Faith*, and wants as much to be *called to mind*, as any *absent* Thing whatsoever. Therefore *Remembrance*, or calling to mind might be very proper in this Case: For, what is *out of sight*, may easily slip out of *mind*.

IF any particular *restrain'd* Sense of *Remembrance* should be thought on, to help out the Argument; there will still remain a great difficulty, namely, to prove that *Ἀνάμνησις* in the Words of the Institution, must necessarily be confin'd to such a *restrain'd* Sense: Which be-

<sup>i</sup> Matt. XXVIII. 20.

<sup>k</sup> Matt. XVIII. 20.



ing utterly incapable of any certain Proof, the CHAP. IV.  
 Argument built thereupon, must of conse-  
 quence fall to the Ground. Seeing therefore, W  
 that there are two very considerable Flaws in  
 the Argument, as proving *too much* one way,  
 and *too little* the other way, it appears not pru-  
 dent to rest an otherwise clear Cause upon so  
 precarious a Bottom, or to give the *Romanists*  
 a very needless Handle for Triumph in this  
 Article, when we have a multitude of other  
 Arguments, strong and irresistible, against the *cor-*  
*poral* or local Presence in the Holy Communion.

As to the *continuance* of the Eucharistical  
 Service till our *Lord comes*, there is a plain Rea-  
 son for it, because the *Christian* Dispensation  
 is bound up in it, and must expire with it.  
 And there is no necessity of supposing, as some  
 do<sup>1</sup>, any Allusion to the *Absence* of his *Body*.  
 The Text does not say, *till his Body appears*, but  
*till He come*: That is, till He comes to put an  
*End* to this Sacramental Service (and to all other  
 Services proper to a State of probation) and  
 to assign us our Reward. The Reference is to  
 the *ultimate End*, where This and all other *pro-*  
*bationary* Duties, as such, must *cease*, and to  
 which they now *look*, expecting to be so *crown'd*,  
 and compleated: So that if there be an *Anti-*  
*thesis* intended in the Words, it is between *pre-*

<sup>1</sup> Quia *futuri* adventus Domini mentio fit, palam est, quasi *ab-*  
*sentis* desiderium, & ut ita dicam, defectum suppleri, hac represen-  
 tatione, & ob oculos positione *præteriti* ejus Beneficii, donec *ipse*  
*adveniens* desiderium hoc nostrum impleat. *Præpocorius* ad 1  
 Cor. XI. 24.

CHAP. *sent Service and future Glory, not between pre-*  
 IV. *sent and absent Body.*

W HOWEVER, tho' the Argument will not bear in the View before mentioned, yet it is right and just to argue, that the *Sign*, or *Memorial* of any Thing, is not the *very Thing* signified, or commemorated, but is *distinct* from it. Bread and Wine, the *Symbols* of Christ's natural Body and Blood, are not literally that *very natural* Body and Blood; neither is the *Sacrament* of Christ's Passion literally the *Passion* it self: Thus far we may argue justly against *Transubstantiation*, but supposing at the same Time, the *strict* Sense of the Word *Sacrament* to be the true one. The Argument is as good against the *Socinians* also, only by being transversed: For, the *Things* signified and commemorated, are not the *Signs*, or *Memorials*, but something else. And therefore, to make out the true Notion of Sacramental *Signs*, there must be *inward* and *invisible Graces* as well as *outward visible Signs*: Of which more in the Sequel.

HAVING done with the first and principal *End* of the Sacrament, namely, the *Commemoration* of Christ as describ'd in Scripture, and of his *Death* according to the true *Sacrificial* Notion of it; I now proceed to shew *how* this Commemoration is perform'd, or by what kind of *Service* it is solemnized, and what is farther intimated, or effected in and by that *Service*.

CHAP.

*Of the Consecration of the Elements of Bread  
and Wine in the Holy Communion.*

THE First Thing we have to take notice of in the Sacramental Service, is the *Consecration* of the Elements: *Jesus took Bread and blessed it<sup>m</sup>. The Cup of Blessing which we bless<sup>n</sup>, &c.* Here, the Points to be enquir'd into are; 1. Whether the Elements of Bread and Wine in the Eucharist are *really blessed, consecrated, sanctified*, and in what Sense. 2. Supposing they are *blessed &c.* by whom, or how they are so. 3. What the *Blessing, or Consecration* amounts to.

1. The First Enquiry is, whether the Elements may be justly said to be *blessed, or consecrated*: For, This is a Point which I find disputed by Some; not many, nor very considerable. *Smalcius*, a warm Man, and who seldom knew any Bounds, seems to have been of opinion, that no proper, no sacerdotal *Benediction* at all belonged to the Bread and Cup *before receiving*, nor indeed *after*; but that the Communicants, upon receiving the Elements, gave *Praise* to God, and that was all the *Benediction* which *St. Paul* speaks of<sup>o</sup>. So, He denies

<sup>m</sup> *Matt.* XXVI. 26.

<sup>n</sup> *1 Cor.* X. 16.

<sup>o</sup> Notandum insuper est, verba Pauli, *Calix Benedictionis*, non significare *Calicem benedictum* (ut *Frantzius*, una cum Pontificiis, aliquid divinum sibi & suis hac re arrogantibus, interpretatur) sed



CHAP. V. nies that any *Benediction* at all passed to the Elements. And He asserts besides, that whatever *Benediction* there was, it was not so much from the Administrator, or officiating Minister, as from the *Communicants* themselves: For which He has a weak Pretence from St. Paul's Words, *We bless*, that is, says He, *We Communicants* do it. Thus far *Smalcus*. But the cooler and wiser *Socinians* go not these Lengths. *Crellius* expressly allows, that a *Benediction* is conferr'd upon the *Cup*, as it is *sanctified* by Thanksgiving, and made a kind of *Libation* unto God p. He goes farther, and distinguishes Sacramental Consecration from That of *Common Meals*, as amounting to a *Sanctification* of the Elements for high and sacred Purposes q. The *Racovian* Catechism allows also of a *Sanctification* of the Elements, made by Prayer and Thanksgiving<sup>r</sup>. *Wol-*

*Calicem, quo sumpto benedicimus: Mox enim additur, quem benedicimus, nempe omnes qui ad mensam Domini accedimus.*

*Valent. Smal. contr. Frantz. p. 331.*

p *Benedictio autem ista refertur primum ad Deum & Christum, & in Gratiarum Actione (unde etiam hic ritus antiquitus Eucharistia nomen obtinuit) consistit: Sed simul etiam transit ad calicem, quatenus Divini nominis Benedictione & Gratiarum Actione Sanctificatur Calix iste, & sic Domino quodammodo libatur.*

*Crellius in 1 Cor. X. 16. opp. Tom. II. p. 306.*

q Non tantum eam Gratiarum Actionem, quæ etiam in *vulgari* ciborum & potus usu adhibetur, intelligi arbitramur, quæ scilicet Gratia aguntur pro poculo isto; sed maxime eam quæ Gratia aguntur *pro Christi fuso pro nobis sanguine*. Hac enim gratiarum Actione imprimis poculum istud, quo ad Christi Sanguinis fusionem representandam utimur, *Sanctificatur & Consecratur*. *Crellius Ibid. p. 306.*

r Qui calici huic *benedicunt*, id est, eum gratiarum Actione, & nominis Domini celebratione *Sanctificant* &c. *Racov. Catech. Sect. VI. c. 4. p. 237. Edit. 1659.*

*zogenius,*

zogenius, afterwards, seems to waver and fluctuate CHAP.  
 between *Inclination*, and *Reason*, and scarce V.  
 knows where to fix; sometimes admitting a  
*Consecration* of the Elements, and soon after  
 relolving all into bare *giving of Thanks* to God<sup>t</sup>.  
 I suppose, all his Hesitancy was owing to his  
 not understanding the Notion of *relative Holi-  
 ness* (which he might have admitted, as *Crel-  
 lius* did, consistently with his other Principles)  
 or to some Apprehension he was under, lest  
 the admitting of a real *Sanctification* should in-  
 fer some secret Operation of the *Holy Ghost*.  
 However, to make *Scripture* bend to any pre-  
 conceiv'd Opinions, is not treating *sacred Writ*  
 with the Reverence which belongs to it. St.  
*Paul* is express, that the *Cup*, meaning the Wine,  
 is *blessed*, or sanctified, in the Eucharist: And  
 if the *Wine* be really *sanctified* in that solemn  
 Service, no Man of tolerable Capacity can  
 make any Question as to the *Bread*, whether  
 that be not *sanctified* also.

It is of small moment to plead that εὐχα-  
 ριστεῖν and εὐλογεῖν are often used promiscuously,  
 and that the former properly signifies *giving  
 Thanks*, and that Bread and Wine (for thus do  
 some trifle) cannot be *thanked*: For, since the  
 Words are often used promiscuously, and since  
 εὐλογεῖν is taken *transitively* in this very Case

t Vox Benedicendi — significat usitatam illam gratiarum Ac-  
 tionem, seu Consecrationem panis &c. — Calicem benedicere  
 est, Deum pro potu, qui est in Calice, extollere, eique Gratias  
 agere. Wolszog. in Matt. XXVI. 26. p. 408.

CHAP. by the Apostle <sup>u</sup>, it is next to self-evident that  
 V. *εὐχαριτεῖν*, so far as concerns this Matter, cannot be taken in a Sense *exclusive* of that *transitive* Signification of *εὐλογεῖν*: For to do that, is flatly to contradict the Apostle. No doubt but either of the Words, may (as Circumstances happen) signify no more than *thanking*, or *praising* God, but here it is manifest that, in this Rite, both God is *praised*, and the Elements *blessed*: Yea Both are done at the same Time, and in the self-same Act; and the Apostle's Authority, without any Thing more, abundantly proves it. If the Reader desires any Thing farther, in so plain a Case, he may please to consult three very able Judges of *Biblical* Language, or of *Greek* Phrases; *Buxtorf* I mean, and *Vorslius*, and *Casaubon*, who have clearly and fully settled the true Meaning of *εὐχαριτεῖν* and *εὐλογεῖν*, both in the *general*, and with respect to this *particular* Case: I shall refer <sup>w</sup> to the two first of them, and shall cite a few Words from the Third <sup>x</sup>. But to cut off all Pretence drawn from the strict Sense of *εὐχαριτεῖν*, as importing barely *Thanksgiving unto God*,

<sup>u</sup> 1 Cor. X. 16. Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογεῖται.

<sup>w</sup> *Buxtorf*. de Cœna Domini p. 311. Conf. *Bucher*. Antiq. Evangel. p. 369. *Johan. Vorslius* de Hebraïsm. N. T. Part. I. p. 166. &c.

<sup>x</sup> *Evangelistæ & Apostolus Paulus* — duobus verbis *promiscue* utuntur, ad declarandam Domini Aetionem, *εὐλογεῖν*, & *εὐχαριτεῖν*. — utraque vox a parte una, totam Domini Aetionem designat: Nam Christus in eodem actu, & Deum Patrem laudavit, & gratias ei egit, & hoc amplius panem *sanctificavit*; hoc est *Consecravit* in usum Sacramenti &c. *Casaub.* Exercit. XVI. p. 517. Conf. p. 533. & *Albertin.* de Eucharist, L. I. c. IV. p. 8. &c.



it may be observ'd, that That Word also is CHAP. often used *transitively*<sup>y</sup>, as well as εὐλογεῖν, and V. then it imports, or includes *Benediction*: So far from Truth is it, that it must necessarily exclude it. I may farther add, that the *Benedictions* used<sup>z</sup> in the *Paschal* Solemnity may be an useful Comment upon the *Benediction* in the Eucharist. There the *laying Hand* upon the Bread, and the *taking up* the Cup, were significant Intimations of a *Blessing* transferred to the Bread and Wine, in virtue of the Thanksgiving-Service at the same Time perform'd. And by the way, from hence may be understood what St. *Chrysostom* observes upon 1 Cor. X. 16. *The Cup of Blessing which we bless &c.* on which He thus comments: "He call'd it "the Cup of Blessing, because while we hold it "in our Hands, we send up our Hymns of Praise "to God, struck with Admiration and Astonishment at the ineffable Gift &c.<sup>a</sup> That Circum-

y Εὐχαριστήσιον ἀρετῆς — εὐχαριστήσιον τροφῆς. *Just. Mart.* Apol. 1. p. 96. conf. 98. ποτήρια εὐχαριστῶν — τοῦ (ποτηρίου) εὐχαριστηρίου. *Iren.* Lib. I. c. XIII. p. 60. ὕδωρ ψιλὸν εὐχαριστοῦσιν. *Clem. Alex.* Strom. 1. p. 375.

Note that for the expressing this *transitive* Sense of the Greek Word, some have contrived, not improperly, the English Word *Eucharistize*, importing *Thanksgiving* towards God, but so as at the same Time to express the *Benediction* imparted to the Elements in the same Act.

<sup>z</sup> See above Ch. 2. p. 66.

<sup>a</sup> Ποτήριοι δὲ εὐλογίας ἐκάλεισιν ἐπειδὴ αὐτὰ μετὰ χεῖρας ἔχοντες, ὥτως αὐτὸν ἀνυμνοῦμεν, θαυμάζοντες, ἐκπληττόμενοι τῆς ἀφάτου δωρεᾶς. κ. τ. λ.

Note, tho' *Chrysostom* here makes mention of Hymns only, in accounting for the Name of *Eulogy*, or *Blessing*, yet he did not mean that Hymns only were used at that Time in consecrating,

CHAP. Circumstance of holding the Thing in Hand  
 V. while the *Prayers* or *Praises* were offering, was  
 supposed to signify the Derivation of a *Benediction*, or *Consecration* upon it. It is not material to dispute, whether the Consecration formerly was perform'd by *Thanksgiving*, or by *Prayer*, or by *both* together: The *Forms* might differ in different Churches, or at different Times: But the Point which we are now considering is, whether a *Benediction* is really conveyed to the Elements in this Service, and whether they are really *sanctified*, or *made Holy*. That they are so, is plain from the Testimony of St. *Paul* before recited.

2. As to *Smalcius's* Pretence, before mentioned, concerning the *Benediction* of the *Communicants*, after their receiving the Elements, it is a groundless Fiction, and a violent perverting of the plain Meaning of the Text. In the Paschal Service, the *Benediction* was perform'd by the *Master* of the *Feast* (not by the *whole* Company) and before *Distribution*: So was it likewise in the *Institution* of this Sacrament, by *our Lord*. And all Antiquity is consonant, that a *sacerdotal* Blessing was *previous* to the delivering the sacred Symbols; made  
*sacred*

for he elsewhere plainly speaks of Prayer besides, *Prayer* for the descent of the Holy Ghost.

Ὅτι ἂν δι' αὐτὸ πνεῦμα τὸ ἅγιον καλῶ, καὶ τὴν φρικωδέστατον ἐπιπλήθυσιν, ὃ τοῦ κοινοῦ πάντων συνεχῶς ἐφάπληται δισπότου, πῶ τάξομεν αὐτὴν, εἰπὶ μοι; de Sacerdot. l. VI. c. 4. p. 424. Ed. Bened. Compare *Theophyl.* on *John VI.* who speaks as fully to the same Purpose.

Ἐὐχαριστήσαντο δὲ τοῦ αἵματος, καὶ ἐνυφημήσαντο πάντες τοῦ

sacred by that Benediction. And this is con- CHAP.  
firm'd from hence, (as before hinted) that an V.  
unworthy Communicant is guilty of *profane Ir-*  
*reverence*; viz. towards what is supposed *Holy*,  
before He receives it. As to St. Paul's Expres-  
sion, *We bless*, it means no more than if He had  
said, *We Christians bless*, meaning, by the *pro-*  
*per Officers*. To strain a common Idiom of  
Speech to the utmost rigour, is not right: It  
might as well be pleaded, that St. Paul must  
be present in Person, at every Consecration;  
for ordinarily, when a Man says *We*, He in-  
cludes *Himself* in the Number. It must be  
own'd, that it depends upon the *Disposition* of  
every Communicant, to render the *previous*  
Consecration either *salutary*, or *noxious* to Him-  
self: And if any Man has a mind to call a *wor-*  
*thy* Reception of the Elements, a *Consecration*  
of them to Himself, a secondary Consecration,  
He may<sup>d</sup>; for it would not be worth while  
to hold a Dispute about Words. But strictly  
speaking, it is not within the Power, or Choice  
of a Communicant, either to *consecrate* or to  
*desecrate* the Symbols, to make the Sacrament  
a *common* Meal, or otherwise: It is a *religious*,

τὸ λαὸν, οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδάσκει ἕκαστος τὸ πρῶτον  
μιτῶν ἀπὸ τοῦ εὐχαριστήντων ἄρτου, καὶ οἴνου, καὶ ὕδατος.  
Just. Mart. p. 96. Vide Bp. Potter on Church Government,  
p. 262. &c.

d Igitur non Sacrificia Sanctificant Hominem, non enim indiget  
Sacrificio Deus: Sed conscientia ejus qui offert, Sanctificat Sacri-  
ficium, pura existens &c. Iren. L. IV. c. 18. p. 250.

N. B. Here, *Sanctifying* means rendering *salutary*: Not that  
That alone does it, but it is a Condition *sine qua non*.



CHAP. and *sacred* Meal even to the most unworthy;  
 V. and that is the Reason why such are liable to  
 the Judgment of God for abusing it: For, if  
 it were really a *Common Meal* to them, it would  
 do them no more *hurt*, than any other ordi-  
 nary Entertainment. *Holy* Things are fit for  
*holy* Persons, and will turn to their Nutri-  
 ment and Increase: But to the *unholy* and *pro-  
 fane*, if they presume to come near, the sancti-  
 fied Instruments do as certainly turn to their  
 Detriment and Condemnation. There are  
 Proofs of this, in great abundance, quite thro'  
 the Old Testament, and I need not point out  
 to the Reader what He may every where find.

ONE Thing more I may note here in pas-  
 sing, for the preventing Cavils, or Mistakes.  
 When we speak of *Human* Benedictions, and  
 their *Efficacy*, we mean not that they have any  
 real Virtue, or Efficacy in *themselves*, or under  
 any Consideration but as founded in *divine*  
 Promise or Contract, and as coming *from* God  
*by* Man. If the Prayer of Faith *saved* the *Sick*,  
 it was not properly the *Human* Prayer that did  
 it, but God did it *by* or upon such Prayer, pur-  
 suant to his Promise. In like manner, what-  
 ever *Consecration*, or *Benediction*, or *Sanctifica-  
 tion* is imparted in the Sacrament to *Things*, or  
*Persons*, it is all God's doing; and the ground  
 of all stands in the *divine* Warrant authorizing  
 Men to administer the Holy Communion, in  
 the *divine* Word intimating the Effect of it,  
 and in the *divine* Promise and Covenant, ta-

James V. 15.

cite

cite or express<sup>f</sup>, to send his Blessing along with it. CHAP. V.

3. THE Third and most material Article of Enquiry is, what the *Consecration* of the Elements really amounts to, or what the *Effect* of it is? To which we answer, thus much at least is certain, that the Bread and Wine being *sanctified by the Word of God, and Prayer* (according to the Apostle's *general Rule*, applicable in an eminent Manner to this *particular Case*) do thereby contract a *relative Holiness, or Sanctification*, in some Degree, or other. What the Degree is, is no where precisely determined; but the Measures of it may be competently taken from the *Ends and Uses* of the Service, from the near *Relation* it bears to our *Lord's Person*, (a Person of infinite Dignity) and from the *Judgments* denounced against *irreverent Offenders*, and perhaps from some other Considerations to be mention'd as we go along.

FOR the clearer Conception of this Matter, we may take a brief Survey of what *relative Holiness* meant under the Old Testament, and of the *various Degrees* of it. I shall say nothing

f I say, *tacite* or express, because our Lords declaring, and St. Paul's declaring *what is done* in the Eucharist, do amount to a *tacite promise* of what shall be done always. Wherefore, the Socinians do but trifle with us, when thy call for an *express Promise*. Are not the Words, *This is my Body &c.* and *is it not the Communion &c.* tantamount to a *Divine Promise* of every Thing we contend for? But this is not the Place to explain that whole Matter; Thus much is evident, that *what the Word of Prayer did once make* the Sacramental Bread and Wine to be, That it will always make.

§ 1 Tim. IV. 5.

of

CHAP. of the relative Holiness of *Persons*, but of what  
 V. belong'd to *inanimate Things*, which is most to  
 our present Purpose. The Court of the Temple was *holy<sup>h</sup>*, the Temple it self *more holy*, and the Sanctuary, or *Holy of Holies*, was still more so<sup>i</sup>: But the Ark of God, laid up in the Sanctuary, appears to have been yet *holier* than all. The *Holiness* of the Ark was so great, and so tremendous, that many were struck dead at once, only for presuming to look into it with Eyes impure<sup>k</sup>: And Uzzah but for touching it (tho' with a pious Intent to preserve it from falling) was instantly smitten of God, and died upon the Spot<sup>l</sup>. Whatever God is once pleased to *sanctify* by his more peculiar *Presence*, or to claim a more ipecial *Property* in, or to *separate* to *sacred Uses*, That is *relatively Holy*, as having a nearer *Relation* to God; and it must of course be treated with a *Reverence* and *Awe* suitable. Be the Thing what it will, be it otherwise ever so mean and contemptible in it self, yet as soon as God gives it a *sacred Relation*, and, as it were, seals it with his own Signet, it must then be look'd upon with an Eye of *Reverence*, and treated with an awful *Respect*, for fear of trespassing against the *divine Majesty*, in making That *common* which God has *sanctified*.

<sup>h</sup> 1 Kings VIII. 64.

<sup>i</sup> The Rabbins reckon up *Ten Degrees* of such relative Holiness. Vid. Deylingius. Observat. Miscellan. p. 546.

<sup>k</sup> 1 Sam. VI. 19.

<sup>l</sup> 2 Sam. VI. 7. 1 Chron. XIII. 9, 10.



THIS Notion of *relative Holiness* is a very CHAP. V.  
 easy and intelligible Notion: Or if it wanted  
 any further Illustration, might be illustrated   
 from familiar Examples in a lower Kind, of  
*relative Sacredness* accruing to inanimate Things  
 by the Relation they bear to *Earthly Majesty*.  
 The *Thrones*, or *Scepters*, or *Crowns*, or *Presence-*  
*Rooms* of Princes are, in this lower Sense, *rela-*  
*tively* Sacred: And an Offence may be com-  
 mitted against the Majesty of the Sovereign,  
 by an *Irreverence* offer'd to what so peculiarly  
 belong to Him. If any one should ask, what is  
*convey'd* to the respective Things to make them  
*holy*, or *sacred*? we might ask, in our Turn,  
 what was *convey'd* to the Ground which *Moses*  
 once stood upon, to make it *Holy Ground*<sup>m</sup>?  
 Or what was *convey'd* to the *Gold* which the Tem-  
 ple was said to *sanctify*<sup>n</sup>, or what to the *Gift*  
 when the Altar *sanctified* it<sup>o</sup>? But to answer  
 more directly, as to Things common becom-  
 ing *holy* or *sacred*, I say, a holy or sacred *Re-*  
*lation* is convey'd to them by their *Appropria-*  
*tion*, or *Use*; and that suffices. The Things  
 are *in themselves* just what they before were<sup>p</sup>:  
 But now they are consider'd by *reasonable Crea-*  
*tures*, as coming under *new* and *sacred* Rela-

m *Exod.* III. 5.n *Matt.* XXIII. 17.o *Matt.* XXIII. 19.

p "When certain Things are said to be *holy* or *sacred*, no  
 "moral Quality of Holiness inheres in the *Things*, only an *Obli-*  
 "gation is laid upon *Men*, to treat them in such a particular Man-  
 "ner: And when that Obligation ceases, they are supposed to  
 "fall again into promiscuous and ordinary Use. *Pufendorf*.  
*Law of Nature* Ch. I. concerning moral Entities.

tions,

CHAP. tions, which have their *moral* Effect; inso-  
 V. much that now the Honour of the *divine* Ma-  
 W jesty in one Case, or of *Royal* in the other  
 Case, becomes deeply interested in them.

LET us next apply these general Principles to the particular Instance of *relative Holiness* supposed to be convey'd to the Symbols of Bread and Wine by their *Consecration*. They are now no more *common* Bread and Wine (at least not during this their *sacred* Application) but the Communicants are to consider the *Relation* which they bear, and the *Uses* which they serve to. I do not here say *what*, because I have no mind to anticipate what more properly belongs to another Head, or to a distinct Chapter hereafter: But in the *general* I observe, that they contract a *relative Holiness*<sup>q</sup> by their *Consecration*, and that is the *Effect*. Hence it is, that some kinds of *Irreverence* towards these *sacred* Symbols, amount to being *guilty of the Body and Blood* of the Lord<sup>r</sup>, the Lord of Glory; and hence also it was that many of the *Corinthians*, in the Apostolical Age, were punished as severely for offering *Contempt* to this holy Solemnity, as others formerly were for their *Irreverence* towards the *Ark* of God: That is to say, They were smitten of God with *Diseases*, and *Death*<sup>f</sup>,

<sup>q</sup> The Ancients therefore frequently gave the Title of *Holy*, *Holy of the Lord*, or even *Holy of Holies*, and the like, to the Sacred Elements. Testimonies are collected by *Suicer*. Tom. I. 56, 62. and by Mr. *Aubertine* p. 345, 346, 376.

<sup>r</sup> 1 Cor. XI. 27.

<sup>f</sup> 1 Cor. XI. 30.

ENOUGH

ENOUGH hath been said for the explain- CHAP.  
ing the *general* Nature or Notion of *relative* V.

*Holiness*: Or if the Reader desires more, He may consult Mr. *Mede*, who professedly considers the Subject more at large<sup>t</sup>. Such a *relative Holiness* does undoubtedly belong to the Elements once *consecrated*. The ancient *Fathers* are still more particular in expounding the sacerdotal *Consecration*, and the divine *Sanctification* consequent thereupon. Their several Sentiments have been carefully collected, and useful Remarks added, by the learned *Pfaffius*<sup>u</sup>. It may be proper here to give some brief Account of their way of explaining this Matter, and to consider what Judgment it may be reasonable to make of it. Mr. *Aubertine* has judiciously reduced their Sentiments of *Consecration* to three Heads, as follows<sup>w</sup>: 1. The Power of *Christ* and the *Holy Spirit*, as the *principal*, or properly *efficient* Cause. 2. *Prayers, Thanksgivings, Benedictions*, as the *conditional* Cause, or *instrumental*, 3. The Words of our Lord, *This is my Body, This is my Blood*, as *declarative* of what then was, *promissory* of what should be always. I shall throw in a few Remarks upon the several Heads in their order.

1. As to the Power of *Christ*, and the *Holy Spirit* (in Conjunction with God the Father)

<sup>t</sup> *Mede's Works* p. 399. &c. & 823. *Dissertationum Triga.* Lond. A. D. 1653.

<sup>u</sup> *Pfaffius* Dissert. de Consecratione veterum Eucharistica p. 355. Compare *L'Arroque* Hist. of the Eucharist Part. I. Ch. VIII. p. 65. &c.

<sup>w</sup> *Albertin.* de Eucharist. L. 1. c. 7. p. 34.

I suppose



CHAP. I suppose, the Ancients might infer their joint  
 V. Operations in the *Sacraments*, partly from the  
 general Doctrine of Scripture relating to their  
 joint Concurrence in promoting Man's Salva-  
 tion<sup>x</sup>, and partly from their being jointly ho-  
 noured or worshipped in Sacramental Services<sup>y</sup>;  
 and partly also from what is particularly taught  
 in Scripture with respect to our Lord's concern  
 in the Eucharist, or the *Holy Spirit's*. It is ob-  
 servable that the Doctrine of the Fathers, with  
 regard to *Consecration*, was much the same in  
 relation to the *Waters* of Baptism, as in rela-  
 tion to the *Elements* in the Eucharist. They  
 supposed a kind of *Descent* of the *Holy Ghost*,  
 to sanctify the *Waters* in one, and the *Symbols*  
 in the other, to the *uses* intended: And They  
 seem to have gone upon this general Scripture-  
 Principle (besides particular Texts relating to  
 each Sacrament) that the *Holy Ghost* is the  
 immediate Fountain of all *Sanctification*. I be-  
 lieve, they were right in the main Thing, on-  
 ly not always accurate in *Expression*. Had they  
 said, that the *Holy Ghost* came upon the *Reci-*

<sup>x</sup> Matt. XXVIII. 18, 19. John XIV. 16, 26. Rom. V. 5, 6. 1 Cor. XII. 4, 5, 6. 2 Cor. I. 21, 22. XIII. 14. Ephes. I. 17, 21, 22. 2 Thess. II. 13, 14. Tit. III. 4, 5, 6. 1 Pet. I. 2.

<sup>y</sup> Baptism in the Name of all Three. Matt. XXVIII. 19. As to the Eucharist, Justin Martyr is an early Witness, that the Custom was to make mention of all the *Three Persons* in that Service.

Ἐπειτα προσφέρεται τὸ προσεῶν τῷ ἀδελφῶν ἄρτος, καὶ πτησίον ὕδατος, καὶ κρέματος· καὶ οὕτως λαβὼν, αἶνον καὶ εὐχαριστῶν τῷ πατρὶ τῷ ὄλῳ, διὰ τῆς ὀνόματος τοῦ ἰησοῦ, καὶ τοῦ πνεύματος τοῦ ἁγίου, αἰωνίμην. Apol. 1. p. 96.

pments,

pients, in the *due use* of the Sacraments, they had spoken with greater exactness; and perhaps it was all that they really meant. They could not be aware of the Disputes which might arise in after Times, nor think themselves obliged to a philosophical Strictness of Expression. It was all one with them to say, in a confuse general way, either that the Holy Ghost sanctified the *Receivers*, in the use of the outward Symbols, or that He *sanctified the Symbols to their use*: For either Expression seem'd to amount to the same Thing; tho' in strictness, there is a considerable difference between them. What Mr. Hooker very judiciously says, of the *real Presence* of Christ in the Sacrament, appears to be equally applicable to the *Presence* of the *Holy Spirit* in the same: "It is not to be sought for in the Sacrament, but in the worthy Receiver of the Sacrament. — As for the Sacraments they really exhibit; but for ought we can gather out of that which is written of them, they are not really, nor do really contain in themselves that Grace which with them, or by them, it pleaseth God to bestow<sup>z</sup>." Not that I conceive there is any Absurdity in supposing a peculiar Presence of the Holy Ghost to *inanimate* Things, any more than in God's appearing in a burning-Bush<sup>a</sup>: But there is no Proof of the Fact,

<sup>z</sup> Hooker. Eccl. Polity. B. V. p. 307, 308. ABp. Cranmer had said the same Thing before, in his *Preface* to his Book against Gardiner: I shall have another Occasion, lower down, for citing his Words. Conf. Sam. Ward Determinat Theolog. p. 62.

<sup>a</sup> Exod. III. 2. Acts VII. 30.

either

CHAP. either from direct Scripture, or from That in  
V. conjunction with the Reason of the Thing.

W The *relative Holiness* of the Elements, or Symbols, as explained above, is very intelligible, without this other Supposition: And as to the rest, it is all more rationally accounted for (as we shall see hereafter) by the Presence of the Holy Spirit with the *worthy Receivers*, in the use of the Symbols, than by I know not what Presence or Union with the Symbols themselves<sup>b</sup>.

2. THE second Article, mention'd by *Albertinus*, relates to *Prayers, Thanksgivings, and Benedictions*, considered as *instrumental* in Consecration. It has been a Question, whether the earlier Fathers (those of the three first Centuries) allow'd of any proper *Prayer*, as distinct from *Thanksgiving*, in the Eucharistical Consecration. I think, they did, tho' the Point is scarce worth disputing, since they plainly allow'd of a *Sanctification* of the Elements, consequent upon what was done by the officiating Minister. But we may examine a few Authorities, and as briefly as possible.

*Justin Martyr*, more than once, calls the consecrated Elements by the Name of *Eucharistized Food*<sup>c</sup>, which looks as if he thought that the *Thanksgiving* was the *Consecration*: But yet he

<sup>b</sup> Vid. *Vossius* de Sacrament. vi & efficacia A. D. 1648. Tom. VI p. 252. de Bapt. Diff. V. p. 274. Harmon. Evangel. 233v A. D. 1656.

<sup>c</sup> Εὐχαριστήσιον ἄρτου — εὐχαριστήσιον τοῦ οἴνου. Apol. i. p. 96.

commonly



commonly makes mention both of *Prayers*, and *CHAP. V.*  
*Thanksgiving*<sup>d</sup>, where he speaks of the Eucha-  
 ristical Service; from whence it appears proba-  
 ble, or *certain* rather, that *Consecration*, at that  
 Time, was perform'd by *Both*.

*Irenæus*<sup>e</sup> speaks of the *Bread* as receiving the  
*Invocation of God*, and thereby becoming more  
 than *common* Bread. Some would interpret it  
 of *Prayer* for the *Descent* of the *Holy Ghost*<sup>f</sup>; but,  
 as I apprehend, without sufficient Authority.  
*Irenæus* might mean no more than *calling* upon  
*God*, in any kind of *Prayer*, or *Thanksgiving*,  
 or in such as *Justin Martyr* before Him had re-  
 ferred to. *Irenæus*, in the same Chapter, twice  
 speaks of *Thanksgiving*<sup>g</sup>, as used before, or at  
 the *Consecration*: But nothing can be cer-  
 tainly inferred from thence, as to his *excluding*  
*Prayer*, and resolving the *Consecration* into  
 bare *Thanksgiving*.

*Origen* has expressed this whole Matter with  
 as much Judgment and Exactness, as one shall  
 any where meet with among the ancient Fa-  
 thers. He had been considering our Lord's  
 Words: *Not that which goeth into the Mouth,*  
*defileth a Man*<sup>h</sup>; upon which He immediate-

d Λόγῳ εὐχῆς καὶ εὐχαριστίας. Apol. i. p. 19. τὰς εὐχὰς καὶ  
 τὴν εὐχαριστίαν. Ibid. p. 96. εὐχὰς ὁμοίως καὶ εὐχαριστίας. 98. εὐχαί  
 καὶ εὐχαριστία. Dial. p. 387.

e Ὁ ἀπὸ γῆς ἄρτος προσλαμβάνομεν τὴν ἐκκλησίαν τοῦ Θεοῦ,  
 οὐκ ἐπὶ κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία. Iren. l. IX. c. 18. p. 251.

f Psaffius in Præfat. ad Fraggm. anecdota & in Lib. p. 96.

g Offerens ei cum Gratiarum Actione — Panem in quo Gratiae  
 actæ sint. Iren. p. 251.

h Matt. XV. 11.

CHAP. ly thought with Himself, that by Parity of Reason, it might as justly be said, that what goes into the Mouth, cannot sanctify a Man. And yet here He was aware, that according to the vulgar Way of conceiving, or speaking, the Sacramental Elements of Bread and Wine in the Eucharist, were suppos'd to sanctify the Receiver, having themselves been sanctified before in their Consecration. This was true in some Sense, and according to a popular way of speaking; and therefore could not be denied by *Origen*, without wary, and proper Distinctions. He allows, in the first Place, that the Elements were really sanctified; namely, by the Word of God, and Prayer<sup>i</sup>: But He denies that what is so sanctified, sanctifies any Person by its own proper Virtue<sup>k</sup>, or consider'd according to its Matter, which goes in at the Mouth, and is cast off in the draught; admitting however, that the Prayer and Word (that is, God by them) do enlighten the Mind, and sanctify the Heart, (for that is his Meaning) of the worthy Receiver. So, He resolves the Virtue of the Sacrament, into the sacerdotal Consecration, previous to the worthy Reception: And He reckons Prayer (strictly so called) as part of the Consecration.

i Ἀγιασθέντες λόγῳ Θεοῦ καὶ ἐντιύξει ἄρτου — πὶ ἀγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντιύξεως. *Orig. in Matt.* p. 254.

k Οὐ τῷ ἰδίῳ λόγῳ ἀγιάζει τὸ χράσμα. p. 253. κατ' αὐτὸ μὲν τὸ ὑλικόν, εἰς ἀφιδρώνα ἐκβάλλεται, κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, ἀφίλιμοι γίνονται, καὶ τῆς τοῦ ἰοῦ ἀίποι διαδόσεως, ὁρῶντες ἐπὶ τὸ ἀφελόν, καὶ οὐχ ἡ ὕλη τοῦ ἄρτου, ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ἀφελὼν τὸ μὴ ἀγιάζειν τοῦτο κυρίου ἐξουσίᾳ αὐτοί. p. 254.

The Sum is, that the *Sanctification*, properly CHAP. V.  
speaking, goes to the *Person* fitly disposed, and is the *Gift of God*, not the Work of the out-ward Elements, tho' *sanctified* in a certain Sense, as having been *consecrated* to holy Uses. Thus by carefully distinguishing upon the Case, He removed the Difficulty arising from a common and *popular* way of expressing it. Nevertheless, after this<sup>1</sup>, in his latest and most correct Work, He did not scruple to make use of the same popular kind of Expression, observing that the Eucharistical Bread, by Prayer and Thanksgiving, was made a sort of holy, or sanctified *Body*, *sanctifying* the worthy Receivers<sup>m</sup>. Where we may note, that He again takes in both *Prayer*, and *Thanksgiving*, to make the Consecration. And we may observe another Thing, by the way, worth the noting, that by *Body* there, He does not understand our Lord's *natural* Body, but the *sanctified Bread*, which He elsewhere calls the *Symbolical* and *Typical* Body<sup>n</sup>; that is to say, representative Body, as distinguished from the *real* Body, or *true Food* of the Soul.

<sup>1</sup> The Homilies on St. Matthew are supposed to have been written in the Year of our Lord 244. and his Book against Celsus, A. D. 249. Origen died in 253.

<sup>m</sup> Ἡμεῖς δὲ τῷ τοῦ παντός δημιουργῷ εὐχαριστοῦμεν, καὶ τὰς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δεξιῇ προπαγομένους ἄρτους ἰδίῳμασι, σῶμα γινόμενους διὰ τὴν εὐχὴν ἁγίαν π καὶ ἀγάζον τὰς μετ' ὑμῶν προδίδως αὐτῷ χρημίους. Origen. contr. Cels. L. VIII. p. 766. Edit. Bened.

<sup>n</sup> Ταῦτα μὲν εἰ τοῦ τυπικοῦ καὶ συμβολικοῦ σώματος, πολλὰ δ' αἰ καὶ περὶ αὐτῶ λέγοιτο ἕ λόγου, δε γένοι σαρκί, καὶ ἀληθινή βρῶσις, ἢ πῶς ὁ φαγὼν πάντως ζήσεται εἰς τὴν αἰῶνα, οὐδὲν δυνάμεν φαῶλου ἰδίῳαι αὐτήν. Origen. in Matt. p. 254.



CHAP. which none but the *Holy* partake of, and all

V. that do so are *happy*. *Origen's* Doctrine therefore, with respect to this Article, lies in these Particulars; 1. That the Bread and Wine, before Consecration, are *common Food*. 2. That after Consecration by Prayer and Thanksgiving, they become *Holy, Typical, Symbolical Food*, representative of *true Food*. 3. That *unworthy* Receivers eat of the *Symbolical Food* only, without the *true*. 4. That *worthy* Receivers, upon eating the *Symbolical Food*, are *enlightened* and *sanctified* from above, and consequently do partake of the *true* Spiritual Food, in the same Act. I shall proceed no lower with the *Fathers*, under this Article, having said as much as I conceive sufficient for illustrating Mr. *Aubertine's* second Particular.

3. THE Third will still want some Explanation: Where we are to consider, what Effect the Words of our Lord, *This is my Body*, are conceived *now* to have, in the Eucharistical Consecration. It is not meant (as the *Romanists* are pleased to interpret) that the pronouncing those Words makes the Consecration: But the Words *then* spoken by our blessed Lord, are conceiv'd to operate now, as virtually carrying in them a *Rule*, or a *Promise*, for all succeeding Ages of the Church, that what was *then* done when our Lord Himself *administred*, or *consecrated*, will be *always* done in the Celebration of the Eucharist, pursuant to That Original. If the Elements were then *sanctified* or consecrated into representative Symbols of

of Christ's Body and Blood, and if the worthy CHAP. V.  
 Receivers were then understood to partake of the *true Spiritual* Food, upon receiving the *Symbolical*; and if all this was then *implied* in the Words, *This is my Body &c.* so it is now. What the Sacrament then was, in Meaning, Virtue, and Effect, the same it is also at this Day. Such was the way of reasoning which some of the *Fathers* made use of; and it appears to have been perfectly right and just. It was with this View, or under this Light, that they took upon them to say, that our Lord's Words *then* spoken, were to have their Effect in every *Consecration* after; namely, as being directly *declaratory* of what then was, and virtually *promissory* of what should be in like Case for all Times to come. The same Lord is our High Priest in Heaven, recommending and enforcing our *Prayers* there, and still constantly ratifying what He once said, *This is my Body &c.* For, like as the Words once spoken, *increase and multiply, and replenish the Earth*, have their Effect at this Day, and in all Ages of the World; so the Words of our Lord, *This is my Body*, tho' spoken but *once* by Him, stand in full Force and Virtue, and will ever do so, in all Ages of the Christian Church. This is the Sum of St. *Chrysostom's* Reasoning upon this Head; which it may suffice barely to refer to: Mr. *Pfaffius* has collected from him what was most material, illustrating all with proper Re-

o *Chrysost.* Homil. 1. de *Proditione Juda* p. 384. Tom. II. Ed. Bened.

CHAP. marks p. The use I would farther make of  
 V. the Notion is, to endeavour from hence to explain some short and obscure Hints of the elder *Fathers*. For Example, *Justin Martyr* speaks of the Elements being *Eucharistized* or *blessed* by the Prayer of the *Word* that came from Him <sup>9</sup> [God.] Why might not He mean the very same Thing that *Chrysostom* does, namely, that Christ our High-Priest above, now ratifies what He once said on Earth, when he *blessed* the Elements with his Consecration-Prayers, in the *Institution* of the Eucharist? It is He that *now* sanctifies the *Symbols*, as He *then* did, and, as it were, presides over our Eucharistical Services, making the Bread to become *holy*, which before was *common*, and giving the *true Food*, to as many as are qualified to receive it, along with the *Symbolical*; that is, giving *Himself* to dwell in us, as we also in him. There is another the like obscure Hint in *Irenaeus*, which may probably be best interpreted after the same way. He supposes the Elements to become *Christ's Body* by receiving *the Word*<sup>r</sup>. He throws two Considerations into one, and does not distinguish so accurately as *Origen* afterwards did,

p. *Pfaffius* de Consecratione vet. Eucharistica p. 389. &c.

Compare *Bingham* B. XIV. Ch. 3. §. 11. *Albertin.* L. 1. c. 7. p. 33. and *Covel's* Account of the Greek Church p. 47, 48, 63, &c.

q Τῷ δὲ εὐχῆς λόγῳ τοῦ πατρὸς αὐτοῦ εὐχαριστηθεῖσαν τρεφόν. *Just. Mart.* p. 96. conf. *Albertin.* p. 31.

Ἦ ὅστις οὖν ἐ τὸ κικαμένον πίτησιον, καὶ ὁ μαρτυρῶν ἅρτος ἐπιδικεῖται τῷ λόγῳ τοῦ Θεοῦ; καὶ γίνεται ἡ εὐχαριστία σῶμα Χριστοῦ &c.

*Iren.* L. V. c. II. p. 294.

— πρὸς λαμβάνειν τὸν λόγον τοῦ Θεοῦ, εὐχαριστία γίνεται. *Ibid.*  
 between



between the *Symbolical* Food, and the *true Food*. CHAP  
 In strictness, the Elements first become *sancti-* V.  
*fied* (in such a Sense as inanimate Things may)   
 by *Consecration* pursuant to our Lord's Institu-  
 tion, and which our Lord still ratifies; and  
 thus they are made the *representative* Body of  
 Christ: But they are at the same Time to *wor-*  
*thy Receivers* made the Means of their Spiritual  
 Union with Christ Himself; which *Irenaus*  
 points at in what He says of the *Bread's* re-  
 ceiving the *Logos*, but should rather have said  
 it of the *Communicants* themselves, as receiving  
 the *Spiritual* Presence of Christ, in the worthy  
*use* of the *sacred* Symbols. But this Matter  
 must come over again, and be distinctly con-  
 sidered at large. All I had to do here, was,  
 to fix the true Notion of *Consecration*, in as clear  
 and distinct a Manner as I could. The Sum is,  
 that the *Consecration* of the Elements makes  
 them *holy Symbols*, relatively holy, on account  
 of their *relation* to what they represent, or point  
 to, by *divine* Institution: And it is *God* that  
 gives them this *Holiness* by the Ministry of the  
 Word. The *Sanctification* of the Communi-  
 cants (which is *God's* Work also) is of *distinct*  
 Consideration from the former, tho' they are  
 often confounded: And to this Part belongs  
 what has been improperly called making the  
 Symbols become our *Lord's Body*; and which  
 really means making them his Body *to us*; or  
 more plainly still, making us Partakers of our  
 Lord's *broken Body* and *Blood shed* at the same  
 Time that we receive the *holy* Symbols; which

CHAP. we are to explain in the Sequel. I shall only  
 VI. remark farther here, what naturally follows  
 from all going before, that the Consecration,  
 or Sanctification of the *Elements* in this Service,  
 is *absolute*, and *universal*, for the Time being;  
 and therefore all that communicate *unworthily*  
 are chargeable with *profaning Things holy*: But  
 the Sanctification of *Persons* is *hypothetical*, and  
*particular*, depending upon the *Dispositions* which  
 the Communicants bring with them to the  
 Lord's Table.

HAVING done with the *Consecration* of the  
 Elements, I should now proceed to the *Distribution*,  
 and *Manducation*. But as there is a *Sacramental*  
 Feeding, and a *Spiritual* Feeding; and  
 as the *Spiritual* is the *nobler* of the two, and of  
*chief* concern, and what the other principally  
 or solely *looks to*, I conceive it will be proper  
 to treat of this first: And because the *V<sup>th</sup>*  
 Chapter of *St. John* contains the Doctrine of  
*Spiritual* Feeding, as delivered by our Lord him-  
 self, a Twelvemonth, or more, before He in-  
 stituted the Sacrament of the Eucharist, I shall  
 make That the Subject of the next Chapter.

## C H A P. VI.

*Of Spiritual Eating and Drinking, as taught  
 in JOHN VI.*

THE Discourse which our Lord had at  
*Capernaum*, about the *eating* his *Flesh*,  
 and *drinking* his *Blood*, is very remarkable, and  
 deserves

deserves our closest Attention. His strong way CHAP. VI. of expressing Himself, and his emphatical repeating the same Thing, in the same, or in different Phrases, are alone sufficient to persuade us, that some very *important* Mystery, some very *significant* Lesson of Instruction is contained in what He said, in that Chapter, from Verse the 27<sup>th</sup> to Verse the 63<sup>d</sup> inclusive.

FOR the right understanding of that Discourse, we must take our Marks from some of the *critical* Parts of it, and from other explanatory Places of Scripture. From Verse the 63, as well as from the Nature of the Thing, we may learn, that the Discourse is mostly *mystical*, and ought to be *spiritually*, not literally understood<sup>f</sup>. *It is the Spirit that quickeneth, the Flesh profiteth nothing: The Words that I speak unto you, they are Spirit and they are Life.* I am aware, that this Text has been variously interpreted<sup>t</sup>, and that it is not very easy to *ascertain* the Construction, so as not to leave room even for reasonable doubt. I choose that Interpretation which appears most natural, and which has good Countenance from *Antiquity* and many judicious Interpreters<sup>u</sup>: But the *Rea-*

<sup>f</sup> Origen. in Levit. Hom. VII. p. 225.

Eusebius de Eccl. Theol. L. 3. c. 12.

Cyrill. Hierosol. Catech. XVI. p. 251. Mystag. IV. 321.

Chrysostom. in loc.

Athanasius ad Serap. Ep. IV. p. 710. Ed. Bened.

Augustinus in Psalm. 98.

<sup>t</sup> Vid. Albertin. de Eucharist. p. 243. &c.

<sup>u</sup> Vid. Albertin. p. 244.



CHAP. *son of the Thing* is sufficient to satisfy us, that  
 VI. a great Part of this Discourse of our Lord's  
 cannot be *literally* interpreted, but must admit  
 of some *figurative*, or *mystical* Construction.

A *SURER* mark for interpreting our Lord's  
 Meaning in this Chapter, is the *universality* of  
 the Expressions which He made use of, both  
 in the *affirmative* and *negative* Way. *If any*  
*Man* (whosoever) *eat of this Bread, He shall*  
*live for ever*<sup>w</sup>. *Whoso eateth my Flesh, and drink-*  
*eth my Blood, hath eternal Life*<sup>x</sup>, — *dwelleth*  
*in me, and I in him*<sup>y</sup>. So far in the affirmative  
 or positive way: The Propositions are *universal*  
*Affirmatives*, as the Schools speak. The like  
 may be observed in the *negative* way: *Except*  
*ye eat the Flesh of the Son of Man, and drink his*  
*Blood, ye have no Life in you*<sup>z</sup>. The Sum is:  
*All* that feed upon what is here mentioned  
 have Life; and *all* that do not feed thereupon  
 have no Life. Hence arises an Argument a-  
 gainst interpreting the Words of *Sacramental*  
*Feeding* in the Eucharist: For it is not true, that  
 all who receive the Communion have Life, un-  
 less we put in the Restriction of *worthy*, and  
*so far*; much less can it be true, that all who  
 never have, or never shall receive, have not  
 Life: Unless we make several more Restrictions,  
 confining the Proposition to Persons living *since*  
 the Time of the Institution, and Persons *capa-*  
*ble*, and not destitute of *Opportunity*; making  
 Exceptions for good Men *of old*, and for *Infants*,

<sup>w</sup> *John VI. 51.*

<sup>y</sup> *John VI. 56.*

<sup>x</sup> *John VI. 54.*

<sup>z</sup> *John VI. 53.*

and for many who have been or may be *in-CHAP.*  
*vincibly* ignorant, or might never have it in VI.  
their Power to receive the Communion, or to   
know any Thing of it. Now an Interpreta-  
tion which must be clogg'd with a multitude  
of Restrictions to make it bear, if at all, is such  
as one would not choose (other Circumstances  
being equal) in preference to another, which  
is clogg'd with *fewer*, or with *none*<sup>a</sup>.

SHOULD we interpret the Words, of *Faith*  
*in Christ*, there must be *Restrictions* in that Case  
also; *viz.* to Those who have *heard* of Christ,  
and who do not only believe in Him, but *live*  
according to his Laws. And Exceptions must be  
made for many good Men of old, who either  
knew nothing of Christ, or very obscurely; as  
likewise for *Infants*, and *Ideots*; and perhaps also  
for many who are in utter Darkness without  
any Fault of theirs: So that this Construction  
comes not fully up to the *universality* of the  
Expressions made use of by our Lord.

BUT if neither of these can answer, in that re-  
spect, is there any other Construction that will;  
or what is it? Yes, there is one, which will  
completely answer in point of *universality*, and  
it is this: All that shall finally *share* in the Death,  
Passion, and Atonement of Christ, are *safe*;  
and all that have not a Part therein, are *lost*<sup>b</sup>.  
All

<sup>a</sup> Conf. *Albertin.* de Eucharist. p. 234, 235.

<sup>b</sup> *Nisi manducaveritis, inquit, Carnem Filii Hominis, & Sanguinem biberitis, non habebitis vitam in vobis. Facinus, vel Flagitium videtur jubere: Figura est ergo, præcipiens passioni Dominicæ communicandum, & suaviter atque utiliter recondendum*  
in

CHAP. All that are *saved*, owe their Salvation to the  
 VI. *salutary* Passion of Christ: And their *partaking*  
 thereof (which is *feeding* upon his *Flesh* and  
*Blood*) is their *Life*. On the other hand, as  
 many as are excluded from *sharing* therein,  
 and therefore feed not upon the Atonement,  
 have no Life in them. Those who are blef-  
 sed with Capacity and Opportunities, must  
 have *Faith*, must have *Sacraments*, must be in  
*Covenant*, must receive and obey the Gospel,  
 in order to have the *Expiation* of the Death of  
 Christ *applied* to them: But our Lord's *general*  
*Doctrine*, in this Chapter, seems to *abstract*  
 from all Particularities, and to resolve into  
 This; that whether with *Faith* or without,  
 whether in the *Sacraments* or out of the *Sacra-*  
*ments*, whether *before* Christ or *since*, whether  
 in *Covenant* or out of *Covenant*, whether *here*  
 or *hereafter*, no Man ever was, is, or will be  
*accepted*, but in and thro' the *grand Propitiation*  
 made by the *Blood* of Christ. This I take to  
 be the main *Doctrine* taught by our Lord in  
 that Chapter, which He delivers so earnestly,  
 and inculcates so strongly, for the Glory of  
 the Divine *Justice*, *Holiness*, *Goodness*, *Philan-*  
*thropy*; and for humbling the *Pride* of Sinners,  
 apt to conceive highly of their *own worth*; as  
 also for the convincing all Men, to whom the  
 Gospel should be propounded, of the absolute  
 necessity of *closing* in with it, and *living* up to

in memoria, quod pro nobis caro ejus crucifixa & vulnerata sit.  
*Augustin.* de Doctrin. Christian. l. III. c. 16. p. 52. Tom. III.  
 Bened.

it.



it. That general Doctrine of *Salvation by Christ* CHAP. VI.  
*alone, by Christ crucified*, is the great and impor- VI.  
 tant Doctrine, the Burden of Both Testaments;   
 signified in all the Sacrifices and Services of  
 the old Law, and fully declared in every Page  
 almost of the New Testament. What Do-  
 ctrine more likely to have been intended in  
*John* the VIth, if the Words will bear it; or  
 if over and above, the *universality* of the Ex-  
 pressions appears to require it? *Eating and drink-*  
*ing*, by a very easy, common Figure mean *re-*  
*ceiving*<sup>c</sup>: And what is the Thing to be *re-*  
*ceived*? Christ Himself in his whole Person: *I*  
*am the Bread of Life*<sup>d</sup>. — *He that eateth me,*  
*even He shall live by me*<sup>e</sup>. But more particu-  
 larly, He is to be considered as giving his *Body*  
 to be broken, and as shedding his *Blood* for  
 making an Atonement; and so the *Fruits of*  
*his Death* are what we are to *receive* as our  
 Spiritual Food: His *Flesh* is *Meat* indeed, and  
 his *Blood* is *Drink* indeed<sup>f</sup>. His *Passion* is our  
*Redemption*, and by his *Death* we *live*. This  
 Meat is administred to us by the *Hand* of God;  
 while by the *Hand* of Faith, ordinarily, we  
 take it, and in the use of the *Sacraments*<sup>g</sup>. But

<sup>c</sup> So *eating and drinking* Damnation (1 Cor. XI. 29) is *re-*  
*ceiving* Damnation.

<sup>d</sup> *John* VI. 35. 48. 51.

<sup>e</sup> *John* VI. 57.

<sup>f</sup> *John* VI. 55.

<sup>g</sup> *Sacramenta* sunt media offerentia & exhibentia ex parte Dei :  
 Fides medium recipiens & apprehendens ex parte nostra : Quem-  
 admodum igitur *manus donans*, & *manus recipiens* non sunt oppo-  
 sita sed relata, & subordinata, ita quoque *Sacramenta* & *Fides* non  
 sunt sibi invicem opponenda. Gerhard. loc. Comm. Par. IV.  
 p. 309.

CHAP. God may *extraordinarily* administer the same

VI. Meat, that is, may *apply* the same *Benefits* of Christ's Death, and *Virtue* of his Atonement, to Subjects *capable*, without any Act of theirs; as to *Infants*, *Idiots*, &c. who are merely *passive* in receiving it, but at the same Time offer no *Obstacle* to it.

THE XXVIII<sup>th</sup> Article of our Church says, that *The Mean whereby the Body of Christ is received and eaten in the Supper, is Faith.* That Sacrament is supposed to be given to none but *Adults*; and to them, not only *Faith* in general, but a *true* and *right* Faith, and the same *working by Love*, is indispensably requisite, as an *ordinary* Mean<sup>h</sup>. All which is consonant to what I have here asserted, and makes no Alteration as to the Exposition of *John VI.* which speaks not principally of what is required in Adult Christians, or of what is requisite to a *worthy* Reception of the *Holy Communion*, but of what is *absolutely* necessary at all Times, and to all Persons, and in all Circumstances, to a *happy Resurrection*; namely, an Interest in, or a Participation of the *Atonement* made by Christ upon the Cross. He that is taken in, as a *share* in it, is *saved*: He that is *excluded* from it, is *lost*.

SOME learned Writers having observ'd that our Lord in that Chapter, attributes much to a Man's *believing* in Him, or *coming to Him*, as

<sup>h</sup> Ἡς οὐδενὶ ἄλλῳ μεταχεῖν ἔξω ἴσιν, ἢ τῷ πιστεύοντι ἀληθῶς εἶναι τὰ διδασκαλίας ὑφ' ἡμῶν ——— καὶ οὕτως βιοῦν ὡς ὁ χεὶρὶς παρέδωκεν.

*Just. Mart. Apol. 1. p. 96.*

the means to *everlasting Life*, have conceived, CHAP. VI.  
 that *Faith*, or *Doctrine*, is what He precisely VI.  
 meant by the *Bread of Life*, and that *believing* ~~~~~  
 in Christ is the same with the *eating* and *drink-*  
*ing* there spoken of. But the *Thing* to be re-  
 ceived, is very distinct from the *Hand* receiv-  
 ing; therefore *Faith* is not the *Meat*, but the  
*Mean*. Belief in Christ is the *Condition* requir'd,  
 the *Duty* commanded: But the *Bread of Life*  
 is the *Reward* consequent. Believing is not  
*eating* or *drinking* the Fruits of Christ's Passion,  
 but is *preparatory* to it, as the *Means* to the *End*<sup>i</sup>.  
 In short, *Faith*, ordinarily, is the *Qualification*,  
 or one *Qualification*; but the Body and Blood  
 is the *Gift* it self, and the *real Inheritance*. The  
*Doctrine* of Christ, lodged in the *Soul*, is what  
 gives the *Soul* its proper temperature and fitness  
 to receive the Heavenly Food: But the Heavenly  
 Food is *Christ Himself*, as once *crucified*, who  
 has since been *glorified*. See this Argument  
 very clearly and excellently made out at large,  
 by a late learned Writer<sup>k</sup>. It may be true,  
 that *eating* and *drinking* Wisdom, is the same  
 with *receiving* Wisdom: And it is no less true,  
 that *eating* and *drinking* Flesh and Blood, is  
*receiving* Flesh and Blood; for eating means re-

i *Credere* in Christum, & *edere* Christum, vel *carnem* ejus, inter se tanquam *prius* & *posterius* differunt; sicuti ad Christum *venire*, & Christum *bibere*. Præcedit enim *accessus* & *Apprehensio*, quam sequitur *Potio*, & *manducatio*: Ergo *Fide* Christum prius recipimus, ut *habetet* ipse in nobis, *fiamusque* ipsius *vivæ Carnis* & *Sanguinis participes*, adeoque unum cum ipso — Itaque, *notione* *definitioneque* aliud est *Spiritualis manducatio* quam *credere* in Christum. Lamb. Danaus Apolog. pro Helvet. Eccles. p. 23.

k *Johnson's Unbloody Sacrifice* p. 393. &c.



CHAP. cēiving. . But where does *Flesh*, or *Blood* stand  
 VI. for *Wisdom*, or for *Doctrine*? What Rules of  
 ~~~~~ Symbolical Language are there, that require it;  
 or can ever admit of it? There lies the stress
 of the whole Thing. *Flesh*, in Symbolical Lan-
 guage, may signify *Riches*, *Goods*, *Possessions*¹;
 and *Blood* may signify *Life*: But Scripture ne-
 ver uses either as a *Symbol* of *Doctrine*. To con-
 clude then, eating *Wisdom*, is receiving *Wis-*
dom; but eating Christ's *Flesh* and *Blood* is re-
 ceiving *Life* and *Happiness* thro' his *Blood*, and
 in one Word, receiving *Him*; and that not
 merely as the Object of our *Faith*, but as the
 Fountain of our *Salvation*, and our *sovereign*
Good, by means of his *Death* and *Passion*.

To confirm what has been said, let us take
 in a noted Text of the Epistle to the *Hebrews*;
 which appears decisive in this Case. *We have*
an Altar, whereof They have no right to eat which
serve the Tabernacle^m. Whether the Apostle
 here speaks of Spiritual eating *in the Sacrament*;
 or *out of the Sacrament*, is not now the Que-
 stion: But that He speaks of *Spiritual eating*,
 cannot reasonably be doubted. And what can
 the *eating* there mean, but the *partaking* of
 Christ *crucified*, participating of the Benefits of
 his *Passion*? That is the proper *Christian* eat-
 ing, such as none but *Christians* have a clear
 and covenanted Right to. The Apostle speaks

¹ See *Lancaster's* Symbolical Dictionary, prefixed to his A-
 bridgment of *Daubuz.* p. 45.

^m *Hebr.* XIII. 10. Compare *Rev.* VI. 9. *Zornius* Opuse.
Sacr. Tom. 2. p. 542.

not in that Chapter, of eating *Doctrine*, but CHAP. VI.
of eating *Sacrifice*. The References there made VI.
to the *Jewish Sacrifices*, plainly shew, that the
Apostle there thought not of eating the *Do-*
ctrine of the Cross, but of eating, that is, par-
taking of, the *Sacrifice* or *Atonement* of the
Crossⁿ. Therefore, let this be taken in, as
an additional Explication of the *eating* men-
tion'd in *John VI*, so far at least as to shew
that it must refer to some *Sacrifice*, and not to
mere *Doctrines*.

I AM aware that many Interpreters of good
Note among the Ancients^o, as well as many
learned Moderns, have understood *Altar* in that
Text, directly of the *Lord's Table*, and the *eat-*
ing, of *oral* Manducation: Which Construction
would make the Text less suitable to my pre-
sent Purpose. But other Interpreters^p, of good
Note also, have understood the *Altar* there
mention'd of the Altar in Heaven, or of the
Altar of the *Cross* (both which resolve at length
into one) and some have defended that Con-
struction with great appearance of Reason.

n Mihi perspicuum videtur esse, *Aram* hic poni pro *victima*
in Ara deo oblata. Sensus verborum hic est, ut puto: Jesu Christi
qui vera est pro peccatis Hominum victima, nemo fieri particeps
potest, qui in ceremoniis & externis ritibus *Judaicis*, Religionis
Arcem censet esse positam. *Moshem. ad Cudworth* p. 3.

o *Theodoret, Oecumenius, Theophylact, Primasius, Sedulius, Hay-*
mo, Remigius, Anselm. Plerique tam veteres quam recentiores
significari volunt mensam Dominicam. *Eftius. in loc.*

p *Chrysostom* in *Hebr. Hom. XI. p. 807. Cyrill. Alex. de*
Adorat. L. IX. 310. Compare Lightfoot. opp. Tom. II Part. 2.
p. 1259. — 1264. Outram. de Sacrif. p. 332, &c. Wol-
fius. Cur. Crit. in loc.

CHAP. *Eftius*, in particular, after *Aquinas* and others,

VI. has very ingenuously and rationally maintain'd it, referring also to *John VI. 51.* as parallel, or similar to it, and understanding Both of *Spiritual* eating, abstracted from *Sacramental*^q. In this Construction I acquiesce, as most natural and most agreeable to the whole Context: Neither am I sensible of any just Objection that can be made to it. The Apostle did not mean, that They who served the Tabernacle, *had no right to believe in Christ*; That indeed would be harsh: But He meant that They who served the Tabernacle, *not believing in Christ*, or however still *adhering* too tenaciously to the *Legal* Oblations, had no Right or Title to *partake* of the *Sacrifice* or *Atonement* made by Christ. The Thought is somewhat similar to what the same Apostle has elsewhere signified; namely, that They who affected to be *justified* by the *Law*, forfeited all Benefit arising from the *Grace* of the Gospel, and *Christ* could *profit* them nothing^r.

BUT for the clearer Perception of *Spiritual* Feeding, and for the preventing *Confusion* of Ideas, it will be proper to distinguish between what it is *primarily*, and what *secondarily*; or between the *Thing* it self, and the *Effects, Fruits, or Consequences* of it. 1. *Spiritual* Feeding, in

^q Huc etiam pertinet, quod Corpus Christi, in cruce oblatum, Panis vocatur, Fide manducandus. Ut *Joann. VI. Panis* inquit, *quem ego dabo, caro mea est, quam ego dabo pro mundi vita*: Scilicet, in Cruce. *Eftius* in loc. Compare Bp. Moreton on the Sacrament B. VI. Ch. 3. p. 416.

^r *Gal. V. 2, 3, 4.*

this Case, directly and primarily means no more CHAP. VI.
 than the eating and drinking our Lord's Body broken and Blood shed; that is, partaking of the 
Atonement made by his *Death* and *Sufferings*:
 This is the prime Thing, the Ground and Basis of all the rest. We must first be *reconciled* to God by the *Death* of his *Son*, before we can have a just Claim or Title to any Thing besides: Therefore, the Foundation of all our Spiritual Privileges is our *having* a *Part* in that *Reconcilement*; which, in strictness, is *eating* and *drinking* his *Flesh* and *Blood* in *St. John's* Phrase, and *eating* of the *Altar* in *St. Paul's*. 2. The Result, Fruit, or Effect of our thus eating his *crucified* Body, is a Right to be Fellow-Heirs with his Body *glorified*: For, if we are made Partakers of his *Death*, we shall be also of his *Resurrection*. On this is founded our *mystical Union* with Christ's *glorified* Body, which neither supposes nor infers any *local* Presence: For all the *Members* of Christ, however *distant* in Place, are thus mystically *united* with Christ, and with each other. And it is well known, that *Right* or *Property*, in any Possession, is altogether independent of *local* Presence, and may as easily be conceived without it, as with it. 3. Up-

on

f Coloss. I. 20, 21, 22. Ephes. II. 13, 16.

t Rom. V. 9, 10, 11. Phil. III. 10, 11. Rom. VI. 5. — 8.

u Pro tanta conjunctione asserenda inter nos & Christum, non opus presentia corporali aut substantiali Corporis Christi, quam statuerē multi conantur in Eucharistia. Nam eā nil plus vel commodi vel utilitatis habebimus quam si Christum, quoad corpus, suo loco sinamus in Cœlis. Videmus enim Christianos posse esse invicem membra. & quidem conjunctissima, tamen Aliquis eorum degat in Britannia, Alius in Gallia, & Alius in Hispania. Quod si de

CHAP. on such *mystical Union* with the *Body* of Christ
 VI. *glorified*, and making still part of his whole
 Person, follows a gracious vital *Presence* of his
Divine Nature, abiding in us, and *dwelling* with
 us^w. Upon the same follows the like gracious
 vital *Presence*, and *Indwelling* of the other two
Divine Persons^x: And hereupon follow all the
Spiritual Graces, wherewith the true Members
 of Christ are enriched.

THIS orderly ranging of Ideas may contribute very much towards the clearing our present Subject of the many Perplexities with which it has been often embarrassed; and may further serve to shew us, where the Ancients, or Moderns have happen'd to exceed, either in Sentiment or Expression, and how far they have done so, and how they were led into it. The *Ancients*, in their Account of *Spiritual Feeding*, have often passed over the direct and immediate feeding upon Christ consider'd as *crucified*, and have gone on to what is properly the Result or Consequence of it, namely, to the *mystical Union* with the *Body glorified*, and what hangs thereupon. There

si de *Membris* ipsis conceditur, cur de *Capite* idem fateri erit absurdum, ut hac *spirituali* conjunctione simul possit in *cælis* esse, ac *spiritualiter* nobiscum *conjugi*? Quod idem in *Matrimonio* usu venire intelligimus, ubi Sancta Scriptura prædicat, virum & uxorem *unam carnem* esse: Quod non minus verum fateri coguntur Adversarii cum una conjuges habitant, quam si *locorum intervallo* nonnunquam disjungantur. *Pet. Martyr.* in 1 Cor. XII. 12, 13. fol. 178. conf. *Albertin.* de Eucharist. p. 230, 231.

^w *John* VI. 56. *John* XV. 4. *Matt.* XXVIII. 20. XVIII. 20.

^x *John* XIV. 16, 17, 23. 1 Cor. III. 16. VI. 19. 2 Cor. VI. 16.

was no fault in so doing, more than what lies CHAP.
 in too quick a *Transition*, or too confused a VI.
 blending of Ideas. W

I AM aware that much dispute has been raised, by contending Parties, about the Sense of the *Ancients* with respect to *John VI.* It may be a tedious Enquiry to go through: For, there is no doing it to the Satisfaction of considering Men, without taking every Father, one by one, and re-examining his Sentiments, as they lie scattered in several Places of his Writings, and that with some Care and Accuracy. It may be of some use to go over that Matter again, after many others, if the Reader can but bear with a little *Prolixity*, which will be here unavoidable. There have been two *Extremes* in the Accounts given of the *Fathers*, and both of them owing, as I conceive, to a neglect of proper *Distinctions*. They who judge that the Fathers in general, or almost universally, do interpret *John VI.* of the *Eucharist*, appear not to distinguish between *interpreting*, and *applying*: It was right to *apply* the general Doctrine of *John VI.* to the particular Case of the Eucharist, considered as *worthily* received; because the *Spiritual Feeding* there mention'd, is the *Thing signified* in the Eucharist, yea and *perform'd* likewise. After we have sufficiently proved, from other Scriptures, that in and by the Eucharist, ordinarily, such *Spiritual Food* is convey'd, it is then right to *apply* all that our Lord, by St. *John*, says in the general, to that particular Case; And this in-

K 3

deed

CHAP. VI. deed the *Fathers* commonly did. But such *Ap-
plication* does not amount to *interpreting* that
 Chapter of the Eucharist. For example; the
 Words, *except ye eat the Flesh of Christ &c. you
 have no Life in you*, do not mean directly, that
you have no Life without the Eucharist, but that
 you have no Life without *participating of our
 Lord's Passion*: Nevertheless, since the Eucharist
 is one way of *participating of the Passion*, and
 a very considerable one, it was very pertinent
 and proper to urge the Doctrine of that
 Chapter, both for the clearer understanding
 the *beneficial* Nature of the Eucharist, and for
 the exciting Christians to a frequent and de-
 vout Reception of it. Such was the use which
 some early Fathers made of *John VI.* (as
 our Church also does at this Day, and that
 very justly) tho' I will not say, that some of
 the later Fathers did not extend it farther: As
 we shall see in due Place.

As to those who, in another Extreme,
 charge the Fathers in general as interpreting
John the VIth of *digesting Doctrines* only, they
 are more widely mistaken than the former,
 for want of considering the *Tropological* way
 of commenting then in Fashion; which was
 not properly *interpreting*, nor so intended^y, but
 was the more frequently made use of in this
 Subject, when there was a *mix'd* Audience;
 because it was a Rule not to divulge their *My-
 steries* before incompetent Hearers, before the

^y See my *Importance* p. 438. 510. &c. And *Preface* to Scrip-
 ture Vindicated p. 17, 18.

uninitiated, that is the unbaptized. But let us CHAP. VI.
now take the *Fathers* in their order, and con-
sider their real Sentiments, so far as we can
see into them, with respect to *John VI.*

Ignatius never formally cites *John VI.*: But He has been thought to favour the *Sacramental* Interpretation, because He believed the Eucharist to be a Pledge, or *Means*, of an happy Resurrection: For it is suggested, that He could learn that Doctrine only from *John the VIth*. But this appears to be pushing a Point too far, and reasoning inconsequently. *Ignatius* might very easily have maintain'd his Point, from the very Words of the *Institution*, to as many as knew any Thing of *Symbolical* Language: For, what can any one infer less from the being Symbolically fed with Christ's Body crucified, but that it gives a Title to an Inheritance with the Body glorified? Or, if the same *Ignatius* interpreted 1 Cor. X. 16. (as He seems to have done) of a mystical Union with the Blood of Christ^a, then He had *Scripture-Ground* sufficient, without *John VI.*, for making the Eucharist a Pledge or *Means* of an happy Resurrection. *John the VIth* may be of excellent use to us for explaining the beneficial Nature of the Eucharist, *Spiritual Manducation* being presupposed as the Thing signified in that Sacrament: But it will

^z See *Johnson*. Unbloody Sacrifice Part I. p. 387, 388.

^a Ἐν ποτήριον, εἰς ἡρώων τὸ αἷμα τοῦ αὐτοῦ. *Ignat.* ad Philad. §. IV. p. 27. Compare *Chrysostom* on 1 Cor. X. 16. who interprets *Communion* there mention'd by ἡρώων. αὐτοῦ διὰ τοῦ αὐτοῦ τούτου ἐνέμετα.

CHAP. not be prudent to lessen the real Force of other
 VI. considerable Texts, only for the sake of rest-
 ing all upon *John VI.* which at length can-
 not be proved to belong directly, or primarily
 to the *Eucharist*.

It seems that *Ignatius* had *John VI.* in his
 Eye, or some Phrases of it, in a very noted
 Passage, where He had no thought of the *Eu-*
charist, but of eating the *Bread of Life*, after
 a more excellent way, in a State of Glory. The
 Passage is this: "I am alive at this writing, but
 " my desire is to die. My Love is crucified,
 " and I have no secular *Fire* left: But there
 " is in me living *Water*, speaking to me with-
 " in, and saying, *Come to the Father*. I delight
 " not in corruptible Food, nor in the Enter-
 " tainments of this World. The *Bread of God*
 " is what I covet; *Heavenly Bread*, *Bread of*
 " *Life*, namely, the *Flesh* of Christ Jesus, the
 " Son of God, who in these last Times became
 " the Son of *David*, and of *Abraham*; And I
 " am athirst for the *Drink of God*, namely his
 " *Blood*, which is a Feast of Love that faileth
 " not, and Life everlasting. I have no desire
 " to live any longer among Men; neither
 " shall I, if you will but consent^b.

^b Ζῶν γὰρ γράφω ὑμῖν, ἰσῶν τοῦ ἀποθανεῖν· ὁ ἱμὸς ἔξω ἐκώρυται·
 καὶ σὺν ἔσιν ἐν ἡμῖν πόρ φιλόυλοι· ὕδωρ δὲ ζῶν, καὶ λαλοῦν ἐν ἐξῶ
 ἰσῶδέν μοι λέγον· διῦσθ πρὸς τὸν πατέρα· οὐκ ἔδωμαι τροφῇ φθορᾶς,
 οὐδὲ ὑδναῖς τοῦ βίου τούτου· ἄρτον Θεοῦ θίλω, ἄρτον οὐράνιον, ἄρτον
 ζῶντος, ὅς ἐστι σὰρξ Ἰησοῦ Χριστοῦ, τῆς ἡῆς, τοῦ Θεοῦ, τοῦ γεννημένου ἐν ὑσέ-
 ρῳ ἐκ σπέρματος· Δαβὶδ καὶ Ἀβραάμ, καὶ πόμα Θεοῦ θίλω τὸ αἷμα
 αὐτοῦ, ὃ ἐστι ἀγάπη ἀφθαρτῆς, καὶ αἰώνιος ζωὴ· Οὐκ ἔτι θίλω κατὰ
 ἐνδράπους ζῶν· τοῦτο δὲ ἔγωγε, ἵαν ὑμεῖς θελήσῃτε. *Ignat. ad Roman.*

6. 7. 8.

HERE

HERE we may take notice of *Heavenly Bread*, CHAP. VI.
Bread of God, Bread of Life, our Lord's own VI.
 Phrases in *John VI.* And *Ignatius* understands
 them of Spiritual Food, of feeding upon the
Flesh of Christ, the *Son of God*, incarnate. *Drink*
of God, He interprets in like Manner, of the
Blood of Christ; which is the noblest *Feast*, and
Life eternal. Learned Men have disputed, whe-
 ther He intended what He said, of *Sacramen-*
tal Food, or of *Celestial*; whether of enjoying
 Christ in the *Eucharist*, or in *Heaven*. To me
 it appears a clear Point, that He thought not
 of *communicating*, but of *dying*: And the *Eu-*
charist was not the Thing which He so earnest-
 ly begged to have (for, who would refuse it?)
 but *Martyrdom*, which the Christians might
 endeavour to protract, out of an over-officious
 Care for a Life so precious. However, if the
 Reader is desirous of seeing what has been plead-
 ed on the Side of the *Eucharist*, He may con-
 sult the Authors referred to at the Bottom^c,
 and may compare what others have plead-
 ed on the contrary Side^d. I see no impro-
 priety in *Ignatius's* feeding on the *Flesh* and
Blood of Christ in a State of Glory^e, since the

^c *Smith*. Not. in *Ignat.* p. 101, 102.

Grabe Spicileg. Tom. II. p. 229.

Johnson. Unbloody Sacrifice Part. I, p. 387. alias 392.

^d *Casaubon*. Exercit. XVI. num. 39.

Albertinus. de Eucharist. L. II. c. 1. p. 286.

Halloixius. vit. *Ignat.* p. 410.

Ittigius. Hist. Eccles. sæc. 2. p. 169, 170.

^e A learned Writer objects that the *eating of Christ's Flesh*
 in another World, is a way of Expression somewhat unaccountable.

Johnson. Unbloody Sacr: Part I. p. 389. alias 394.

CHAP.
VI.

Figure is easily understood, and is made use of by others^f besides *Ignatius*. Our Enjoyment in a World to come is intirely founded in the *Merits* of Christ's *Passion*: And our Lord's *Intercession* for us (as I have above hinted) stands on the same Bottom. Our Spiritual Food, both above and below, is the Enjoyment of the same Christ, the *Lamb slain*. The *future Feast* upon the *Fruits* of his Atonement, is but the Continuation and Completion of the *present*. Only, here it is under *Symbols*, there it will be without them: Here it is remote, and imperfect, there it will be proximate and perfect.

It has been strongly averred, that *Irenaeus* understood *John VI.* of the *Eucharist*; tho' He never directly quotes it, nor ever plainly refers to it: But it is argued, that by the *Eucharistical Symbols* (according to *Irenaeus*) we have the Principle of a blessed Immortality convey'd to our Bodies, for which there is no Appearance of Proof in Scripture, but in *John VI.*: Therefore here is as clear Proof of his so interpreting that Chapter, as if He had cited it at length. How inconclusive this kind of Reasoning is, and how injurious besides to our main Cause, is visible enough, and has been intimated before, in answer to the like Pretence concerning *Ignatius*. It appears the worse with respect to *Irenaeus*, because He manifestly did found his Doctrine on *1 Cor. X. 16.* and expressly quoted

^f *Athanasius* de Incarn. & contr. Arian. p. 883.

Damascen. Tom. I. p. 172.

^g *Johnson.* Unbloody Sacrifice. p. 387. alias 392.

it, for that very Purpose^h. He judged, as every sensible Man must, that if the *Eucharist*, according to St. Paul, amounts to a *Communion*, or *Communication* of our Lord's *Body* and *Blood* to every faithful Receiver, that then such Receiver, for the Time being, is therein considered as *Symbolically* fed with the *crucified* Body, and of consequence intituled to be Fellow-Heir with the Body *glorified*ⁱ. He draws the same Conclusion^k, tho' more obscurely, from the Words of the Institution, *This is my Body* &c. And the Conclusion is certain, and irresistible, when the Words are rightly understood. Therefore let it not be thought, that we have *no appearance of Proof*, where we have strong Proof; neither let us endeavour to loosen an important Doctrine from its firm Pillars, whereon it may stand secure, only to rest it upon weak Supports, which can bear no Weight.

HAD *Irenaus* been aware that *John VI.* was to be interpreted directly of the *Eucharist*, strange that He should not quote That rather than the other, or however along with the other, when He had so fair an occasion for it. Stranger still, that when He so frequently, and

h Vani autem omnimodo, qui ——— carnis salutem negant, & Regenerationem ejus spernunt, dicentes, non eam capacem esse *Incorruptibilitatis*. Si autem non salvetur hæc, nec dominus Sanguine suo redemit nos, neque calix *Eucharistia* communicatio sanguinis ejus est, neque Panis quem frangimus, communicatio corporis ejus est. *Iren. L. V. c. II. p. 293. Ed. Bened.*

i See the Argument explained in a *Charge*, upon the Doctrinal Use of the Sacrament. p. 11, 12, 13, 14.

k *Irenæus. L. IV. c. 18. p. 251. L. V. c. 2. p. 294.*

CHAP. so fully speaks his Mind concerning the *Eu-*
 VI. *charist*, and with the greatest Reverence ima-
 ginable, that He should never think of *John*
 the *Vish* all the Time; that He should never
 make any use at all of it for advancing the
 Honour of the *Sacrament*, had He supposed that
 it strictly belong'd to it, and was to be inter-
 preted of it. The Silence of a Man so know-
 ing in the Scriptures, and so devoutly disposed
 towards this Holy Sacrament, is a strong pre-
 sumptive Argument (were there nothing else)
 of his understanding *John* VI. very differently
 from what Some have imagined.

THERE is one Place in *Irenaus*, which seems
 to carry some remote and obscure Allusion to
John VI. The *Logos*, the *Divine Nature* of our
 Lord, according to Him, is the *perfect Bread*
of the Father, and *Bread of Immortality*; and
 He talks of *eating* and *drinking* the same *Logos*,
 or *Word*¹. If He had *John* VI. then in his Eye
 (which is not improbable) He interpreted it,
 we see, not of *Sacramental* Manducation, but
 of *Spiritual*; not of the *Signs*, but of the Things
signified, apart from the *Signs*. Only, it is ob-
 servable, that while He speaks of our feeding
 upon the *Logos*, He explains it as done thro'
 the Medium of the *Flesh*: It is the *Human Na-*
ture, by which we are brought to feast upon
 the *Divine*. *St. Chrysostom* gives the like Con-

1 ὁ ἄρτος ὁ τέλειος τοῦ πατρὸς ——— ὡς ὑπὸ μαθοῦ τ' σαρ-
 κὸς αὐτοῦ τραφόντες ——— ἐδισθόντες τρώγουν καὶ πίνουσιν τὸν λόγον
 τοῦ θεοῦ, τὸ τὸ ἀθανάσιος ἄρτον, ὅπου ἐστὶ τὸ πνεῦμα τοῦ πατρὸς. *Iren.*
L. IV. c. 38. p. 284.

struction of *Bread of Life*, in *John the VIth*, CHAP. interpreting it, so far, of our Lord's Divine VI. Nature^m. But I proceed. 

OUR next ancient Writer is *Clemens of Alexandria*, who flourish'd about A.D. 192. In the first Book of his *Padagogue*, Chapter the 6th, He quotes several Versesⁿ of our Lord's Discourse in *St. John*, commenting upon them after a dark, allegorical Way; so that it is not easy to learn how He understood the main Doctrine of that Chapter. I shall take Notice of some of the clearest Passages. After speaking of the *Church* under the Figure or Similitude of an *Infant*, brought forth by Christ with *bodily Pain*, and swaddled in his *Blood*, He proceeds thus: "The *Word* is all Things to the
" *Infant*, a *Father*, a *Mother*, a *Preceptor*, a
" *Foster*: *Eat*, says He, *my Flesh*, and *drink my*
" *Blood*. These are the proper Aliments which
" our Lord administers: He reaches out *Flesh*,
" and He pours out *Blood*; and nothing is want-
" ing for the growth of the *Infants*. O won-
" derful *Mystery*! He bids us lay aside the old
" carnal *Corruption*, together with the *anti-*
" *quated Food*, and to partake of the *new Food*
" of Christ, receiving *Him*, if possible, so as to
" lay Him up within our selves, and to en-

m Καὶ πρῶτον περὶ τῆς θεότητος αὐτοῦ διαλέγεται, λέγων, ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. οὐδὲ γὰρ περὶ τοῦ σώματος τοῦτο εἰρηται. περὶ γὰρ ἐκείνου πρὸς τὴν πλὴν λέγει· καὶ ὁ ἄρτος ὃς ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν. Ἀλλὰ πῶς περὶ τῆς θεότητος. Καὶ γὰρ ἐκεῖνη διὰ τῆς θεοῦ λόγου ἄρτος ἐστίν.
Chrysost. in Joh. Hom. 44. p. 264. Tom. VIII. Ed. Bened.

ⁿ *John VI. 32, 33, 51, 53, 54, 55.*

" close

CHAP. "close our Saviour in our Breasts^o. There is
 VI. another Passage near akin to this, a few Pages
 higher, which runs thus:

"OUR Lord, in the Gospel according to
 "St. John, has otherwise introduced it under
 "Symbols, saying, *eat my Flesh, and drink my*
 "*Blood*; allegorically signifying the clear Li-
 "quor of *Faith*, and of the *Promise*, by both
 "which the *Church*, like Man, compacted of
 "many Members, is watered and nourished,
 "and is made up or compounded of Both;
 "of *Faith* as the *Body*, and of *Hope* as the *Soul*,
 "like as our Lord of *Flesh* and *Blood*^p. These
 Hints appear to be very obscure ones, capable
 of being turned or wrested several Ways.
 Some therefore have appealed to these and the
 like Passages, to prove that *Clemens* understood
John VI. of *Doctrines*, or *Spiritual Actions*^q.
 Others have endeavoured so to explain them
 as to make them suit rather with the *Eucharist*^r.
 Perhaps Both may guess wide. In the first
 Passage, *Clemens* says nothing of receiving either
Doctrines, or *Eucharist*, but of receiving *Christ*
Himself: In the Second, He does indeed speak
 of receiving *Faith*, and the *Promise*; but then
 He owns it to be an *Allegorical*, or *Anagogical*
 View of the Text; from whence one may in-
 fer that He intended it not for the *primary*

ο ὁ λόγος πρὸς πάντα τὰς ἡπείας. κ. τ. λ. *Clem. Pædag.* l. 1. c. VI. p. 123. Ed. Oxon.

ρ ὁ κύριος ἐν τῷ κατ' Ἰωάννην εὐαγγελίῳ. κ. τ. λ. c. *Clem. Ibid.* p. 121.

q Dr *Whitby*, Dr *Claget*, *Basnage Annal.* Tom. 1. p. 320.

r *Johnson's Unbloody Sacrifice* Part I. p. 255. &c.

Sense,

Sense, or for strict Interpretation. The Do-CHAP.
ctrine which Clemens most clearly expresses, and VI.
uniformly abides by, is, that Christ Himself is
our Food and Nutriment^t: And, particularly,
by *shedding* his Blood for us^t.

AT the End of Clemens, among the *Excerpta*
Theodoti, there is a pretty remarkable Passage;
which, tho' it belongs to a *Valentinian* Author,
may be worth the taking notice of^u. Com-
menting on *John VI*, He interprets the *living*
Bread, of the Person of Christ: But as to our
Lord's saying v. 49, *The Bread which I will*
give is my Flesh, He proposes a twofold Con-
struction. 1. He understands it of the *Bread*
in the *Eucharist*. 2. Correcting his first Thought,
He interprets *Bread* to mean the *Church*; hav-
ing, as I conceive, 1 *Cor. X. 17.* in his Eye;
We being many are one Bread, and one Body. Of
what Weight or Authority a *Valentinian* Gloss
ought to be in this Case, I pretend not to say:
But This is the first *clear* Precedent we shall
meet with in *Antiquity*, for interpreting any
Part of *John* the *VIth* directly of the *Eucharist*.

Γ'Ο κύριος, ἡ τροφή ἡ ἡπίων, Clem. ibid. p. 124. ἡ τροφή,
ταῦτα κύριος Ἰησους. Ibid. ἡμῶν δὲ αὐτὸς ὁ χριστὸς ἡ τροφή τοῖς ἡ-
πίοις. d. 125. ἄρτον αὐτὸν οὐρανῶν ὁμολογεῖ ὁ λόγος. Ibid. πολ-
λαχῶς ἀλληγορεῖται ὁ λόγος, καὶ βρώμα, καὶ σὰρξ, ὡς τροφή, ὡς ἄρτος,
καὶ αἷμα, καὶ γάλα. p. 126.

τ Τροφεὺς ἡμῶν λόγος, τὸ αὐτοῦ ὑπὲρ ἡμῶν ἐξέχει αἷμα, σάζων
τὴν ἀνδραπύτητα. Clem. Ibid. p. 124. Τὸ αὐτὸ ἄρα καὶ αἷμα,
καὶ γάλα τῷ κυρίῳ πάντους καὶ διδασκαλίας σύμβολον. p. 127.

υ Οὗ ζῶν ἄρτος, ὁ ὑπὸ τοῦ πατρὸς δοθείς, ὁ ἡμῶν ἐστίν, τοῖς ἱσθίον
βουλομένοις. ὁ δὲ ἄρτος ὃν ἐγὼ δόσω, φασί, ἡ σὰρξ μου ἐστίν. ἡπε-
ρ τρέφεται ἡ σὰρξ διὰ τῆς εὐχαριστίας, ἢ ὅπου καὶ μᾶλλον, ἡ σὰρξ τὸ
σῶμα αὐτοῦ ἐστίν, ὅπου ἐστίν ἡ ἐκκλησία, ἄρτος οὐράνιος, συνγωγὴ εὐλο-
γημένη. Excerpt. Theod. apud Clem. p. 971.

And

CHAP. And it is observable, that it was offered only
 VI. in the *conjectural* Way, and another Interpretation
 presently subjoined as *preferable* to it.

Tertullian quotes two Verses out of *John VI.* And He interprets the *Bread* there mention'd, not of the *Sacramental* Bread, but of *Christ Himself*; not of the *Signs*, but of the Things *signified*. Presently after, He quotes part of the Words of the Institution, *This is my Body*, referring to the Eucharist: And there He does not say that our Lord's Body is *That Bread* (as He had said before, that Christ, or the *Logos* is our Bread) but that the Lord's Body is *understood*, or *considered* in Bread: As much as to say, the Eucharistical Bread is by *Construction* that natural Body of Christ, which is the true Bread. And for This He refers not to *John VI.* but to the Words of the *Institution*. *Tertullian* here joined together the *Spiritual Food* mention'd in *John VI.* in the *abstract* Way, and the same as convey'd in the *Eucharist*; but He did not interpret *John VI.* of the Eucharist^w.

It has been suggested by some^x, that *Tertullian* understood *John VI.* merely of *Faith*, or *Doctrine*, or *Spiritual Actions*: And it is stre-

^w *Panem nostrum quotidianum da nobis hodie*, spiritualiter potius intelligamus: Christus enim panis noster est, quia *vita* Christus, & *vita* Panis: *Ego sum*, inquit, *Panis vita*. Joh. VI. 35. Et paulo supra: v. 33. *Panis est sermo Dei vivi, qui descendit de caelis*. Tum quod & corpus ejus in Pane censetur: *Hoc est corpus meum*. *Tertull.* de Orat. c. VI. p. 131.

^x Dr. Claget, Dr. Whitby, &c. Compare *Basnag.* Annal. Tom. I. p. 320.

nuously denied by others^y. The Passage up-
on which the dispute turns, is part of his Re-
ply to *Marcion*; who took a handle from the
Words, *The Flesh profiteth nothing*, to argue a-
gainst the Resurrection of the Body.

CHAP.
VI.

“ THO’ He says, *The Flesh profiteth nothing*,
“ yet the Sense is to be govern’d by the Sub-
“ ject-Matter. For, because They thought it
“ an *hard* and intolerable *Saying*, as if He had
“ intended, *really* to give them his *Flesh* to eat;
“ therefore in order to resolve the Affair of
“ Salvation into *the Spirit*, He premised that
“ *it is the Spirit that quickeneth*, and then sub-
“ joined, that *the Flesh profiteth nothing*; name-
“ ly, towards quickening. He shews also what
“ He would have them understand by *Spirit*:
“ The Words that I speak unto you, they are *Spiri-*
“ *rit*, and they are *Life*, conformable to what
“ He had said before; *He that heareth my Words*,
“ *and believeth in Him that sent me, hath ever-*
“ *lasting Life* &c. — Therefore as He makes
“ *the Word* the *Quickner*, because *the Word* is
“ *Spirit*, and *Life*, He calls the same his *Flesh*,
“ inasmuch as *The Word* was made *Flesh*; which
“ consequently is to be hungred after for the
“ sake of *Life*, and to be *devoured* by the Ear,
“ and to be *chewed* by the Understanding,
“ and *digested* by Faith: For, a little before
“ also He had pronounced the Heavenly Bread
“ to be his *Flesh* &c.^z

ALL

^y *Johnson’s Unbloody Sacrifice* Part 1. p. 358. &c.

^z *Et si Carnem ait nihil prodesse, ex materia dicti dirigendus est
sensus. Nam quia durum & intolerabilem existimaverunt Sermo-*
nem

CHAP. VI. ALL that one can justly gather from this confused Passage is, that *Tertullian* interpreted the *Bread of Life* in *John VI.* of the *Word*; which He sometimes makes to be *vocal*, and sometimes *substantial*, blending the Ideas in a very perplexed Manner: So that He is no *clear* Authority for construing *John VI.* of *Doctrines* &c. All that is certain is, that He supposes the *Word made Flesh*, the *Word incarnate* to be the *Heavenly Bread* spoken of in that Chapter.

THERE is another Place in *Tertullian*^a, where by *Flesh* and *Bread* in *John VI.* He very plainly understands, not the *sacramental*, but *natural* Body of Christ, not *Doctrine* but literally *Flesh*; as indeed our Lord evidently meant it. For, as to Verses 53, 54 &c. The Figure is not in the *Word Flesh*, but in the Words *eating* and *drinking*, as learned Men have very justly

nem ejus, quasi vere carnem suam illis edendam determinasset; ut in *Spiritum* disponderet statum salutis, præmisit, *Spiritus est qui vivificat*: Atque ita subjunxit *Caro nihil prodest*; ad vivificandum scilicet. Exequitur etiam quid velit intelligi *Spiritum*: *Verba quæ locutus sum vobis, Spiritus sunt, vita sunt*. Sicut & supra, *Qui audit sermones meos, & credit in eum qui me misit, habet vitam æternam, & in judicium non veniet, sed transiet de morte in vitam*. Itaque *Sermonem* constituens vivificatorem, quia *Spiritus & vita Sermo*, eundem etiam *Carnem* suam dixit, quia & *Sermo Caro erat factus*: Proinde in causam vitæ appetendus, & devorandus auditu, & ruminandus Intellectu, & Fide digerendus; nam & paulo ante, *Carnem* suam panem quoque cœlestem pronuntiavit &c. *Tertull.* de Resurr. Carn. c. XXXVII. p. 347.

^a *Panis quem ego dedero pro salute mundi, caro mea est. Quod si una caro, & una Anima, illa tristis usque ad mortem, & illa Panis pro mundi salute; salvus est numerus duarum substantiarum, in suo genere distantium, excludens carniæ Animæ unicam speciem. De Carn. Christi. c. 13. p. 319.*

observed.

observed^b. But then this is to be so under-
stood that the *eating* and *drinking* the natural
Body and Blood amount to *receiving the Fruits*
of the Blood shed, and Body slain; otherwise
there is a *Figure* in the Words *Body* and *Blood*,
as put for the *Fruits* of them, if *eating* amounts
simply to *receiving*. But I pass on.

MUCH dispute has been^c about *Origen's*
Construction, or Constructions (for He has
more than one) of *John VI*. The Passages
produced in the Debate are so many, and the
Pleadings here and there so diffuse, that it
would be tedious to attend every Particular.
I shall endeavour to select a few critical Places,
from whence one may competently judge of
his Sentiments upon the whole Thing.

Origen's general Observation relating to that
Chapter, is, that it must not be *literally*, but
figuratively understood^d. He commonly under-
stands the *living Bread* of the Divine *Logos*, as
the true nutriment of the Soul^e, The *Logos*,
but

^b Figura autem non est in carne; vera enim Christi caro ad vitam est manducanda: Superest igitur ut sit in *manducandi* vocabulo, quod a *corporis* Organis, ad Facultates *Anima* figurate transferatur. *Albertinus* p. 525. *Caro & Sanguis* nihil aliud designant quam quod verba præ se ferunt, ac proinde nec ænigma, nec Parabola sunt — At id nullo modo evincit vocabulum *manducandi* non esse *metaphoricum*, aut manducationem illam de *Manducatione spirituali* non esse intelligendum. *Ibid.* 526.

^c See *Johnson's* Unbloody Sacrifice Part I. p. 360. — 373.

^d Si Secundum *Literam* sequaris hoc ipsum quod dictum est, nisi manducaveritis carnem meam, & biberitis Sanguinem meum, occidit hæc litera. *Origen.* in *Levit. Hom. VII.* p. 225. Ed. Bened.

^e *Ego sum panis vivus &c.* Qui hæc dicebat *Verbum* erat, quo *Animæ* pascuntur. — Intuearis quomodo justus sem-

CHAP. but considered as incarnate.^f At other times,

VI. He allegorizes the *Flesh* of Christ in a very harsh Manner, making it a Name for high mysterious *Doctrines*. All that He should have said, and probably all that He really meant was, that the Mind is prepared and fitted for enjoying the *Fruits* of Christ's *Body* and *Blood*, the Benefits of his *Passion*, by those divine Truths, those Heavenly Contemplations. He should have distinguished the *Qualifications* for receiving, from the *Thing* to be received. *Believing* in Christ, is not *enjoying* Him, but it is in order to it: And the *Doctrine* of the Atonement is not the *Atonement* it self, whereon we are to *feed*. But I return to our Author.

IN another Place, He observes, that the *Blood* of Christ may be drank, not only in the use of the *Sacraments*, but by *receiving* his *Words*; and He interprets the *drinking* his *Blood* to mean, the embracing his *Doctrines*^h. Here again

per & sine Intermissione manducet de pane vivo, & repleat Animam suam, ac satiet eam cibo caelesti, qui est verbum Dei & Sapientia ejus. Origen. in Levit. Hom. XVI. p. 266. Ed. Bened.

^f Αὐτὴ δὲ ἐστὶν ἡ ἀληθὴς βρώσις, σὰρξ Χριστοῦ, ἣτις λέγεται οὖσα, γίνεσθαι σὰρξ κατὰ τὸ εἰρημύνειν καὶ ὁ λέγων σὰρξ ἐγίνετο. Origen. πρὸς εὐχ. p. 244.

^g Ubi enim mysticus sermo, ubi dogmaticus & Trinitatis fide repletus profertur & solidus, ubi futuri saeculi, amoto velamine Literæ, legis spiritualis Sacramenta panduntur, ubi spes Anima &c. — Hæc omnia carnes sunt verbi Dei, quibus qui potest perfecto intellectu vesci, & corde purificato, ille verè Festivitatis Paschæ immolat Sacrificium, & diem festum agit cum Deo & Angelis ejus. Origen. Homil. in Num. XXIII. p. 359, 360.

^h Bibere autem dicimur Sanguinem Christi, non solum Sacramentorum ritu, sed & cum sermones ejus recipimus, in quibus vita consistit,

again He mistakes the *Means* for the *End*, the *Qualification* for the *Enjoyment*, the *Duty* for the *Blessing*, or *Reward*, just as He did before. However, He is right in judging, that the *Sacraments* are not the *only Means*, or *Instruments*, in and by which God *confers* his *Graces*, or *applies* the *Atonement*, tho' they are the most considerable.

It should be noted, that *Origen*, in the Passage last cited, was commenting upon *Numb. XXIII. 24. Drink the Blood of the Slain*: And He had a mind to *allegorize* it, as his way was, into something *Evangelical*. So He thought first of the *Blood of Christ*; and could He have rested there, He need not have look'd beyond the Benefits of the grand Sacrifice: But it happen'd, that *Slain* was in the *Plural*, and so to make his *Allegory* hit, He was necessitated to take in *more* than *one*; therefore He pitched upon the *Apostles* to joyn with Christ, as *slain* for Christ. The next Thing was to interpret *Blood* in such a Sense as might equally fit both Christ and his Apostles, and so He interpreted it to mean *Doctrines*: And now the *Blood of the Slain* turns out, at length, *Doctrines of the Slain*, and the *Allegory* becomes compleatⁱ. I thought

consistit, sicut & ipse dicit: *Verba qua locutus sum, Spiritus & Vita est. Est ergo ipse vulneratus cujus nos Sanguinem bibimus, id est, doctrina ejus verba suscipimus. Origen. in Num. Hom. XVI. p. 334. Conf. Hom. VII. in Levit. p. 225.*

ⁱ Sed & illi nihilominus vulnerati sunt, qui nobis verbum ejus prædicarunt. Ipsorum enim, id est, *Apostolorum ejus verba cum legimus, & vitam ex eis consequimur, vulneratorum Sanguinem bibimus. Orig. Ibid.*

CHAP. it proper thus briefly to hint how *Origen* fell
 VI. into that odd Construction, because He may
 be look'd upon, in a manner, as the Father
 of it: Whatever weight the admired *Origen*
 may justly have as to other Cases, He can
 have but little in This, where He manifestly
 trifled.

I SHALL cite but one Passage more from
 Him; a very remarkable one, and worth the
 noting. After having spoken of the outward
Sign of the Eucharist, He goes on thus: "So
 " much for the *Typical* and *Symbolical* Body.
 " But I might also have many Things to say
 " of the *Logos* Himself, who became *Flesh* and
 " true Food, and of which whosoever eats, He
 " shall live for ever, no wicked Man being
 " capable of eating it. For were it possible
 " for an ill Man, as such, to feed upon Him
 " who was made *Flesh*, the *Logos*, and the *liv-*
 " *ing Bread*, it would not have been written
 " that *whosoever eateth of this Bread, shall live*
 " *for ever*^k. Here we may observe, that *Ori-*
gen interprets the true Food, and living Bread,
 not of *Doctrines*, nor of the *Sacramental* Bread
 (the *typical*, *symbolical* Body) but of *Christ Him-*
self, of the *Word made Flesh*: And as to the
 eating that true Food, He understands it of a

^k Καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ, καὶ συμβολικοῦ σώματος· πολλὰ
 δ' ἂν καὶ περὶ αὐτοῦ λέγοιτο τοῦ λόγου, ὃς γέγονε σὰρξ, καὶ ἀληθινὴ
 βρῶσις, ἣν πᾶς ὁ φαγὼν πάντως ζήσεται εἰς τὸν αἰῶνα, οὐδενὸς δυνα-
 μένου φαύλου ἐσθίειν αὐτήν. εἰ γὰρ οἷον τε ἦν ἔπ' φαῦλον μὲν ὄντα ἐσθίειν
 τὸν γειόμενον σάρκα, λόγον ὄντα, καὶ ἄρτον ζῶντα, σὺν ἂν ἐγγράφῃ,
 ὅτι πᾶς ὁ φαγὼν τὸν ἄρτον τοῦτον ζήσεται εἰς τὸν αἰῶνα. *Orig. in*
Matt. p. 254. Ed. Huet.

vital Union with the *Logos*, a Spiritual Participation of Christ. This is a just Construction of *John VI*, and falls in with That which I have recommended in this Chapter. A learned Writer, who had taken uncommon Pains to shew that the *Fathers* interpreted *John VI*. of the *Eucharist*, was aware that this Passage of *Origen* was far from favouring his Hypothesis, and therefore frankly declared that He *could not pretend to understand it*¹; observing however, that it could not at all favour another Opinion, espoused by Dr. *Whitby* and others; meaning the *Doctrinal* Interpretation. The Truth is, that it favours neither, but directly overthrows Both: And had that very ingenious and learned Author been aware of any middle Opinion, which would stand clear of the Difficulties of both *Extremes*, it is more than probable that He would have closed in with it.

Cyprian, who was but a few Years later than *Origen*, comes next to be considered. The most observable Passage, so far as concerns our present Purpose, occurs in his *Exposition* of the Lord's Prayer: I have thrown it to the Bottom of the Page^m, for the learned Reader to judge of

¹ *Johnson's Unbloody Sacrifice Part I. p. 373.*

^m *Panis vita Christus est: Et panis Hic omnium non est, sed noster est ——— Christus eorum qui corpus ejus contingunt, Panis est. Hunc autem Panem dari nobis quotidie postulamus, ne qui in Christo sumus, & Eucharistiam quotidie ad Cibum Salutis accipimus, intercedente aliquo graviore delicto, dum abstanti & non communicantes a Cœlesti Pane prohibemur, a Christi Corpore separemur, ipso prædicante & monente: Ego sum Panis vi-*

CHAP. of, and may here save my self the Trouble of
 VI. translating it. But I shall offer a few Remarks
 upon it. 1. *Cyprian*, in this Passage, does not
 interpret *Bread of Life* of the Eucharistical Bread,
 but of *Christ Himself*, thrice over. 2. He gives
 the Name of *Lord's Body* in the Eucharist to
 the *Sacramental Bread*, as representative and
 exhibitiv of the natural Body. 3. But then a
 Communicant must receive *worthily*, must re-
 ceive *jure communicationis*, under a *just Right* to
 Communion, otherwise it is nothing. 4. There-
 fore it concerns every one to preserve to Him-
 self that Right by suitable Behaviour, and not
 to incur any just Forfeiture, by Misbehaviour.
 5. For, if He incurs just censure, and is justly
 debarred from Communion, He is shut out
 from Christ. Such is the Form and Process
 of *Cyprian's* Reasoning: And it must be own-
 ed that *John VI.* is very pertinently alledged
 by Him, in order to convince every serious
 Christian of the necessity of his continuing in
 a State fit for the Reception of the *Holy Commu-
 nion*, and not such as shall disqualify Him for

12, qui de cœlo descendi: Si quis edierit de meo Pane, vivet in
 æternum. Panis autem quem ego dederò, Caro mea est pro sæculi
 vita. Quando ergo dicit in æternum vivere si quis edierit de ejus
 Pane, ut manifestum est eos vivere qui Corpus ejus attingunt &
 Eucharistiam jure communicationis accipiunt, ita contra tenendum
 est & orandum, ne dum quis abstentus separatur a Christi Cor-
 pore, procul remaneat a salute, comminante Ipso & dicente: Nisi
 eaeritis Carnem Filii Hominis & biberitis sanguinem ejus, non ha-
 bebitis vitam in vobis. Et ideo Panem nostrum, id est, Christum,
 dari nobis quotidie petimus, ut qui in Christo manemus & vivi-
 mus, a Sanctificatione ejus & Corpore non recedamus. *Cypr. de*
Orat. Domin. p. 209, 210. Ed. Bened. Alias 146, 147.
Con Compare Albertinus p. 377, 378.

it. For, since our Lord there lays so great CHAP. a Stress upon *eating* his *Flesh*, and *drinking* his VI. *Blood*; and since communicating *worthily* is one way of doing it; and since, if we are rendred morally unfit for That, we must of course be morally unfit for *all other ways*, and so totally debarred from *feeding* upon *Christ* at all, from Life and Happiness: These Things consider'd, it is very obvious to perceive, that *John VI.* tho' not particularly pointing to the *Eucharist*, is yet reductively applicable to it, in the way of Argumentation, and is of very great force for the exciting Christians to a reverential Regard for it, and to a solicitous Care that they may never, by any Fault of theirs, be debarr'd from it. In short, tho' *John VI.* doth not directly speak of the *Eucharist*, yet Christians in the due use of that Sacrament, do That which is there mention'd, do really *eat* his *Flesh* and drink his *Blood*, in the *Spiritual* Sense there intended: Therefore *Cyprian* had good Reason to quote part of that Chapter, and to *apply* the same as *pertinent* to the *Eucharist*, in the way of just Inference from it, upon known Christian Principles.

Cyprian elsewhere quotes *John VI.* 53. [*except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*] in order to inforce the necessity of *Baptism*^o. Either,

o Ad Regnum Dei nisi baptizatus & renatus fuerit pervenire non posse. In Evangelio cata Johannem. *Nisi quis renatus fuerit &c.* item illic: *Nisi ederitis Carnem Filii Hominis & biberitis Sanguinem ejus, non habebitis vitam in vobis.* *Cyprian.* Testimon. L. III. c. 25. p. 314.

CHAP. He thought that the *Spiritual Feeding*, mentioned in St. *John*, was *common* both to *Baptism* and the *Eucharist*, and might be indifferently obtained in either Sacrament: Or else the Turn of his Thought was this, that as there is *no Life* without the *Eucharist*, and as *Baptism* must *go before* the *Eucharist*, *Baptism* must of Course be necessary in order to come at the Kingdom of God. If this last was *Cyprian's* Thought, then indeed He interpreted *John VI.* directly of the *Eucharist*: But I incline to understand Him according to the other View first mention'd; and the rather because we shall find the same confirmed by the African *Fulgentius*, in his Turn.

Novatian of the same Age appears to understand *John VI.* of *Spiritual* Manducation at large, feeding upon a *right Faith* (which of course must take in Faith in the Merits of Christ's Passion) and a *Conscience undefiled*, and an *Innocency of Soul*. He refers to *John VI. 27.* and immediately after adds, that *Righteousness* and *Contenance* and the other *Virtues* are the *Worship* which God requires: He had before intimated that They were the *true*, the *holy*, and the *clean* Food. But I presume, all this was

p Cibus, inquam, verus, & sanctus, & mundus est Fides Recta, immaculata conscientia, & innocens Anima. Quisquis sic pascitur, Christo convescitur: Talis epulator conviva est Dei; istæ sunt epulæ quæ Angelos pascunt; istæ sunt mensæ quæ Martyres faciunt. — Hinc illa Christi — operamini autem non escam qua perit, sed escam permanentem in vitam aeternam, quam Filius Hominis vobis dabit; hunc enim Pater signavit Deus. Justitiâ, inquam, & continentia, & reliquis Deus virtutibus colitur.

Novat. de Cib. Judaic. c. 5. p. 140. Edit. Welchm.

to

to be so understood, as not to exclude the sa-
 lutory Virtue of *Christ's Atonement*: Only, the
 Subject He was then upon, led Him not to
 speak plainly of it. In another Work He un-
 derstands *Christ Himself* to be the *Bread of Life*,
 and makes it an Argument of his *Divinity*^q,
 referring to *John VI. 51.* So that if we take
 the Author's *whole Sense* on this Head; *Christ*,
 or the *Fruits* of his *Death*, together with our
 own *Faith* and *Virtues*, are our *Bread of Life*,
 our *Spiritual Food*, as taught in *John VI.*

WE may now come down to the Fourth
 Century, where we shall meet with *Eusebius*,
 a Writer of considerable note. His common
 way is, to interpret the *Bread of Life*, or *Hea-
 venly Bread* of *Christ Himself*, of the *Heavenly
 Logos* become incarnate^r. He understands *John
 VI.* of *Spiritual* eating, and intimates that *Ju-
 das* received the *Bread from Heaven*, the *Nutri-
 ment* of the *Soul*: Not meaning what He said,
 of *Judas's* receiving the *Sacramental Bread* in
 the *Eucharist*; but, I conceive, his Meaning
 was, that *Judas* had been blessed with *Heaven-
 ly Instructions*, and *Divine Graces*, tho' He made
 an ill use of them. He had *tasted* of the *Hea-
 venly Gift*, of the blessed Influences of the *Di-
 vine Logos*, but fell away notwithstanding^s.

Eusebius,

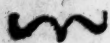
q Si Homo tantummodo Christus, quomodo refert, ego sum
 Panis vita aeterna &c. — cum neque Panis vita Homo esse
 possit, ipse mortalis &c. Novat. de Trin. c. XIV. p. 46. conf.
 c. XVI. p. 54.

r Eusebius in Psalm. p. 81. 267. 471. In Isa. p. 586.

s Συνέστος ὃ ἀντὶ τοῦ διδασκάλου, οὐ τὸν κενὸν ἄρτον αὐτῷ μόνον συν-
 ἔσθιον, ἀλλὰ καὶ τῆς ψυχῆς ἀρετῆς καὶ μεταλαμβάνειν ἤξιούτο· περὶ οὗ
 ἱλεγει

CHAP.

VI.



Eusebius, in another Place, interprets Flesh and Blood in *John VI.* of our Lord's *mystical Body and Blood*, as opposed to *natural*. And when He comes afterwards to explain this *mystical Body and Blood*, He interprets the same of *Words and Doctrines*^u, grounding his Exposition on *John VI. 63. The Words that I speak &c.* A learned Author^w endeavours to make *Eusebius* contradict Himself in the same Chapter: But He is *consistent* so far, which will evidently appear to any one that reads Him with Attention. However, I think his Interpretation of *John VI.* to be forced, and wide. It was very odd to make *Doctrines* the *mystical Body and Blood*, or to say, that the *Doctrines*, or *Words* then spoken, were what our Lord intended afterwards to *give for the Life of the World*: Such Construction appears altogether harsh and unnatural. Besides, since *Eusebius* interpreted *Bread of Life* of our Lord's *Divine Nature*, He ought certainly to have understood that *Bread* which our Lord was to *give*, to be the *Human Nature*, the *natural Body and Blood*. But my Business here is not so much to *dispute*, as to *report*: And it is plain enough, that *Eusebius* follow'd *Origen* in this Matter, and that

ἔλεγον ὁ σωτήρ· ἐγὼ εἰμι ὁ ἅγιος ὁ ἐν τοῦ οὐρανοῦ κατεβας, καὶ ζωὴν
 δίδους τοῖς Ἀνθρώποις. *Euseb.* in Psalm. p. 171.

t Οὐ περὶ ἧς ἀνείλαφε σαρκεὶς διελήματο, περὶ δὲ τοῦ μυητοῦ σώματος
 τοῦ καὶ αἵματος. *Euseb.* Eccles. Theol. contr. Marcell. p. 179.

u Ὡς αὐτὰ εἶναι τὰ ῥήματα ἔτι τὰς λόγους αὐτοῦ, τὴν σάρκα καὶ τὸ
 αἷμα, ἀνὴρ ὁ μετήγων αἰεὶ, ἀσπασίᾳ ἁγρῶν οὐρανόφωτος, καὶ οὐρανοῦ
 μετέδωκε ζωὴς. *Euseb.* ibid. p. 180.

w *Johnson.* Unbloody Sacrifice Part I. p. 373, 374.

both

both of them favoured the same *mystical* or *al.* CHAP. VI.
legorical Construction; whether constantly and uniformly, I need not say. W

Athanasius was contemporary with *Eusebius*, as a young Man with one grown into Years. He occasionally gives us his Thoughts upon *John* VI. 61, 62, 63. in these Words: "Here
 " He has made mention of Both as meeting
 " in Himself, both *Flesh*, and *Spirit*; and He
 " has distinguished the *Spirit* from the *Flesh*,
 " that They believing not only the *visible* Part
 " of Him, but the *invisible* also, might learn
 " that his Discourse was not *carnal*, but *Spi-*
 " *ritual*. For how many Men must the Body
 " have sufficed for Food, if it were to feed
 " all the World? But for that very Reason
 " He intimated beforehand the Son of Man's
 " Ascension into Heaven, to draw them off
 " from corporeal Imaginations, and to teach
 " them that the *Flesh* which He had been
 " speaking of, was to be *Heavenly Meat* from
 " above, and *Spiritual Food*, which He would
 " give them. For, says He, The Words which
 " I have spoken, they are *Spirit*, and *Life*. As
 " much as to say, That which outwardly *ap-*
 " *pears*, and is to be given for the Salvation
 " of the World, is This *Flesh* which I bear a-
 " bout me: But This with the *Blood* thereof,
 " shall be by me *Spiritually* given for Food,
 " *Spiritually* dispensed to every one, for a
 " Preservative unto all, to secure to them a
 " Resurrection to Life eternal*. Thus far He.

x *Athanas.* Epist. IV. ad Serapion. p. 710. Ed. Bened.

CHAP. VI. The Observations which I have hereupon to offer, are as follow. 1. Our Author very justly construes the *Flesh* which Christ was to give, of his *natural* Body; and supposes no *Figure* in the Word *Flesh*. 2. He as rightly supposes some *Figure* to lie in the Words, *given for Meat*; which He would have to be *Spiritually* understood. 3. The *Spiritual*, or hidden Meaning, according to our Author, is, that the *Flesh* is joyn'd with *Spirit*, the *Humanity* with the *Divinity*, and therefore in the giving his *Flesh* to eat, He at the same Time imparts his *Divinity* with the happy Influences of it. 4. The *Flesh*, or Human Nature, being all that was seen, we ought to raise our Minds up to the *Divinity* united to it, and veiled under it; and so may we *Spiritually* feast upon it, and be sealed to a happy Resurrection by it.

SUCH is *Athanasius's* Comment upon *John VI*, worthy of Himself, and (like most other Things of his) neat, clear, and judicious. Here is not one Word of the *Eucharist*: Neither do I see any certain Grounds to perswade us, that He had it in his Mind; tho' I am sensible that the generality of the Learned do conceive that He had^y. The Thought appears juster, and finer^z, without that Supposition, than

^y The Reader may compare, if He pleases, *Johnson's* Unbloody Sacrifice (Part I. p. 167. 374.) which interprets *Athanasius* of the *Eucharist*. However, it is very certain, that this Passage is no way favourable to Those who would construe *John VI*. of *Precepts*, or *Doctrines*.

^z He seems to express the same Thought, where, without any View to the *Eucharist*, He says: As our Lord, by putting on a Body

than with it, so that there is no necessity at all CHAP.
 for it. He could hardly understand *Flesh* of VI.
 Christ's *natural* Flesh, and still imagine it to ~
 be given in the Eucharist, unless He had add-
 ed, *virtually*, constructionally, or in *Effect*,
 which He does not. His Construction of *Spi-*
ritual is, that our Lord's Divine *Spirit* goes a-
 long with that *natural* Flesh to make it salu-
 tary Food to us. Besides, to interpret our
 Lord's giving his Flesh *for the Life of the World*,
 of his giving it Symbolically in the *Eucharist*
 (rather than *really* on the *Cross*) is too low,
 and too jejune a Sense to be father'd upon a
 Person of his great Discernment. Add to this,
 that He speaks expressly of *Spiritual* Manduca-
 tion, not of *oral*, or *corporal*, and therefore
 cannot be understood to interpret *John* VI.
 of *Sacramental* eating and drinking^a. My Per-
 swasion therefore is, that the Passage relates
 not at all to the *Eucharist*, but to our Lord's
 becoming *Man* in order to bring us up to *God*;
 or, in short, to his taking our *Humanity*, and
 making an *Atonement* for us, in order to *feast*
 us with his *Divinity*, and so to *raise* us up to
 Himself: In another Place, *Athanasius* distin-
 guishes the *Bread* which is *Christ*, from the

Body was made Man, so are we Men made *divine* by the *Logos*,
 being *assumed* by his Flesh, and so Heirs of Consequence to Eter-
 nal Life. Ὡς ἡ ὁ κύριος ἐνδυσάμενος τὸ σῶμα, γίνεται ἄνθρωπος·
 οὕτως ἡμεῖς καὶ ἄνθρωποι παρὰ τοῦ λόγου τι θεοποιούμεθα, αὐτοσληφ-
 θέντες ἀπὸ τῆς σαρκὸς αὐτοῦ, καὶ λοιποὶ ζῶναι αἰῶνι κληρονομοῦμεν.
Athanas. Orat. III. p. 584. conf. *Sermo Major.* in nov. Collect.
 p. 6, 7. de *Incarnat.* contr. *Arian.* p. 874, 876.

^a Vid. *Chamier.* de *Eucharist.* L. XI. c. 5. p. 613.

Bread

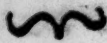
CHAP. *Bread which Christ gives* (referring to *John VI.*)
 VI. and He resolves the latter into the *Flesh* of our Lord, but as operating in virtue of the *Holy Spirit*. He observes, that we receive that *Heavenly Bread* here, as the *first Fruits* of what we are to receive hereafter, inasmuch as we receive the *Flesh of Christ*, which is a *quickning Spirit*^b. He had before supposed that Christ had insinuated the Union of the *Logos* with his *Humanity*, and now here He supposes, that a *Conjunction* of the *Spirit* is insinuated likewise; since the *Logos* and the *Spirit* are inseparable. But nothing is here said directly of the *Eucharist*; so that it cannot be hence certainly inferred that *Athanasius* interpreted *John VI.* of the *Eucharist*, or that He so much as *applied* it that way: His Thoughts, in both these Passages, seem to have been intent upon quite another Thing. A learned Man, to make this last Passage look the more favourable to his *Scheme*, renders part of it thus: *We have the first Fruits of the future Repast in this present Life, in the Communion of the Body of our Lord*^c: Where the whole Force of the Plea, lies in the Phrase *Communion of the Lord's Body*, and the Idea which it is apt to convey to an En-

b Ότι πάλιν ο κύριος λίγη περί εαυτού, έχω ήμι ο άρτος ο ζών, ο εκ του ουρανου καταβάς. άλλαχού το άγιον πνεύμα καλεϊ άρτον ουράνιον, λίγων. τ άρτον ήμων τ επιέσιον δες ήμω σύμμερον. έδδαξε ρ ήμεις εν τή εσχῃ εν τῷ νυν αιώνι αίταιν τ επιέσιον άρτον, τουτίστι τ μέλλοιτα, ου άπαρχήν έχομεν εν τῷ νυν ζωῃ, τ σαρξος του κυριου μεταλαμβάνοι-
 τες, καθως αυτός έπει ο άρτος; ον έχω δώσω, ή σάρξ μου έστιν υπέρ τ του κόσμου ζωῃς. πνεύμα ρ ζωοποιούν ή σάρξ έστι του κυριου

Athan. de Incarn. p. 883.

c *Johnsen. Unbloody Sacrifice Part I. p 375.*

gliff

glish Reader. Let but the Place be rendred CHAP.
literally, *partaking of the Flesh of the Lord^d*, VI.
and the Idea vanishes. It is certain, that *Flesh* 
there means *natural* Flesh, not *Sacramental*, or
Symbolical; because it is the *first Fruits* of the
future Repast, (which will be *real*, not *Sacramen-*
tal) and means, according to our Author, par-
taking of the *Holy Spirit*. Therefore, one would
wonder how any attentive Reader should conceiv-
e, that *Athanasius* here speaks *directly* and
positively, or at all, of *oral* Manducation. That
He speaks of *Spiritual* Manducation is self-
evident: And He might mean it of *Spiri-*
tual Manducation *at large*; for He says nothing
of the *Eucharist* in particular, to confine it to
that *single* Form, or Instance of it.

Cyril of Jerusalem, in his Catechetical Le-
ctures to the *uninitiated*, interprets *John* VI. 64.
of good *Doctrine^e*. But in what He says to the
initiated, He applies *John* VI. 54. to the Eucha-
rist^f. To reconcile both Places, or both Con-
structions, we may fairly presume, that He
supposed our Saviour in Verse the 64th, to in-

^d It is a Thought which *Athanasius* dwells much upon, that
Christ took our Flesh upon Him, to make Himself *one* with us;
and that we are *Partakers* of Him, by being *Partakers* of the
same Flesh. *Orat.* III. p. 571. 572. 573. 582. 583. 588. *Ser-*
mo Major. p. 7. *de Incarn.* contr. *Arian.* p. 875.

^e Περὶ ἧς καλῆς διδασκαλίας αὐτὸς ὁ κύριος λέγει. τὰ ῥήματα αἱ
ἐγὼ λαλάηκα ὑμῖν πνεῦμά ἐστι, καὶ ζωὴ ἐστὶν ἀντὶ τοῦ πνευματικῆ ἐστὶ.
— Τὰ ῥήματα αἱ ἐγὼ λαλάηκα ὑμῖν, πνεῦμά ἐστιν· ἵνα μὴ λαλιᾷς
χειλῶν τυττό εἶναι νομίσῃς, ἀλλὰ τὴν καλὴν διδασκαλίαν. *Cyrill.*
Hierosol. Catech. XVI. §. 13, 14. p. 250, 251.

^f *Cyrill.* *Hierosol.* Catech. XXII. *Mystagog.* IV. c. 4. p.
520, 521.

M

timate,

CHAP. intimate, that what He had said was, in the
 VI. general, true and sublime Doctrine, but withal
 ~~~~~ *Spiritual*; and in Verse the 54th, to intimate,  
 that his *Flesh* and *Blood* were to be *Spiritually*  
 fed upon by the *Faithful*. Thus both Parts  
 are consistent: For, this Doctrine of *Spi-*  
*ritual* Manducation, was *Spiritual* Doctrine.  
 And *Cyril* here *applies* that very Doctrine to  
 the Case of the *Eucharist*, because He had ground  
 sufficient, from other Scriptures, to conclude,  
 that such *Spiritual* Manducation was a Privi-  
 lege of That Sacrament, tho' not of That on-  
 ly. So He did not directly *interpret John* the  
 VIth of the *Eucharist*, but He so *applied* it, and  
 that very properly.

*Hilary*, of that Time, undertaking to prove  
 that we are *one with Christ* by a *closer* Union  
 than bare *Will* and *Consent* amount to, draws  
 an Argument from the Sacrament of the *Eu-*  
*charist* (as He does likewise in the same Place  
 from the Sacrament of *Baptism*) to prove a  
*real*, and *permanent*, but *Spiritual* Union be-  
 tween Christ and his *true* Members. The  
 Thread of his Argument is this: In and by  
 the Eucharistical Food, we *Spiritually* receive  
 the *Word incarnate*, and are *mystically* united  
 with the *natural* *Flesh* and *Blood* of Christ, our  
 Bodies with his Body: And we are thereby  
 truly and substantially (therefore not in con-  
 sent only) united with Christ. To confirm  
 the

g Si enim verè verbum caro factum est, & vere nos verbum  
 carnem *Cibo Dominico* fumimus; quomodo non *naturaliter* ma-  
 nere in nobis existimandus est &c. ————— vere, sub *mysterio*,  
 carnem

the reality of such Union, He appeals to *John* CHAP. VI. 55, 56. *My Flesh is Meat indeed — He VI. that eateth my Flesh — dwelleth in me, and I in Him.* It is observable, that He distinguishes the *Eucharistical Food* from the Food mentioned in *John VI*: For *in* or *by* the former, we receive the latter, according to Him. Therefore He does not interpret *John VI* of the *Eucharist*: But, taking it for an acknowledged Principle, that by the due use of one, we come at the other, He pertinently accommodates or applies the Doctrine of *John VI* to the *Eucharist*. In a word, *Hilary* does not teach that the *Eucharist* is that *Flesh* and *Blood* of Christ mention'd in *John VI*, but that the *Flesh* and *Blood* there mention'd is receiv'd in, or by the *Eucharist*, is *Spiritually* or *Mystically* received; *sub mysterio*, as He expresses it<sup>h</sup>.

*Basil* says, “It is good and profitable to communicate daily of the sacred Body and Blood of Christ, since He Himself plainly says; *He that eateth my Flesh and drinketh my Blood, hath eternal Life*<sup>i</sup>. He argues justly, because the

carnem Corporis sui sumimus. *Hilar.* de Trin. L. VIII. Sect. 13. p. 954. conf. *Chrysof.* in Johan. Hom. 46. p. 272, 273. *Bened.* *Cyrrill.* Alex. de Trin. Dial. 1. p. 407. And compare my late *Charge* p. 20, 21.

<sup>h</sup> Ipse enim ait, *caro mea vere est esca* &c. — Ipsius Domini professione, & Fide nostra, vere caro est, & vere Sanguis est: Et hæc accepta atque hausta id efficiunt, ut & nos in Christo, & Christus in nobis sit. Ibid. §. 14. p. 956. If any one wants to see the whole Argument clear'd and vindicated, against such as hold the *corporal Presence*, He may consult *Albertine* p. 411. &c. or *Bp. Moreton* p. 358. — 374. or *Chamier.* p. 648. &c.

<sup>i</sup> Το κοινωνεῖν δὲ κατ' ἐκάστην τὴν ἡμέραν, καὶ μεταλαμβάνειν τοῦ ἵψος σώματος καὶ αἵματος τοῦ χριστοῦ, καλὸν καὶ ἐπωφελες· αὐτὰ σαφὲς λέγουσι



CHAP. the Consideration drawn from *John VI*,  
 VI. is, and ought to be of great Force: Not that  
*John VI* speaks of the *outward Sacrament*, but  
 of *Spiritual Manducation* at large, and of *in-*  
*ward Grace*; which, as we learn from other  
 Scriptures, does ordinarily, (where there is  
 no impediment) go along with the Sacra-  
 ment. *Basil* therefore does not interpret *John*  
*VI* of the *Sacrament*, but He applies the ge-  
 neral Doctrine there taught to one particular  
 Instance whereunto it ordinarily belongs: Else-  
 where He interprets it of *Spiritual* (not *oral*)  
 Manducation of the Flesh of Christ<sup>k</sup>

*Gregory Nyssen* is sometimes cited<sup>l</sup>, as one  
 that interprets *John VI* of the *Eucharist*; but  
 upon slender Presumptions, without any Proof.  
*Macarius* also is made another Voucher<sup>m</sup>, and  
 with little or no Colour for it. *Ambrose* is a  
 Third<sup>n</sup>: And yet neither does He speak home  
 to the Point, as every careful Reader may soon  
 see. I pass them over for the sake of Brevity.

λέγει. ὁ τρώγων μὲ τὴν σάρκα, καὶ πίνει μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον. *Basil*. Epist. 289.

<sup>k</sup> *Basil*. in *Psalms*. XXXIII. 8.

<sup>l</sup> *Johnson*. Unbloody Sacrifice. p. 385. It is argued, that  
*Greg. Nyssen* must have understood *John VI*. of the *Eucharist*,  
 because He made it a *Pledge* of the *Resurrection*; which is no Ar-  
 gument at all, as was observed under *Ignatius* and *Irenaeus*.

<sup>m</sup> *Johnson* p. 385. Vid. *Macar*. Orat. IV. p. 22.

*N. B.* *Macarius* may as reasonably be thought to interpret  
*John IV*. 14. of the *Eucharist*, as *John VI*. in that Place. It  
 is absurd to imagine that He so interpreted either; unless He sup-  
 posed *Moses* (whom He there mentions) to have received the  
*Eucharist*.

<sup>n</sup> *Johnson*. *ibid*. *Ambrose* there plainly distinguishes the Sa-  
 cramental Bread, from the Bread mention'd in *John VI*.

*Ferome*

*Jerome* interprets the *Heavenly Bread*, of *Christ* CHAP. VI.  
*Himself*, and calls it *Angels Food*; intimating  
 thereby that it is eaten in *Heaven*, but plainly  
 teaching that it was eaten by the *Patriarchs*  
 of old, and is now eaten, not only in the *Eu-*  
*charist*, but in the Sacrament also of *Baptism*<sup>o</sup>.  
 From all which it is evident, that He inter-  
 preted *John VI.* of *Spiritual Feeding* at large.  
 It is a Mistake to imagine<sup>p</sup>, that He meant *Sa-*  
*cramental Bread* and *Wine*, where He speaks of  
 the *Wheat* of which the *Heavenly Bread* is made,  
 and of the *Wine* which is *Christ's Blood*<sup>q</sup>. All  
 He intended was, that the *Wheat* and the *Wine*,  
 mention'd in the Prophecy of *Isaiah*, mysti-  
 cally pointed to the *real* Flesh and Blood of  
 Christ; who is Himself that *Wheat* which makes  
 the *Heavenly Bread*, according to his own Al-  
 lusion, where He resembles Himself to *Wheat*  
 falling, and bearing much Fruit<sup>r</sup>.

*Chrysostom* interprets *John VI.* 51. of *Christ's*

o Panis qui de Cœlo descendit corpus est Domini, & vinum quod discipulis dedit, Sanguis illius est Novi Testamenti &c. — Nec *Moyſes* dedit nobis *Panem verum*, sed Dominus *Jesus*: Ipse conviva & convivium, ipse comedens & quod comeditur. — Hunc panem & *Jacob* Patriarcha comedere cupiebat, dicens, Si fuerit Dominus mecum, & dederit mihi panem ad vescendum &c. — Quotquot enim in Christo baptizamus, Christum induimus, & Panem comedimus Angelorum, & audimus Dominum precantem, meus cibus est, ut faciam &c. *Hieronym. Hedibia. Tom. IV. p. 171, 172. Ed. Bened.*

p See *Johnson's Unbloody Sacrifice Part I. 376.*

q Triticum quoque de quo panis Cœlestis efficitur, illud est de quo loquitur dominus, Caro mea vere est cibus: Rursumque de vino, & Sanguis meus vere est potus. *Hieron. in Isa. c. 62. p. 462.*

r *John XII. 24.* Compare *Jerome* in *Ose. c. VII. p. 1285.*

CHAP. *natural* Body, not of the *Sacramental*<sup>f</sup>. Else-  
 VI. where, distinguishing between the Bread  
 which *is* Christ, and the Bread which Christ  
 gives, He interprets the former of our Lord's  
*Divine Nature*<sup>t</sup>: Of the latter He offers a  
 twofold Construction, so as to comprehend both  
 our Lord's own *natural Body*, and any salutary  
*Doctrines*, inasmuch as *Both* of them strengthen  
 the Soul<sup>u</sup>. He takes notice that our Lord  
 there speaks of *Spiritual Food*<sup>w</sup>, and that by the  
 Eucharistical Food we partake of the Spiritual,  
 and become really *one* with Christ<sup>x</sup>. The  
 Thought is the same with what we have seen  
 in *Hilary* before cited: And it proves very evi-  
 dently, that *Chrysostom* did not understand the  
 Food spoken of in *John VI*, of the *Sacramen-  
 tal Food*, since He makes them as distinct as  
*Means* and *End*, or as the *instrumental Cause*  
 and *principal*, while He supposes that by the  
 due use of *one*, we come at the *other*. I shall  
 not now give my self the Trouble of particu-  
 larly examining every Plea that has been of-

<sup>f</sup> Ὑπὲρ τῶν τῶν τὸ ἴδιον ἔχει αἶμα, ὑπὲρ τούτων τὴν σφαγὴν κατε-  
 δίχατο. ὁ ᾧ ἄρτος, φησὶν, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δίδωμι ὑπὲρ τοῦ  
 κόσμου ζωῆς. *Chrysost.* de Anathemate Tom. I. p. 692. Ed.  
*Bened. conf.* Hom. 45. in Johanni p. 271.

<sup>t</sup> *Chrysostom.* in Johan. Hom. 44. p. 264. cited above p. 157.  
*conf.* Hom. 45. p. 270.

<sup>u</sup> Ἄρτον ὃ ἔστι τὰ δόγματα λέγει ἐνταῦθα πρὸ σωτηρίας, καὶ τὴν πίστιν  
 τὴν εἰς αὐτὸν, ἢ τὸ σῶμα τὸ ἑαυτοῦ. ἀμφότερα γὰρ νουθετοῦ τὴν ψυχὴν.  
*Chrysost.* in Joh. Hom. 45. p. 270.

<sup>w</sup> Μένεται τροφὴς πνευματικῆς. *Ibid.* p. 271.

<sup>x</sup> Μὴ μένει κατὰ τὴν ἀγάπην γινώμεθα, ἀλλὰ κατ' αὐτὸ τὸ  
 πρᾶγμα, εἰς ἐκείνῳ διακινεῖσθαι τὴν σάρκα. διὰ τῆς τροφῆς γὰρ  
 τοῦτο γινέται, ὥς ἐχάρισατο ————— *Ibid.* p. 272.

ferred,



ferred, or every Passage that has been alledgedy, CHAP.  
 to make *Chrysostom* appear favourable to ano- VI.  
 ther Hypothesis. If the Reader does but bear  
 in mind the proper *Distinction* between *inter-*  
*preting* of the Eucharist, and *applying* a Text,  
 or Texts to the Eucharist, He will need no  
 further Solution. I shall only observe farther,  
 that no one, of the later *Fathers*, has better ex-  
 pressed the true and full Meaning of our Lord  
 in *John* the VIth, than *Cyril* of *Alexandria* has  
 done, where He teaches, that "no Soul can  
 " ever attain to Freedom from Sin, or escape  
 " the Tyranny of Satan, or arrive to the City  
 " above, but by participating of Christ, and of  
 " his *Philanthropy*<sup>z</sup>; presently after quoting  
*John* VI. 53. (together with *John* VIII. 34.)  
 in proof of what He had said.

HITHERTO we have seen nothing in the  
*Fathers*, that can be justly thought clear and  
*determinate* in favour of oral Manducation, as  
 directly and primarily intended in *John* VI.  
 Many, or most of them have applied that ge-  
 neral Doctrine of *Spiritual Feeding* to the parti-  
 cular Case of the Eucharist, because we are  
*Spiritually* fed therein: But They have not in-  
*terpreted* that Chapter directly of the Eucharist,  
 because it has not one Word of the outward  
*Signs*, or *Symbols* of the Spiritual Food, but  
 abstracts from all, and rests in the general  
 Doctrine of the use and necessity of *Spiritual*

y See *Jobson*. Unbl. Sacr. Part I. p. 384.

z Εἰ μὴ διὰ τὸ χριστοῦ μετοχῆς καὶ φιλανθρωπίας &c. *Cyrill* A-  
*lexandr*. Glaph. in Exod. II. de Hoff. Agni. p. 267.

CHAP. *Nutrimēt*, the Blood of Christ, in some Shape  
 VI. or other, to everlasting Salvation. Thus stood  
 the Case, both in the Greek and Latin Churches,  
 for the first four Centuries, or somewhat more.  
 But about the Beginning of the *Fifth* Century,  
 arose some Confusion. The frequent *applying*  
 of *John* VI to the Eucharist, came at length  
 to make many, among the *Latins* especially, *in-*  
*terpret* it directly of the *Eucharist*: And now  
 Some thought *John* VI. 53. as decisive a Text  
 for the necessity of the *Eucharist*, as *John* III.  
 5. was for the necessity of *Baptism*. Here-  
 upon ensued a common Practice of giving  
 the Communion to mere *Infants*. Pope *Inno-*  
*cent* I. is believed to have been the first, or  
 principal Man that brought up such Doctrine  
 of the *necessity* of communicating *Infants*<sup>a</sup>: He  
 was made Bishop of *Rome* A. D. 402. It ap-  
 pears very probable, that from the Time of his  
 Synodical Epistle A. D. 417, the Doctrine ge-  
 nerally ran, in the *Latin* Churches at least, that  
*unless you receive the Eucharist, you have no Life*  
*in you*. *St. Austin* is supposed to have constru-  
 ed the Text in that way, especially from the  
 Time of Pope *Innocent*<sup>b</sup>. But in some Places

<sup>a</sup> See *Wall's* Hist. of Infant Baptism Part II. Ch. 9. p. 441.  
 &c. 3<sup>d</sup> Edit. *Defence* p. 36. 384. *Bingham*. B. XV. c. 4. §.  
 7. Compare Mr. *Pierce's* Essay on Infant Communion, who  
 carries it much higher than others, upon Suggestions which  
 bear a plausible Appearance, and are worth examining by some  
 Person of Learning, and Leisure. But in the mean while. I ac-  
 quiesce in Dr. *Wall's* Account, as one that was well considered,  
 and which, in my Opinion, cannot be far from the Truth.

<sup>b</sup> See *Wall. ibid.* p. 441, 442, 443. *Vossius*. Hist. Pelag.  
 L. II. Part. 3. p. 167. But *Thorndike* disputes it [*Epilog.* p.  
 176. &c. *De jure finiend.* p. 285.] with some shew of Reason.

of his Works, He interprets that Chapter, or CHAP. VI. some Parts of it, with clearer and better Judgment. Particularly, in his *Doctrina Christiana*, L. III. c. 16. quoted above<sup>c</sup>: And also in another Work of his, where He plainly distinguishes the *Sacrament of Christ's Body* from the *Spiritual Food* mention'd in *John VI.*<sup>d</sup> There are two noted Passages of his, where He seems to interpret the *Living Bread* of eating *Doctrine*, of *believing* only<sup>e</sup>: But He only *seems* to do so, when He really does not. For He means no more than this, that *Faith* is the *Means* whereby we receive that *living Bread*; it is the *Qualification* requisite for the Reception of it<sup>f</sup>. A Man must have had *Faith* to be *healed*, as we often read in the Gospels; and *healing* certainly followed upon the *Faith* of the Person: And it might be right to say, *believe*, and thou

<sup>c</sup> See above p. 139.

<sup>d</sup> Panis quotidianus aut pro iis omnibus dictus est quæ hujus vitæ necessitatem sustentant, aut pro Sacramento Corporis Christi quod quotidie accipimus, aut pro Spirituali cibo de quo idem Dominus dicit, *Ego sum Panis &c.* — *Augustin.* de Sermon. Domini in Monte. L. II. c. 7. conf. de Civit. Dei L. XXI. c. 25.

<sup>e</sup> Ut quid paras dentes, & ventrem? Crede, & manducasti. Credere enim in eum, hoc est manducare panem vivum. *Augustin.* in Johan. Tract. 25, 26. *Augustinus* hunc cibum tripliciter interpretatur: Videlicet de propria Domini carne, — interdum etiam de Sacramento carnis hujus; nonnunquam de Societate Fidelium. *Albertin.* p. 691. 699.

<sup>f</sup> Non perspexit — ab *Augustino* ipso, his verbis, Fidem ut causam, Manducationem vero ipsam Spiritualem ut effectum inter se conferri & collocari. Alioqui, si credere, & manducare una & eadem res esset ex *Augustini* mente, quid hac oratione fuerit ineptius? Crede & manducasti, id est, manduca & manducasti. *Lamb. Danai* Apolog. pro Helvet. Eccl. p. 1477. opusc. Ed. Genev. Conf. *Calvin.* Institut. L. IV. c. 17. p. 280.



CHAP. art *healed*: But yet *Faith* and the *Cure* follow.  
 VI. ing were not the same Thing, but very distinct, both in Nature and Notion<sup>g</sup>.

It may be proper to go on to *Fulgentius* of the next Age A. D. 507. a great admirer and Follower of St. *Austin*, to see how this Matter stood among the *Africans* in his Time. He had a Question put to Him, upon a Scruple raised from *John* VI. 54. concerning the Case of such as having been *baptized*, happen'd to be prevented by Death from receiving the *Holy Communion*: And He determined that They were *safe*, because *Baptism* exhibits the *Body* and *Blood* of Christ to faithful Recipients, as well as the *Eucharist*<sup>h</sup>. He strengthens his Determination of the Case, by the Authority of St. *Austin*, in a long Citation from Him: And at length concludes, that receiving *Baptism*, is receiving the *Body* and *Blood* of Christ, because It is receiving the *Thing signified* in the other Sacrament<sup>i</sup>. He certainly judged very right:

g Compare *Johnsen*. Unbl. Sacr. Part I. p. 377.

h In ipso Lavacro Sanctæ Regenerationis hoc fieri providebit. Quid enim agitur Sacramento Sancti Baptismatis, nisi ut credentes *Membra* Domini nostri Jesu Christi fiant, & ad compagem Corporis ejus ecclesiastica unitate pertineant. — Tunc incipit unusquisque *particeps esse* illius unius *panis*, quando cœperit membrum esse, illius unius Corporis &c.

i Unumquemque Fidelium Corporis Sanguinisque Dominici *participem* fieri, quando in Baptismate membrum Corporis Christi efficitur; nec alienari ab illo *panis calicisque consortio*, etiamsi antequam panem illum comedat, & calicem bibat, de hoc sæculo in unitate Corporis Christi constitutus abscedat. *Sacramenti* quippe *illius* participatione & Beneficio non privatur, quando ipse hoc quod illud Sacramentum *significat* invenitur. *Fulgent.* ibid. p. 227, 228. conf. *Cyrell. Alexandr.* Glaphyr. in Exod. L. II. p. 270. in *Johann.* IX. 6. p. 602.

And

And it is an Instance to shew, how plain good CHAP.  
 Sense over-ruled, tho' it did not abolish, a wrong VI.  
 Interpretation of *John VI*, and removed, in some W  
 measure, the uneasy Scruples arising naturally  
 from the then prevailing Construction. The  
 proper Inference from *Fulgentius's* wise and wary  
 Resolution of the Case, is, that *John VI* ought  
 not to be rigorously understood of any *parti-*  
*cular* way of *Spiritual Feeding*, but simply of *Spi-*  
*ritual Feeding*, be it in what way soever: Be it  
 by *Baptism*, or by the *Eucharist*, or by any other  
*Sacraments* (as under the old Law) or by any  
 kind of Means which *Divine Wisdom* shall  
 choose, or has in Scripture signified.

FROM this summary View of the *An-*  
*cients* it may be observed, that They *varied*  
 sometimes in their Constructions of *John VI*,  
 or of some Parts of it: But what prevailed most,  
 and was the *general* Sentiment wherein they u-  
 nited, was, that Christ Himself is properly and  
 primarily our *Bread of Life*, considered as the  
*Word made Flesh*, as *God Incarnate*, and *dy-*  
*ing* for us; and that whatever else might, in a  
 secondary Sense, be called *Heavenly Bread* (whe-  
 ther *Sacraments*, or *Doctrines*, or any *Holy Ser-*  
*vice*) it was considered but as an *ante-past* to  
 the other, or as the *same Thing* in the main,  
 under a different Form of Expression.

I SHALL here throw in a few Words con-  
 cerning the Sentiments of *Moderns*, before I close  
 this Chapter. *Albertinus*<sup>k</sup> will furnish the Read-  
 er with a competent List of *Schoolmen*, and O-

<sup>k</sup> *Albertinus* de Eucharistia L. I. c. XXX. p. 209.

CHAP. thers of the *Roman* Communion, who have re-  
 VI. jected the *Sacramental* Interpretation of *John*

VI. A more summary Account of the same may be seen in ABp. *Wake*<sup>1</sup>, in the Collection of Pamphlets written against Popery in a late Reign. I know not whether the Authorities of that kind may be looked upon as so many *Concessions* from that Quarter, (tho' the *Romanists*, generally, contend earnestly for the *Sacramental* Construction) because there may be Reasons why the more considering *Romanists* should think it *prudent* to give another Construction, inasmuch as *John* VI, if interpreted directly of the *Eucharist*, would furnish a strong Argument for *Infant-Communion*, which They have long laid aside; and it would be diametrically opposite to a noted Principle of theirs, of denying the *Cup* to the *Laity*. I cannot say how far these two Considerations may have inclined the shrewder Men amongst them to reject what I call the *Sacramental* Construction of *John* VI.

BUT the *Reformers*, in general, for very weighty Reasons, have rejected the same: The *Lutherans* and *Calvinists* abroad, and our own most early and most considerable *Divines* have concurred in discarding it. It would be tedious to enter into a particular Recital of Authorities: And so I shall content my self with pointing out two or three of the most eminent, who may justly be allow'd to speak for the rest. ABp.

<sup>1</sup> Discourse of the Eucharist. printed in 1687. p. 20. He numbers up 30 in all, thus: Two Popes, four Cardinals, two Archbishops, five Bishops, the rest Doctors and Professors.



Cranmer stands at the Head of them: He had CHAP. consider'd that Matter as closely perhaps as any VI. Man before, or after Him, and determin'd in the main as judiciously. He writes thus: 

“ Whoe ever said or taught before this  
 “ Tyme, that the *Sacrament* was the Cause  
 “ why Christ said, *yf wee eat not the Fleshe of*  
 “ *of the Sonne of Man, wee have not Lyfe in us?*  
 “ The *Spiritual* eating of his Flesh, and drinck-  
 “ ing of his Bloud by Faith, by digesting his  
 “ *Death* in our Myndes, as our only *Pryce*,  
 “ *Raunsom*, and *Redemption* from eternal Damp-  
 “ nation, is the Cause wherfore Christe sayd,  
 “ that *if wee eat not his Fleshe, and drinke not*  
 “ *his Bloud, we have not Lyfe in us: And if*  
 “ *wee eat his Fleshe and drinke his Bloud, wee*  
 “ *have everlasting Lyfe.* And if Christ had ne-  
 “ ver ordeyned the *Sacrament*, yet should wee  
 “ have eaten his Fleshe and dronken his Bloud,  
 “ and have had therby everlasting Lyfe, as al  
 “ the Faithful dyd before the *Sacrament* was  
 “ ordeyned, and doe daily, when thei receave  
 “ not the *Sacrament*. ——— That in the VI.  
 “ of *John* Christ spake nether of *Corporall* nor  
 “ *Sacramental* eating of his Fleshe, the Tyme  
 “ manifestly sheweth. For Christ spake of the  
 “ same *present* Tyme that was *then*, saying:  
 “ *The Bread which I will give, is my Fleshe &c.*  
 “ At whyche Tyme the *Sacramental* Bread  
 “ was not yet Christes Fleshe: For, the *Sacra-*  
 “ *ment* was not yet ordeyned; and yet at that  
 “ Tyme, all that beleved in Christ, did *eat his*  
 “ *Flesh* and *drinke his Bloud*, or elles Thei  
 “ could

CHAP. " could not have dwelled in Christ, nor Christ  
VI. " in Them<sup>m</sup>.



" This Symilitude caused oure Saviour to  
" say: *My Fleshe is very Meate, and my Bloud*  
" *is very Drynke.* For, there is no kynde of  
" Meate that is comfortable to the Soule, but  
" only *the Death of Christes Blessed Body*; nor  
" no kynde of Drynke that can quenche her  
" Thirst, but only the *Bloude sheddyng* of our  
" Saviour Christ which was shed for her Of-  
" fences<sup>n</sup>.

" I mervail here not a litle of Mr. *Smith's*  
" either Dulnes, or Maliciousness, that cannot  
" or will not see, that Christ in this Chapter  
" of St. *John* spake not of *Sacramental* Bread,  
" but of *Heavenly Bread*; nor of his *Flesh* on-  
" ly, but also of his *Bloud* and of his *Godhead*,  
" calling them *Heavenly Bread* that giveth ever-  
" lasting Life. So that He spake of Himselfe  
" wholly, saing: *I am the Bread of Life &c.*  
" And nether spake He of *common* Bread, nor  
" yet of *Sacramental* Bread, for, nether of them  
" was given upon the Crosse *for the Lyfe of*  
" *the World.* And there can be nothing more  
" *manifest*, than that in this *VIth* Chapter of  
" St. *John*, Christ spake not of the *Sacrament*  
" of his *Flesh*, but of his *very Flesh*. And  
" that as wel for that the *Sacrament* was *not*  
" *then instituted*, as also because Christ said not  
" in the *future Tense* The Bread which I will  
" give, *shall be* my *Flesh*, but in the *present*

<sup>m</sup> ABp. Cranmer on the Sacrament p. 22.

<sup>n</sup> Cranmer p. 41. conf. Calvin. in Joh. VI. 54.

“ Tenſe, the Bread which I will give, is my CHAP.  
 “ *Fleſh*: Which *Sacramental* Bread was neither VI.  
 “ *then* his *Fleſh*, nor was *then* instituted for a   
 “ Sacrament, nor was after *given for the Life*  
 “ *of the World*. — When He ſaid, *the Bread*  
 “ *which I wil give, is my Fleſh* &c. He meant  
 “ nether of the *materiall* Bread, nether of the  
 “ *Accidents* of Bread, but of his *own Fleſh*:  
 “ Which although of it ſelf it *availeth nothinge*,  
 “ yet being in *unity of Perſon*, joyned unto  
 “ his *Divinity*, it is the ſame Heavenly Bread  
 “ that He gave to *Death* upon the Croſſe for  
 “ *the Life of the World*°:

THUS far that excellent Perſon has ſhewn,  
 by convincing Reaſons drawn from the Chap-  
 ter it ſelf, that *John VI* ought not to be *inter-*  
*preted* of the Eucharift. Nevertheleſs, He very  
 well knew, and did not forget to obſerve, that  
 it may properly be *applied* or accommodated to  
 the Eucharift, and is of great weight and force  
 for that very Purpoſe.

“ As the Bread is outwardlie eaten indeede  
 “ in the *Lordes Supper*, ſo is the very Body  
 “ of Chriſt inwardly by Faith eaten indeede of  
 “ all them that come thereto in ſuch ſorte as  
 “ Thei ought to doe; which eating nouryſh-  
 “ eth them unto everlaſting Lyfe. And this  
 “ eating hath a *Warrant ſigned by Chriſt Himſelfe*  
 “ *in the VI. of John*, where Chriſt ſaith, He  
 “ that eateth my Fleſh, and drincketh my

o Cranmer p. 450. Compare Bp. *Jewell*. Defence of Apo-  
 logy p. 306. &c. Answer to *Harding* p. 78, 239. 240. *Fryth*.  
 Anſw. to *More* p. 21. 27.

“ Bloud



CHAP. " Bloud, hath Lyfe everlasting<sup>p</sup>. You be the  
 VI. " first that ever *excluded* the wordes of Christe  
 ~~~~~ " *from his Supper*. And St. *Augustine* mente;  
 " as well *at the Supper*, as at all other Tymes,
 " that the eating of Christes Fleſhe is not to
 " be underſtanded carnally with our Teeth &c.^q

THE Sum then of ABp. *Cranmer's* Doctrine on this Head is; 1. That *John VI* is not to be interpreted of *oral* Manducation in the Sacrament, nor of Spiritual Manducation as *confined* to the Eucharist, but of Spiritual Manducation *at large*, in That or any other Sacrament, or out of the Sacraments. 2. That *Spiritual* Manducation, in that Chapter, means the feeding upon Christ's *Death* and *Paſſion*, as the *Price* of our Redemption and Salvation. 3. That in ſo feeding we have a ſpiritual or myſtical *Union* with his *human Nature*, and by That with his *Godhead*, to which his Humanity is joyned in an *Unity of Perſon*. 4. That ſuch *Spiritual* Manducation is a Privilege belonging to the Eucharist, and therefore *John VI* is not *foreign* to the Eucharist, but has ſuch relation to it as the inward Thing *ſignified* bears to the *outward Signs*.

To ABp. *Cranmer* I may ſubjoyn *Peter Martyr*, who about ten Years after engaged in the ſame Cauſe, in a large *Latin* Treatiſe printed A.D. 1562. No Man has more clearly ſhewn, in few Words, how far *John VI* belongs not to the Eucharist, and how far it does. He conſiders the general Principles there taught

^p *Cranmer*. p. 11.

^q *Cranmer*. p. 35.

as being preparatory to the Institution of the Eu-CHAP.
charist, which was to come after. Our Lord VI.
in that Chapter gave intimation of *Spiritual* ~~~~~
Food, with the use and necessity of it: After-
wards, in the Institution, He added *external Sym-*
bols, for the notifying one particular Act, or In-
stance of *Spiritual* Manducation, to make it the
more solemn, and the more affecting. Therefore
John VI, tho' not directly spoken of the Eu-
charist; yet is by no means *foreign*, but rather
looks forward towards it, bears a tacit *Allu-*
sion to it, and serves to reflect Light upon it:
For which Reason the ancient *Fathers* are to
be commended for connecting the Account of
inward Grace with the *outward Symbols*, the
Thing signified with the *Signs* afterwards added;
and so *applying* the Discourse of that Chapter
to the Case of the Eucharist.

r De Sexto Capite Johannis, an ad Eucharistiam pertineat, nos
ita respondemus. Sermonem ibi de Sacramento Cœna non insti-
tuit; ibi enim Cœna cum *Symbolis* non ordinatur. Nam nec
Panis, nec *Calicis*, nec *Gratiarum Actionis*, nec *Fractionis*, nec
distributionis, nec *Testamenti*, nec *Memoria*, nec *Annuntiationis*
mortis Christi mentio ulla eo loco instituitur. Huc spectabant
illi, qui dixerunt illud caput *ad Eucharistiam non pertinere &c.* —

Quoniam *Res ipsa* (id est, Corporis & Sanguinis Christi *Spiri-*
tualis Manducatio & Potus) ibi luculenter traditur, ad quam po-
stea Evangelistæ, ad finem Historiæ suæ, declarant Christum ad-
junxisse *Symbole externa* Panis & Vini, idcirco nos caput illud a
Sacramento Eucharistiæ *non putamus esse alienum.* — Imo *Patres*
illos libenter recipimus, qui illa verba ad hoc negotium *transfu-*
lerunt. Quid enim aliud sibi volunt *Panis & Vinum* quæ postea
addita sunt in Cœna, nisi ut magis excitemur ad *Manducationem*
illam Corporis & Sanguinis Domini, quæ multis verbis diligen-
tissime tractata fuerat in *Sexto Johannis.* Satis ergo apparet
quemadmodum nos ista conjungimus. *Petr. Mart. p. 114, 115.*
conf. Chamier. de Eucharist. L. XI. c. 3. &c.

CHAP. FROM what has been observed of these two

VI. eminent *Reformers*, we may judge how *John*

VI was understood at that Time: Not of *Doctrines*, nor of *Sacramental* feeding, but of *Spiritual* feeding at large, feeding upon the *Death* and *Passion* of Christ our Lord. This, I think, has been the prevailing Construction of our own *Divines* all along: And tho' it has been much obscured of late (for half a Century, perhaps, or more) by one, or other *Hypothesis*, yet has it never been lost^f, neither, I suppose, ever will be. A late very judicious Prelate of our Church, in a Sermon on *John* VI. 53. has well expressed the Sense of our Church in this Matter, in the Words here following.

“ The *Body* and *Blood* of Christ are to be understood in such a Sense as a *Soul* can be supposed to feed upon a *Body*, or to receive Strength and Nourishment by feeding upon it. But now the *Body* of Christ can be no otherwise as *Food* for the strengthening and refreshing our Souls, than only as the *Spiritual Benefits* of that *Body* and *Blood*, that is to say, the *Virtue and Effects* of Christ's *Sacrifice* upon the Cross, are communicated to

^f Dean Fogg, in his excellent *Compendium of Divinity*, published A. D. 1712. has fully and distinctly expressed the Sense of *John* VI in two Lines:

Christus ibi loquitur, non de Manducatione *Sacramentali* sed *Spirituali*, & de Pane *significato*, non *significante*.

Fogg. Theolog. Specul. Schema. p. 309.

Dr. Wall says; The Words of our Saviour to the Jews, *John* VI. 53. do no way appear to belong to the *Sacramental* eating, which was not then instituted. Wall. Inf. Bapt. Part. II. c. 9. p. 448. 3^d Edit.

“ it;

“ it; nor is the Soul capable of receiving those CHAP.
 “ Benefits otherwise than by *Faith*. So that VI.
 “ the *Body* and *Blood* of Christ, in the Sense
 “ of our Church, are only the *Benefits* of
 “ *Christ's Passion*; that is to say, the *Pardon* of
 “ *Sin*, and the *Grace* of the *Holy Spirit*, and a
 “ *nearer Union with Christ*: And our *eating* and
 “ *drinking* of that *Body* and *Blood*, is our be-
 “ ing *Partakers* of those *Benefits*; and the *Mouth*
 “ whereby we thus eat and drink, that is the
 “ *Means* whereby we are made *Partakers* of
 “ those *Benefits*, is our true and lively *Faith*†.

This Account is formed upon our *Catechism*,
 and upon the old Principles of our first *Reformers*
 and the next succeeding *Divines*, before
 any refined Speculations came in to obscure
 or perplex a plain Notion, and a very impor-
 tant Truth. All I have to observe farther up-
 on it, by way of Explanation, is as follows:
 1. When the learned Author says, that *the*
Soul is not capable of receiving those Benefits other-
wise than by Faith, I understand it of *Adult*
Christians, and of what they are *ordinarily* ca-
 pable of: God may *extraordinarily* apply the
 Benefits of *Christ's Passion* wherever there is
 no *moral* Obstacle, as He pleases. And it should
 be noted that, properly speaking, we do not
 apply those Benefits to our selves, we only re-
 ceive, or (by the Help of God's Grace) *qualify*
 our selves for receiving: It is *God* that *applies*ⁱ,
 as

† ABp Sharp. Vol. VII. Sermon. XV. p. 366.

ⁱ *Fides* magis proprie dicitur accipere & apprehendere, quam
 vel polliceri, vel prestare. Sed verbum Dei & Promissio cui Fi-

CHAP. as it is also God that *justifies*; and He does it
 VI. ordinarily in and by the *Sacraments* to Persons
 ~~~~~ *fitly* prepared. 2. When it is said, that the  
*Body* and *Blood* of Christ, in the Sense of our  
 Church, *are only the Benefits of Christ's Passion*,  
 I so understand it, as not to exclude all Reference  
 to our Lord's *glorified Body* now in Heaven,  
 with which we maintain a *mystical Union*, and  
 which is it self one of the *Benefits* consequent  
 upon our partaking of Christ's Passion; as seems  
 to be intimated by the Author Himself, where He  
 reckons a *nearer Union with Christ* among the  
*Benefits*. 3. The judicious Author rightly makes  
*Faith* to be the *Mouth* only, by which we receive, not  
 the *Meat*, or *Drink* which we do receive; the  
*Means* only of Spiritual Nutriment, not the  
*Nutriment* it self: For the Nutriment it self is  
*Pardon* and *Grace* coming down from above,  
 flowing from the *Spiritual* and *gracious* Presence  
 of God the Father, Son, and Holy Ghost, whose  
*Temple* we are, while we are *living Members* of  
 Christ.

des innititur, non vero *Fides* Hominum, *praesentia* reddit quae  
 promittit; quemadmodum inter *Reformatos* & *Pontificios* aliquot  
 consensus est in *Collatione Sangermani* habita 1561. Male enim  
 a multis *Romanensibus* nobis objicitur, quasi crederemus hanc  
 Christi *Præsentiam* & *communicationem* in Sacramento, per nu-  
 dam *Fidem* tantum effici. *Cofin. Hiftor. Transubst. c. II. §. 8.*  
 p. 17, 18.

CHAP.

## CHAP. VII.

CHAP.

VII.

Concerning Sacramental, or Symbolical Feeding  
in the EUCHARIST.

AFTER considering *Spiritual Manducation* by it self, independent of any particular Modes, Forms, or Circumstances, it will next be proper to take a View of it as set forth in a *sensible* Way, with the additional Garniture of *Signs* and *Symbols*. Under the old Testament, besides the ordinary *Sacrifices*, the *Manna* and the *Waters* of the Rock were *Signs* and *Symbols* of *Spiritual Manducation*, according to St. *Paul's* Doctrine, where He teaches, that the ancient Israelites *did all eat the same Spiritual Meat, and did all drink the same Spiritual Drink*<sup>w</sup> which Christians do; the same with ours as to the *Spiritual Signification* of it: So I understand the Place, with many judicious Interpreters, both *Ancients*<sup>x</sup> and *Moderns*<sup>y</sup>. As the Heavenly Meat and Drink of the true Israelites was *Christ*, according to the Apostle, and *Christ* also is *ours*, the Apostle must be understood to teach, that They fed upon the same Heavenly Food that we do; only by different *Symbols*, and in a *fainter*

w 1 Cor. X. 3, 4.

x *Austin, Bede, Bertram*, and others.

y Besides Commentators, see ABp. *Cranmer* on the Sacrament p. 86. &c. Bp. *Jewell*. Treatise on the Sacrament. *Mede*. Discourse 43. p. 325. &c. Bp. *Moreton* on the Sacrament B. V, Ch. 2. §. 3. p. 314.



CHAP. Light. The Symbols are there called *Spiritual*  
 VII. Meat and Drink, that is, *mystical*; for they  
 signified the true Food, which none but the  
*true* Israelites were fed with, while *All* receiv-  
 ed the *Signs*. In the New Testament, the *Bread*  
 and *Wine* of the Eucharist are the appointed  
*Symbols* of the Spiritual Blessings, but under  
 clearer and brighter Manifestations. For proof  
 hereof we must look back to the original *In-*  
*stitution* of the Sacrament, and particularly to  
 the Words, *This is my Body* &c. and *This is my*  
*Blood* &c. To undertake the Exposition of  
 them is entering into the most perplexed and  
 intricate Part of the whole Subject; made so  
 by an odd Series of Incidents, in a long Tract  
 of Time, and remaining as a standing Monu-  
 ment of *Human Infirmities*: In consideration  
 whereof, *Moderns*, of all Parties, may perhaps  
 see reason not to bear themselves high above  
 the *Ancients*, in point of Wisdom, or Sagacity.  
 The plain obvious Notion, which no body al-  
 most could miss of for six or seven Centuries,  
 came at length to be obscured in *dark Ages*,  
 and by degrees to be almost totally lost. It  
 was no very easy Matter to recover it after-  
 wards, or to clear off the Mists at once. Con-  
 tentions arose, even among the Elucidators:  
 And what was worst of all, after that in every  
 Scheme proposed, at the *Reformation*, some  
 Difficulties remained, which could not of a  
 sudden be perfectly adjusted, there appeared  
 at length some enterprizing Persons, who ei-  
 ther for shortening Disputes, or for other  
 Causes,

Causes, laboured to depretiate the *Sacraments* CHAP. VII.  
 themselves, as if They were scarce worth the  
 contending for: Which was pushing Matters   
 to the most dangerous and pernicious Extreme  
 that could be invented. But I pass on.

FOR the clearer apprehending what that  
*plain and easy* Notion was, which I just now  
 spake of, I choose to begin with a famous Pas-  
 sage of St. *Bernard*, often quoted in this Sub-  
 ject, and very useful to give the Readers a good  
 general Idea of the *Symbolical* Nature of the  
 Sacraments. He compares them with *In-*  
*struments of Investiture* (into *Lands, Honours,*  
*Dignities*) which are *significant* and *emblemati-*  
*cal* of what they belong to, and are at the same  
 Time *Means* of Conveyance<sup>z</sup>. A *Book*, a *Ring*,  
 a *Crosier*, and the like, have often been made  
 use of as *Instruments* for such Purpose. They  
 are not without their *Significancy* in the way  
 of instructive *Emblem*: But what is most con-  
 siderable, They are Instruments to *convey* those  
 Rights, Privileges, Honours, Offices, Possessi-  
 ons, which in silent Language they point to.  
 Those small *Gifts, or Pledges* are as nothing in  
 themselves, but They are highly valuable with  
 respect to *what* they are Pledges of, and what  
 they legally and effectively *convey*: So it is with  
 the *Signs* and *Symbols* of both *Sacraments*, and  
 particularly, with the *Elements* of Bread and

<sup>z</sup> Variæ sunt Investituræ secundum ea quibus investimur: Ver-  
 bi gratiâ, investitur *Canonicus* per *Librum*, *Abbas* per *Baculum &*  
*Annulum* simul: Sicut, inquam, in ejusmodi Rebus est, sic &  
 divisiones Gratiarum diversis sunt traditæ Sacramentis. *Bernard.*  
 de Cœn. Domini Serm. 1. p. 145.

CHAP. VII. Wine in the Eucharist. They are, after Consecration, called by the *Names* of what they are *Pledges* of, and are ordained to *convey*; because they are, tho' not *literally*, yet in *just Construction* and *certain Effect*, (standing on *Divine Promise*, and *Divine Acceptance*) the very Things which they are called, *viz.* The *Body* and *Blood* of Christ to all *worthy* Receivers. In *themselves* they are *Bread* and *Wine* from first to last: But while they are made use of in the Holy Service, they are *considered, construed, understood* (pursuant to *Divine Law, Promise, Covenant*) as standing for what they *represent* and *exhibite*. Thus frequently, in *Human Affairs*, Things or Persons are *considered* very differently from what they really are in *themselves*, by a kind of *Construction of Law*: And They are supposed to be, to all *Intent*s and *Purposes*, and in full *legal Effect*, what they are presumed to serve for, and to supply the Place of.

A *Deed of Conveyance*, or any like *Instrument* under Hand and Seal, is not a *real Estate*, but it *conveys* one; and it is in *Effect* the *Estate* it self, as the *Estate* goes along with it; and as the *Right, Title, and Property* (which are *real Acquirements*) are, as it were, bound up in it, and subsist by it<sup>a</sup>. If any Person should se-

riously

a Our very judicious *Hosier* has explained this Matter much the same way, in these Words, as spoken by our Lord.

" This Hallowed Food, thro' the Concurrence of a divine Power, is in *Verity* and *Truth*, unto faithful Receivers, *instrumentally* a Cause of that mystical Participation; whereby as I

" make



riously object, in such a Case, that He sees CHAP. VII.  
 nothing but *Wax* and *Parchments*, and that He  
 does not apprehend how they can be of any  
 extraordinary *value* to Him, or how He is  
 made *richer* by them; He might be pitied, I  
 presume, for his unthinking Ignorance, or Simp-  
 licity: But if, in a contrary Extreme, He  
 should be credulous enough to imagine, that  
 the *Parchments* themselves are really and *literal-ly*  
 the Estate, are so many *Houses* or *Tenements*,  
 or *Acres of Glebe*, inclosed in his Cabinet, He  
 could not well be presumed to be far short of  
 Distraction. I leave it to the intelligent Read-  
 er, to make the Application proper to the pre-  
 sent Subject. I have supposed, all the while,  
 that the Cases are so far parallel: But whether  
 they really are so, must now be the Point of  
 Enquiry; for I am sensible that the Thing is  
 too important to be taken for granted.

COME we then directly to consider the  
 Words, *This is my Body*: And *This is my Blood*.  
 What can they, or what do they mean?

I. THEY cannot mean, that This *Bread*  
 and This *Wine* are really and literally That Body  
 in the same *broken* State as it hung upon the  
 Cross, and that Blood which was spilled upon  
 the Ground 1700 Years ago. Neither yet can  
 they mean that this Bread and Wine literally  
 and properly are our Lord's *glorified Body*, which

“ make my self wholly theirs, so I give them in hand an actual  
 “ Possession of all such Graces as my sacrificed Body can yield,  
 “ and as their Souls do presently need: *This is to Them my Body.*

Hooker. p. 310. conf. *Cosin. Histor. Transubst.* p. 57, 58.

CHAP. is as far distant from us, as *Heaven* is distant :

VII. All *Sense*, all *Reason*, all *Scripture*, all *Antiquity* and sound *Theology* reclaim against so wild a Thought.

2. WELL then, since the Words cannot be understood *literally*, or with utmost *rigour*, they must be brought under some *Figure* or other, some softening Explication, to make them both *Sense*, and *Truth*.

3. BUT there may be danger of under-commenting, as well as of interpreting too high : And Men may recede so far from the *Letter* as altogether to dilute the Meaning, or break its Force : As nothing but *necessity* can warrant us in going from the *Letter* at all, we ought not to go farther than such necessity requires. There appears to be something very solemn and awful in our Lord's pointed Words : *This is my Body*, and *This my Blood*. Had He intended no more than a bare *Commemoration*, or *Representation*, it might have been sufficient to have said, *eat this Bread broken*, and *drink this Wine poured out*, in remembrance of me and my Passion, without declaring in that strong Manner that the Bread and Wine *are* his Body and Blood, at the same Time commanding his Disciples to *take* them as such. We ought to look out for some as high and significant a Meaning as the nature of the Thing can admit of, in order to answer such *emphatical* Words, and Gestures.

4. SOME, receding from the *Letter*, have supposed the Words to mean, this Bread and this

this Wine are my Body and Blood in *Power* CHAP. VII. and *Effect*, or in *Virtue and Energy*: Which is not much amiss, excepting that it seems to carry in it some obscure Conception either of an *inherent* or *infused* Virtue resting upon the bare *Elements*, and operating as a *Mean*, which is not the Truth of the Case; excepting also, that it leaves us but a very dark and confuse Idea of what Lord's *Body* or *Blood* means, in that way of speaking, whether *natural*, or *Sacramental*, or both in one.

5. IT appears more reasonable, and more proper to say, that the Bread and Wine are the Body and Blood (*viz.* the *natural* Body and Blood) in *just Construction*, put upon them by the Lawgiver Himself, who has so appointed, and who is able to make it good. The Symbols are not the Body in *Power* and *Effect*, if those Words mean *efficiency*: But, suitable Dispositions supposed in the Recipient, the *delivery* of these Symbols is, in *Construction* of Gospel-Law, and in *divine* Intention, and therefore in certain *Effect*, or *Consequence*, a delivery of the *Things* signified. If God hath been pleased so to order, that these outward Elements, in the due use of the Eucharist, shall be *imputed* to us, and *accepted* by Him, as Pledges of the *natural* Body of our Lord, and that this *constructional* intermingling his Body and Blood with ours, shall be the same Thing in *effect* with our *adhering* inseparably to Him, as *Members* or *Parcels* of Him; then those outward Symbols are, tho' not *literally*, yet *interpretatively*



CHAP. VII. *pretatively* and to all *saving* Purposes, that *very* Body and Blood which they so represent *with Effect*: They are appointed instead of them<sup>b</sup>.

THIS Notion of the Sacrament, as it is both intelligible and reasonable, so is it likewise entirely consonant to Scripture-Language; considered first, in the *general*; next, with respect to the Jewish *Sacrifices*, and *Sacraments*; then with regard also to Christian *Baptism*; and lastly, with respect to what is elsewhere taught of the *Eucharist*. Further, it appears to have been the *ancient* Notion of all the Christian Churches for six Centuries or more; and was scarce so much as *obscured* till very corrupt and ignorant Ages came up, and was never totally lost, tho' almost swallowed up for a Time by the prevailing growth of *Transubstantiation*. These Particulars I shall now endeavour to prove distinctly, in the same order as I have named them.

I. I UNDERTAKE to shew that the Interpretation here given is favoured by the *general* Style, or Phraseology of Scripture; which abounds with Examples of such *figurative* and *constructional* Expressions, where one Thing is *mentioned*, and another *understood*, according to the way which I have before intimated. I do not here refer to such Instances as are often produced in this Subject; as *metaphorical* Locutions, when our Lord is styled a *Door*, a *Vine*,

<sup>b</sup> Τὸ πῶτος ἐν ταῖς αἰματὶ ἰνέειν, is the Phrase of *Victor Antiochenus*, who wrote about A. D. 401. Vid. *Albertin.* p. 832.

a *Star*, a *Sun*, a *Rock*, a *Lamb*, a *Lion*, or the like; which amount only to so many *Similitudes* couched, every one respectively, under a single Word. Neither do I point to other well-known Instances, of *Seven Kine* being *Seven Years*, and *four great Beasts* being *four Kings*, and the *Field* being the *World*, *Reapers* being *Angels*, and the like: Which appertain only to *visional* or *parabolical* Representations, and come not up to the Point in hand. The Examples which we are to seek for, as similar and parallel to the Expressions made use of by our Lord in the *Institution*, must be those wherein some *real Thing* is in *just Construction*, and *certain Effect*, allowed to be *another Thing*.

MOSES was a *God* to *Pharaoh*<sup>c</sup>, not literally but in *Effect*. The walking *Tabernacle*, or moving *Ark*, being a *Symbol* of the Divine Presence, was considered as God walking<sup>d</sup> among his People. *Faith* was reckoned to *Abraham* as Righteousness<sup>e</sup>, or sinless Perfection: not that it strictly or literally was so, but it was so accepted in God's Account. *John* the Baptist was *Elias*<sup>f</sup>, not literally, but in just Construction. Man and Wife are *one Flesh*<sup>g</sup>, not in the utmost strictness of Speech, but *interpretatively*, or in *Effect*; they are considered as one. He that is joyned to an *Harlot*, is *one Body*<sup>h</sup>,

c *Exod.* VII. 1.

d *Levit.* XXVI. 11, 12. *Deut.* XXIII. 14.

e *Gen.* XV. 6. *Rom.* IV. 3. 9. 22. *Gal.* III. 6.

f *Matt.* XVII. 12. *Mark* IX. 13.

g 1 *Cor.* VI. 16.

h 1 *Cor.* VI. 16.

CHAP. not literally, but in *Construction* of Divine Law :

VII. And He that is joyned unto the Lord is *one Spirit*<sup>i</sup>, is considered as so, and with real Effect. The *Church* is our *Lord's Body*<sup>k</sup>, interpretatively so. *Levi* paid Tithes in *Abraham*, not literally, but constructionally, or as one *may say*<sup>l</sup>. *Abraham* received his Son *Isaac* from the dead, not really, but in just Construction, and in a *Figure*<sup>m</sup>. The Apostle tells his new Converts; *Ye are our Epistle*, and the *Epistle of Christ*<sup>n</sup>; that is to say, *instead* of an Epistle, or *equivalent* thereto; the same Thing in Effect, or Use. These Examples may suffice to shew, in the *general*, that Scripture is no Stranger to the *Symbolical*, or *Constructional* Language, expressing *one Thing* by *another Thing*, considered as equivalent thereto, and amounting to the same as to real Effects or Purposes.

2. THIS will appear still plainer from the *Sacrificial* Language and Usage in the Old Testament. *Blood*, in Sacrificial Language, was the *Life* of an Animal: And the shedding the Blood for Sacrifice, together with the sprinkling it, were understood to be giving *Life* for *Life*<sup>o</sup>. The *Fumes* of some Sacrifices were considered as *sweet Odours*<sup>p</sup>, grateful to God when sent up with a pure Mind. The *Altar* was consti-

i 1 Cor. VI. 17.

k Ephes. 1. 23. See *Spinkes* against *Transubstant.* p. 29, 30.

l Hebr. VII. 9. m Hebr. XI. 19.

n 2 Cor. III. 2, 3.

o Gen. IX. 4. Levit. XVII. 10, 11.

p Gen. VIII. 21. Exod. XXIX. 18. & passim.



dered as God's *Table*<sup>q</sup>: And what was offered CHAP. VII.  
upon it, and consumed by *Fire*, was construed W  
and accepted as God's *Meat, Bread, Food, or*  
*Mess*<sup>r</sup>. Not that it was *literally* so, but it was  
all one to the Supplicants; with whom God  
dealt as kindly, as if it had really been so: It  
was the same Thing in legal *Account*, was *Sym-*  
*bolically* the same, and therefore so *named*. The  
*laying Hands* upon the *Head* of the Victim was,  
in *Construction* of Divine Law, *transferring* the  
legal Offences upon the Victim<sup>t</sup>: More par-  
ticularly, the Peoples performing that Cere-  
mony towards the *Scape-Goat*, was considered  
as *laying* their *Iniquities* upon Him, which ac-  
cordingly the Goat was supposed to *bear away*  
with Him<sup>u</sup>; all which was true in *legal Ac-*  
*count*. The Priests in eating the *Sin-Offering*  
of the People, were considered as eating up  
their Guilt, incorporating it with themselves,  
and discharging the People of it<sup>v</sup>: And the  
*Effect* answered. But when the People feasted  
on the *Peace-Offerings*, it was symbolically eat-  
ing *Peace*, and maintaining Amity with God:  
To which *St. Paul* alludes in a noted Passage<sup>w</sup>,  
to be explained hereafter. From hence it may  
be observed by the way, that *Symbolical Phrases*

q Ezek. XLI. 22. XLIV. 16. Mal. I. 7. 12.

r Levit. III. 11. XXI. 6, 8, 17, 21, 22. 25. Numb. XXVIII.  
2, 24. Ezek. XLIV. 7.

s Levit. I. 4. VIII. 14, 15.

t Levit. XVI. 21, 22.

u Levit. X. 17. Hof. IV. 8.

w 1 Cor. X. 18. Compare Levit. VII. 18. and Ainsworth  
in loc.

and

CHAP. and *Symbolical* Services were what the Jews  
 VII. had been much and long used to, before our  
 Lord's Time: Which may be one Reason why  
 the Apostles shewed no surprize at what was  
 said to them in the *Institution* of the Eucharist,  
 nor called for any Explanation.

FROM the Jewish *Sacrifices*, we may pass  
 on to their *Sacraments*, which, taking the Word  
 in a large Sense, were *many*, but in the stricter  
 Sense were but *two*, namely, *Circumcision* and the  
*Passover*. With respect to Those also, the like  
*figurative* and *Symbolical* Language prevailed.  
 We find St. Paul declaring of the *Manna* and  
 of the *Waters* of old, that they were *Spiritual*  
 Food; and accordingly He does not scruple,  
 while speaking of the *Rock* from whence the  
 Waters flowed, to say that *That Rock was*  
*Christ* <sup>x</sup>. It typified Christ: Yea and more than  
 so, the *Waters* which it yielded, typified the  
 Blood and Water which should afterwards flow  
 from our Lord's *Side*, and were to the *Faithful*  
 of that Time, *Spiritual* Pledges of the *Benefits*  
 of Christ's Passion, like as the *Sacramental*  
*Wine* is now <sup>y</sup>. This Consideration fully ac-  
 counts for the strong Expression which the A-  
 postle in that Case made use of, *That Rock was*  
*Christ*: It was so in Effect to every true Israel-  
 ite of that Time.

CIRCUMCISION of the *Flesh* was a *Sym-*  
*bolical* Rite, betokening the true *Circumcision* of  
 the *Heart*; which was the *Condition* of the Co-

<sup>x</sup> 1 Cor X. 4.

<sup>y</sup> See above. p. 197.

*covenant* between God and his People, on their **CHAP.**  
 Part<sup>z</sup>, and God's *Acceptance* of the same on **VII.**  
 his Part<sup>a</sup>, to all saving Purposes: Therefore   
 Circumcision had the Name of *Covenant*, and  
 the *Sign* was called what it *literally* was not,  
 but what it really and truly *signified*, and to the  
 Faithful *exhibited*<sup>b</sup>.

THE like may be observed of the *Passover*,  
 which was feasting upon a *Lamb*, but was cal-  
 led the *Lord's Passover*, as looking backwards,  
 plainly, to the Angel's *passing over* the *Hebrews*,  
 so as to preserve them from the *Plague*<sup>c</sup> then  
 inflicted on the *Egyptians*, and mystically look-  
 ing forwards to God's *passing over* the Sins of  
 Mankind, for the Sake of Christ the true *Pas-*  
*chal Lamb*<sup>d</sup>. Such is the customary Language  
 of Scripture in those Cases, denominating the  
*Signs* by the Things *signified*, and at the same  
 Time *exhibited* in a qualified Sense.

3. I PROCEED to the Consideration of  
*Baptism*, a Sacrament of the New Testament;  
 a *Symbolical* Rite, full of Figure and Mystery;  
*representing* diverse Graces, Blessings, Privileges,  
 and *exhibiting* the same in the very Act: For  
 which Reason the Scripture-Language concern-  
 ing it is very strong, and emphatical, like to  
 what our Lord made use of with respect to  
 the Eucharist. St. Paul does not barely inti-  
 mate that we *ought to be* buried with Christ

<sup>z</sup> Deut. X. 16. XXX. 6. Levit. XXVI. 41. Jerem. IV.

<sup>a</sup> Rom. II. 28, 29.

<sup>a</sup> Gen. XVII. 7.

<sup>b</sup> Gen. XVII. 10, 13, 14.

<sup>c</sup> Exod. XII. 11, 12, 13.

<sup>d</sup> 1 Cor. V. 7.



CHAP. in Baptism, or that we *signify* his Burial, but  
 VII. He says plainly, *we are buried*; and likewise  
 ~ that we *have been planted* together in the like-  
 ness of his Death, and that our old Man is  
*crucified*, and that we are *freed from Sin*, and  
*dead with Christ*<sup>e</sup>. The Reason is, because the  
 Things there mentioned, are not merely re-  
*presented*, but *effectuated* always on God's Part,  
 if there be no failure, or obstacle on ours.  
 The *Spiritual* Graces of Baptism go along with  
 the Ceremony, in the *due* use of it, and are  
 supposed by the Apostle to be convey'd at that  
 Instant. 1. Actual Remission of Sins<sup>f</sup>. 2. Pre-  
 sent Sanctification of the Spirit<sup>g</sup>. 3. Actual  
 Communion with Christ's Body, with Christ  
 our Head<sup>h</sup>. 4. A certain Title, for the Time  
 being, to *Resurrection*, and *Salvation*<sup>i</sup>. 5. A  
 putting on Christ<sup>k</sup>. I take the more Notice  
 here of the last Article of *putting on Christ*, as  
 being of near affinity with *feeding upon Christ*

<sup>e</sup> Rom. VI. 4 6 7. 8. De ipso Baptismo Apostolus, *consepulti*, inquit, *sumus Christo per Baptismum in mortem*. Non ait *Sepul-turam significavimus*, sed prorsus ait, *consepulti sumus*: Sacramen-tum ergo tantæ rei non nisi *eiusdem Rei* vocabulo nuncupavit.  
*Augustin.* Ep. 98. ad Bonifac. p. 268. Edit. Bened.

<sup>f</sup> *Act.* XXII. 16. II. 38. *Coloss.* II. 13. *1 Cor.* VI. 11.

<sup>g</sup> *John* III. 5. *Act.* II. 38. *1 Cor.* XII. 13. VI. 11.  
*Ephes.* V. 26. *Tit.* III. 5. *Hebr.* X. 22.

<sup>h</sup> *1 Cor.* XII. 13.

<sup>i</sup> *Rom.* VI. 8, 9. *Tit.* III. 5. *1 Pet.* III. 21. *Coloss.* II. 11, 12, 13. Add *1 Cor.* XV. 29. For so I understand *baptiz-ing for the Dead*; in order to have our *dead Bodies raised*. Vid. *Chrysostom.* in *1 Cor.* X. Hom. 23. p. 389. & in *1 Cor.* XV. 29. Hom. 40. p. 513. Ed. Sav. *Isidor.* *Pelusi.* Epist. Lib. I. Ep. 221. *Theodorit.* in *1 Cor.* XV. 29.

<sup>k</sup> *Gal.* III. 27. conf. *Wolffius* in loc. *Deylingius* Obs. Sac. Tom. III. p. 330.

in the other Sacrament. Both of them express CHAP.  
a near Conjunction, and close Intimacy: But VII.  
the latter is perhaps the *stronger* Figure, and   
the more *affecting* Emblem. Christ is, in a  
qualified Sense, our *Cloathing*, and our *Food*;  
our Baptismal *Garment*, and our Eucharistical  
*Banquet*: But what enters *within us*, and is *dis-*  
*fused* all over us, and becomes *incorporate* with  
us, being considered as a *Symbol* of Christ, ex-  
presses the most intimate Union and Coali-  
tion imaginable. Probably, this *Symbol* was  
made choice for the *Eucharist*, as it is the Top  
Perfection of Christian Worship, or Service.  
Baptism is for *Babes* in Christ, This for *grown*  
*Men*: Baptism *initiates*, while the Eucharist  
*perfects*: Baptism *begins* the Spiritual Life, the  
Eucharist carries on and *finishes*. And there-  
fore it is, that the Eucharist has so frequently  
been called τὸ τέλειον<sup>1</sup>, The *perfecting* Service,  
and the *Sacrament of Sacraments*<sup>m</sup>; or empha-  
tically *The Sacrament*, which obtains at this  
Day. I may add that, tho' Baptism represents  
the *Burial* and the *Resurrection* of our Lord,  
and entitles us to a Partnership in Both, yet  
there is something still more awful and vene-  
rable in representing (not merely his *Acts*, or

<sup>1</sup> Vid. *Casaub. Exercit. XVI. N. 48. p. 411. alias 572.*

*Suicer. Thesaur. Tom. II. p. 1259.*

Conjunctioni nostræ cum Christo, cujus instrumenta sunt *ver-*  
*bum Dei & Sacramenta*, veluti *Colophonem* imponit Participatio  
Corporis & Sanguinis Christi in Cœna Dominica: Nullus enim  
restat alius modus, quo in terris versantes *arctius* cum Christo,  
capite nostro, jungamur. *Casaub. ibid.*

in Τέλειον πλῆρη. *Pseudo-Dionys. c. III. p. 282.*

CHAP. Offices, but) his very *Person*, in Part, which is  
 VII. done in the Eucharist, by the Symbols of Bread  
 and Wine, representing his *Body* and *Blood*.

FROM what hath been said under this last Article, concerning *Baptism*, we may observe, that it is not *literally* going into the Grave with Christ, neither is it *literally* rising from the Dead with Him; but it is so *interpretatively* and in certain *Effect*, proper Dispositions supposed on our Part: And it is not barely a *Representation* of a Thing, but a real *Exhibition*. So likewise in the Eucharist: The Elements are not literally what they are called, but they are *interpretatively* and in *Effect* the same Thing with what they stand for. Such appears to be the true Account of the *Symbolical* Phrases of the Institution.

4. To this agrees what we meet with farther in St. Paul's Account of this Sacrament. It is the *Communion*, of the Body and Blood of Christ<sup>n</sup>. Which expresses *Communication* on the Part of the Donor, and *Participation* on the Side of the Receiver. There is Communication from God, and a Participation by us, of Christ's *crucified* Body directly, and of the Body *glorified* consequentially. Yet this *Grant*, and this *Reception* of our Lord's Body are not to be understood with utmost rigour, but after the manner of *Symbolical* Grants and Conveyances; where the *Symbols* are construed to be in *real* and *beneficial* Effect, what they supply the Place of. But of this Text I may have occasion to say

1 Cor. X. 16.

more



more in a distinct Chapter, and so may dis- CHAP.  
miss it for the present. VII.

St. Paul, in the same Epistle, speaks of the unworthy Receiver, as guilty of the Body and Blood of the Lord, and as eating and drinking Damnation to Himself, not discerning the Lord's Body<sup>o</sup>: All which is easily and naturally accounted for, upon the Principles before mention'd. Our Lord's Body is interpretatively delivered, with all the Emoluments thereunto pertaining, to as many as receive *worthily*: The same Body is interpretatively offered<sup>p</sup> to as many as receive, tho' ever so *unworthily*. The unworthy Receiver, thro' his own Fault, disqualifies Himself from *partaking* of what is offered, namely from partaking of the *Things signified*: Which being our Lord's own Body and Blood, He is therefore guilty not only of profaning *Holy Things* (as even the *Symbols* themselves, when consecrated, are *Holy*) but also of slighting and contemning our Lord's own Body and Blood, which had been *Symbolically* offered to Him<sup>q</sup>. He incurs the just Judgment of God, for

o 1 Cor. XI. 27. 29.

p Credentibus fit corpus vivificum, quia illi panis Cœlestis & Corporis Christi vere sunt *participes*: Aliis vero tam non recipientibus quam non credentibus licet *Antitypon* fit, tamen illis nequaquam est, nec fit corpus Christi. *Cofin. Histor. Eccl.* p. 69.

q Non idcirco vocat Paulus reos quod ipsum Corpus Christi ederint, neque idcirco Illi iudicium sibi accersunt quod *sumpserint*, sed quod *sumere* Corpus Domini neglexerint. *Lamb. Da-naus. Apolog. pro Helvet. Eccl.* p. 30. alias 1479.

N. B. This Account is right as to *Fact*, that the unworthy do not receive the Body, but as to *Guilt* in approaching the Holy Table, it is *insufficient*; because, by this Account, there would

CHAP. for not discerning, that is, not esteeming, not reverencing, not receiving<sup>r</sup> the Lord's Body when He might, and when both Duty and Interest required his most grateful and most devout Acceptance. Nay farther, He is guilty of contemning the *Blood of the Covenant*, and the *Author* of our Salvation, by so profane an use of what so nearly concerns Both. This must be so, in the very Nature of the Thing, if we suppose (as we here do) that the Sacramental Symbols are *interpretatively*, or in *just Construction*, by Divine Appointment, the *Body and Blood* of Christ. But this Point also must be more minutely considered in its proper Place.

5. I PROCEED, in the last Place, to examine the Sentiments of the *Ancients* on this Head: And if They fall in with the Account here given, we can then want nothing to set this Matter in the clearest Light, or to fix it beyond all reasonable dispute.

A. D. 107. *Ignatius.*

*Ignatius*, occasionally reflecting on some Persons who rejected the use of the Eucharist, de-

be no difference between *absenting*, and *unworthy* receiving; both being equally a *Neglect* of the same Thing. There must be more in *unworthy* Reception: It is not merely neglecting the *inward Grace*, but it is *profaning* also the *outward Means*.

r The Wicked receive the *Signs* of the Lord's Body and Blood, not the *Body and Blood*; that is not the Thing signified. So the *Fathers* distinguish commonly on this Head: The Testimonies of *Origen*, *Ambrose*, *Jerome*, *Chrysostom*, *Austin*, and others may be seen collected and explained in *Albertinus*, p. 549. 586. Sometimes the *Fathers* do indeed speak less accurately, of the *unworthy* receiving the *Body and Blood*, meaning the outward *Symbols*, giving the Name of the *Thing* signified to the *Signs*, by a *Metonymy*. Compare *Moreton*, p. 320.

livers

livers his Mind as here follows: "They abstain from the *Eucharist* and *Prayer*, because "They admit not the *Eucharist* to be the *Flesh* "of our Lord *Jesus Christ* which suffered for "our Sins, and which the Father of his Goodness raised from the Dead: They therefore "thus gainsaying the *Gift of God*, die in their "Disputes<sup>f</sup>. It is to be noted, that Those Misbelievers (probably the old *Visionaries*, in Greek *Doceta*) did not allow that our Lord had any *real* *Flesh* or *Blood*, conceiving that his *Birth*, *Passion*, and *Resurrection* were all imaginary, were mere *Show* and *Appearance*. Thereupon They rejected the *Eucharist* and the *Prayers* thereto belonging, as founded in the Doctrine of our Lord's *real* *Humanity*. Now, *Ignatius* here intimates, that the Elements of Bread and Wine in the *Eucharist*, are, in just Construction, the *Body*, or *Flesh* and *Blood* of Christ as *dying*, and as *raised* again: Therefore He bore about Him a *real* *Body*. The *Eucharist* being *representative*, and also interpretatively *exhibitive* of such *real* *Flesh* and *Blood*, was it self a standing Memorial of the *Truth* of the Church's Doctrine concerning our Lord's *real* *Humanity*. *Ignatius* could not imagine that the Symbols were *literally* *Flesh* and *Blood*; no one was then weak enough to entertain so

<sup>f</sup> Εὐχαριστίας ὁ πρὸς αὐτὸν ἀπὸχόρευται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σὰρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τῇ ὑπὲρ ἡμῶν παθούσῃ, ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν· οἱ οὖν ἀνηλίγοντες τῇ δόξῃ τοῦ Θεοῦ, συζητούντες ἀποδηήσαντες. *Ignat. ad Smyrn. c. VII.* Vid. *Albertin* p. 286. &c.



CHAP.  
VII.

wild a Thought: But if they were *constructionally*, or *interpretatively* so, it was sufficient, being all that his Argument required. The Eucharist, so understood, *supposed* a real Body of Flesh and Blood belonging to our blessed Lord, both as *dying* and *rising again*: For, without that Supposition, the Eucharist was no Eucharist at all, a Representation of nothing, or a false Representation<sup>t</sup>; and that the Misbelievers themselves were very sensible of, and therefore abstained from it. I may further observe, that *Ignatius* here supposes not, with the *Consubstantiators*, a natural Body of Christ *locally present*, and a Sacramental one besides; but it is all one *Symbolical* Body in the Eucharist, supplying the Place of the natural, in real *Effect*, and to all *saving* Purposes. The Eucharist, that is, the Bread and Wine, is (constructionally) *the Flesh of Jesus* &c. It is not said, that it is *with* the Flesh, or that one is *in, with, or under* the other: So that Mr. *Pfaffius* had no occasion to triumph here<sup>u</sup>.

<sup>t</sup> *Chrysostom's* Reasoning, in like Case, is here very apposite in *Matt. Hom.* 53. p. 783. εἰ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τί τὸ σῶμα βολα τὰ τέλει αὐτοῦ; *If Jesus did not really die, what are the Eucharistical Elements Symbols of?* N. B. The Argument did not require or suppose a *corporal Presence*: A *Symbolical* one was sufficient to confute the Gainsayers, if *Chrysostom* had any Judgment. *Conf. Pseud. Origen. Dialog. contr. Marcion.* p. 853.

<sup>u</sup> *Pfaffius* (p. 263.) appears to triumph over *Albertinus*, with respect to this Passage of *Ignatius*: But *Albertinus* had very justly explained it, and defended his Explication, with great Learning, and solid Judgment, beyond all reasonable Dispute; as every impartial Reader will find, who will but be at the Pains to look into Him p. 286. &c.

THAT

THAT Ignatius admitted of real and beneficial Effects, will be plain from another Passage, CHAP. VII.  
 “ — Breaking one Bread, which is the Medicine of Immortality, a Preservative that we should not die, but should live for ever in Jesus Christ”. In what Sense He understood the Thing so to be, will appear more fully when we come to other Fathers, somewhat later in the same Century. There is one Place more of this Apostolical Writer, worth the reciting. “ The Flesh of our Lord Jesus Christ is but one, and the Cup one unto the Unity of his Blood”. He alluded, probably, to 1 Cor. X. 16. Communion of the Blood of Christ, and so the Meaning is, for the uniting us to Christ, first, and then in and through Him, to one another, his one Blood being the Cement which binds Head and Members all together.

A. D. 140. Justin Martyr.

Justin, another early Christian Teacher and Martyr, comes next: I shall cite as much from Him as may suffice to clear the Point in Hand.  
 “ This Food we call the Eucharist: Which no one is allowed to partake of, but He

ω Ἐνὰ ἄρτον κλῶντες, ὅς ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τῷ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ, διὰ παντός, Ignat. ad Ephes. c. XX. This was no *Flight*, but the standing Doctrine of the Author, which He expresses without any *Figure* elsewhere. Epist. ad Smyrn. c. VII. συνίεμεν δὲ αὐτοῖς ἄραπα, ἵνα καὶ ἀναζῶσιν. It behoves them to celebrate the Feast of the Eucharist (so I understand ἄραπα, with Cotelerius in loc.) that They may rise to Life.

x Μία ᾧ σὰρξ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ποτήριον εἰς ἡμᾶς τοῦ αἵματος αὐτοῦ. Ignat. ad Philad. c. IV,

“ that ”

CHAP. " that believes our Doctrines to be true, and  
 VII. " who has been baptized in the Laver of Re-  
 " generation for Remission of Sins, and lives  
 " up to what Christ has taught. For we take  
 " not these as *common* Bread and *common* Drink;  
 " But like as Jesus Christ our Saviour, being  
 " incarnate by *the Word* of God, bore about  
 " Him both Flesh and Blood for our Salvation;  
 " so are we taught that this Food which is  
 " blessed by the Prayer of *the Word* that came  
 " from Him [God] and which is *changed* in-  
 " to the Nourishment of our Flesh and Blood,  
 " is *the Flesh and Blood of the incarnate Jesus*.  
 " For the Apostles in their Commentaries,  
 " called the *Gospels*, have left it upon Record,  
 " that *Jesus* so commanded them; for He *took*  
 " *Bread*, and when He had given Thanks He  
 " said, *Do This in Remembrance of me, This is*  
 " *my Body*: In like manner also He took the  
 " Cup, and when He had given Thanks, He  
 " said, *This is my Bloody*. Upon this Passage  
 of *Justin*, may be observed as follows: 1. That  
 He supposed the Elements to be *blessed* or  
 sanctified by virtue of the *Prayer* of the *Word*,  
 or *Logos*, first made use of in the *Institution*,  
 and remaining in force to this Day, in such a  
 Sense as I have explained above, in the Chap-  
 ter of *Consecration*. 2. That *Justin* also sup-  
 posed the same Elements, after Consecration,  
 to continue still *Bread* and *Wine*, only not *com-*

y *Justin Martyr*. Apol. I. p. 96, 97. Edit. Lond. See also  
 above, Ch. 3. p. 80. where part of the same Passage is cited for  
 another Purpose.



mon Bread and Wine: For, while He says, it CHAP.  
is not *common* Bread, He supposes it to be *Bread*. VII.

3. That while He supposes the consecrated Elements to be *changed* into our bodily *Nutrient*, He could not have a Thought of our Lord's *natural* Body's admitting such a *Change*.

4. That nevertheless He does maintain that such consecrated Food is, in some Sense or other, *The Flesh and Blood of the incarnate Jesus*; and He quotes the Words of the *Institution* to prove it. 5. He supposes no other

Flesh and Blood *locally* present in the Eucharist, but that very consecrated Food which He speaks of; for that is *The Flesh and Blood*. Therefore

He affords no colour for imagining *two Bodies*, natural and Sacramental, as *locally* present together, in the way of *Consubstantiation*. 6. It

remains then, that He could mean nothing else but the *representative* or *Symbolical* Body of Christ, answering to the *natural* (once upon

the Cross, and now in Heaven) as *Proxies* answer to their *Principals*, as *Authentick Copies*, or *Exemplifications* to their *Originals*, in Use,

Value, and legal Effect. For, that *Iustin* cannot be understood of a bare *Figure* or naked *Representation*, appears from hence, that He sup-

poses a *Divine* Power, the Power of the *Logos* Himself (which implies his *Spiritual* Presence) to be necessary for making the Elements be-

come such *Symbolical Flesh and Blood*: Whereas, if it were only a *Figure*, or *Representation*, Men might easily make it themselves by their

*own* Power, and would need only the original  
Commission

CHAP. Commission to warrant their doing it. 7. Tho' VII. *Justin* (addressing Himself to *Jews*, or *Pagans*) does not speak so plainly of the great Christian Privileges, or Graces conferred in the Eucharist, as *Ignatius*, writing to *Christians*, before Him did, yet He has tacitly insinuated the same Things; as well by mentioning the previous Qualifications requisite for it, as also by observing that the [Symbolical] *Flesh* and *Blood* of *Christ* are incorporate with ours: From whence by just Inference all the rest follows, as every Grace is implied in such our interpretative Union with *Christ crucified*, or *glorified*. Besides that our Author supposed, as I before noted, a real Spiritual Presence of the Divine Nature of our Lord in, or with the Elements, to make them effectually the Body and Blood of *Christ*: And He carries it so high, as to draw a Comparison from the Presence of the *Logos* to our Lord's Humanity, whereof the Eucharist is a kind of Emblem, tho' in a loose general way, faint and imperfect<sup>z</sup>. Thus much however is common to Both: That there is a Presence of the *Logos* with something corporeal; a Presence with something considered as his Body; and a Presence operating in conjunction with that Body for the uniting all his true Members together under Him their Head. But that such Comparisons help to clear the Subject, is more than I will say; being sensible that they are far from exact, and may want Distinctions

<sup>z</sup> See the Doctrinal Use of the Sacraments considered, in a Charge p. 25.

to make them bear, or otherwise may be apt CHAP.  
 to *mislead*: It is enough, if we can but come VII  
 at the true and full Sense of the Authors. W

A. D. 176. *Irenæus.*

*Irenæus's* Doctrine of the Eucharist, so far as concerns this present Chapter, may be understood from the Passages here following, together with some explanatory Remarks which I mean to add to them.

“ How can they say that the Flesh goes to  
 “ Corruption, and never more partakes of Life,  
 “ when it has fed upon the Body of our Lord,  
 “ and upon his Blood? — As the terrestrial  
 “ Bread upon receiving the *Invocation* of God,  
 “ is no longer *common* Bread, but the *Eucharist*,  
 “ consisting of two Things, *Terrestrial*, and *Ce-*  
 “ *lestial*; so also our Bodies upon receiving the  
 “ Eucharist, are no longer corruptible, having  
 “ an assurance of a *Resurrection* to all Eternity<sup>a</sup>.  
 “ But if this Flesh of ours has no Title to *Sal-*  
 “ *vation*, then neither did our Lord redeem us  
 “ with his own Blood, nor is the Cup of the  
 “ Eucharist *The Communion* [Communication]  
 “ of his Blood, nor the Bread which we break,  
 “ *The Communion* [Communication] of his Body.

<sup>a</sup> Πῶς τὴν σάρκα λήγουσιν εἰς φθορὰν χωρεῖν, καὶ μὴ μετέχειν τῆς ζωῆς, τὴν ἀπὸ τοῦ σώματος τοῦ κυρίου καὶ τοῦ αἵματος αὐτοῦ τροφομεῖσθαι; — ὡς καὶ ἀπὸ γῆς ἄρτος προσλαμβάνοντός ἐκκλησίαν [forte ἐπίκλησιν] τοῦ θεοῦ, οὐκ ἐν κρείσσονος ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δυνάμεως πραγμάτων συνιστηκυῖα, ἐπιγείου τε καὶ οὐρανίου. ὥτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας μετέχουσιν εἶναι φθαρτὰ, τὴν ἐλπίδα τῆς εἰς αἰῶνα διατήσεως ἔχοντα. *Irenæus. L. IV. c. 18. p. 251. Ed. Bened.*

“ For



CHAP. " For it is not *Blood*, if it is not of the *Veins*  
 VII. " and *Flesh*, and whatever else makes up the  
 " Substance of the Human Frame, such as the  
 " *Word* was really made<sup>b</sup>. A little after, the  
 Author adds this large explanatory Passage,  
 worth the noting. " The Creature of the *Cup*  
 " He declared to be his own *Blood*, with which  
 " He imbues our Blood, and the Creature of  
 " *Bread* He affirmed to be his own Body out  
 " of which our Bodies grow up. When there-  
 " fore the mingled Cup and the created Bread  
 " receive *the Word of God*, and the Eucharist be-  
 " comes Christ's Body, and by these the Sub-  
 " stance of our *Flesh* grows and consists, how  
 " can They say, that the *Flesh* is not capable  
 " of the *Gift of God*, (namely *Life eternal*) when  
 " it is fed by the Body and Blood of Christ,  
 " and is Member of Him? To this Purpose  
 " speaks St. Paul in his Epistle to the *Ephesians*,  
 " that *we are Members of his Body, of his Flesh,*  
 " *and of his Bones*, Ephes. V. 30. — The  
 " *Flesh* is nourished by the Cup which is his  
 " *Blood*, and is increased by the Bread which  
 " is his *Body*. And like as a Branch of the  
 " Vine put into the Ground, brings forth Fruit  
 " in its Season, and a Grain of Wheat falling  
 " into the Ground and there dissolved riseth  
 " again with manifest increase, by the Spirit

b Si autem non salvetur hæc [Caro] videlicet nec Dominus  
 Sanguine suo redemit nos, neque Calix Eucharistiæ communicatio  
 Sanguinis ejus est, neque Panis quem frangimus, Communicatio  
 Corporis ejus est. Sanguis enim non est nisi a venis & carnibus,  
 & a reliqua quæ secundum Hominem est substantia, quæ verè sa-  
 ctum est verbum Dei. Iren. L. V. c. 2. p. 293.

" of

“ of God that containeth all Things; and those CHAP.  
 “ afterwards by Divine Wisdom serve for the VII.  
 “ use of Man, and receiving the *Logos* [Word]   
 “ of God, become the Eucharist, which is the  
 “ Body and Blood of Christ: So also our Bo-  
 “ dies being fed by it [*viz.* the *Eucharist*] and  
 “ laid in the Ground, and dissolving there,  
 “ shall yet arise in their Season, by means of  
 “ the *Divine Logos* vouchsafing them a Resur-  
 “ rection to the glory of God the Father<sup>c</sup>.

FROM these several Passages thus laid to-  
 gether, I take the Liberty to observe: 1. That  
 our Author had no Notion of the Elements  
 being *changed*, upon Consecration, into the  
*natural* Body of Christ; for He supposes them  
 still to remain as the *Earthly* Part, and to be  
 converted into *Bodily* Nutriment; which to  
 affirm of our Lord's Body, *crucified* or *glorified*,  
 would be infinitely absurd<sup>d</sup>. 2. Neither does  
 our Author at all favour the Notion of Christ's  
*natural* Body being literally and locally present  
*under* or *with* the Elements: For, the *Heavenly*  
*Thing* supposed to supervene<sup>e</sup> in the Consecra-  
 tion, and to be *present*, is not Christ's natural  
 Body, but the *Logos*, or *Divine Nature* of our

<sup>c</sup> *Irenaus. L. V. p. 294.*

<sup>d</sup> Compare a Fragment of *Irenaus* p. 343. concerning *Blasphemy*; from which it is manifest that the Christians despised the Pagans for imagining that Christ's Body and Blood were supposed to be *literally* eaten in the Eucharist: They rejected the Thought with abhorrence.

<sup>e</sup> In like Manner, *Nazianzen* makes *Baptism* to consist of two Things, *Water* and the *Spirit*; which answers to *Irenaus's* *Earthly* and *Heavenly* Parts in the Eucharist. *Gregor. Nazianz. Orat. XL. p. 641.*

Lord,

CHAP. Lord, or the *Holy Spirit*. Or if He did suppose  
 VII. the *Heavenly Thing* to be Christ's *glorified Body*,  
 yet even that amounts to no more than say-  
 ing that our *mystical Union* with his Body is  
 made or strengthened in the Eucharist; not by  
 any *local Presence* of that Body, but as our *my-  
 stical Union* with all the *true Members* is there-  
 in perfected, at whatever *Distance* they are: So  
 that whether we interpret the *Heavenly Part* of  
 the *Logos*, or of the Body of Christ, *Irenæus*  
 will not be found at all to favour the *Luthe-  
 ran* Notion of the *Presence*. 3. But least of all  
 does He favour the *Figurists*, or *Memorialists*; for  
 his Doctrine runs directly counter to them al-  
 most in every Line. He asserts over and over,  
 that Christ's *Body* and *Blood* are eaten and drank  
 in the Eucharist, and our Bodies thereby  
*fed*; and not only so, but *insured* thereby for  
 a happy *Resurrection*: And the Reason He gives  
 is, that our *Bodies* are thereby made or conti-  
 nued *Members* of Christ's *Body*, *Flesh*, and *Bones*:  
 And his Conclusion is built on this Principle,  
 that *Members* follow the *Head*, or that the *Parts*  
 go with the *Whole*: Which Reasoning sup-  
 poses that the sacred *Symbols*, tho' not *literally*,  
 are yet *interpretatively*, or *constructionally*, the  
 Body and Blood<sup>f</sup>. 4. To make the Symbols  
 answer

<sup>f</sup> N. B. The *Lutherans* know not how to allow, in their  
 way, that our Bodies are *fed* with the *Lord's Body*, which  
 they suppose to be *locally present*; or that such *Feeding* is a  
 Pledge of a happy *Resurrection*, since they suppose the Feed-  
 ing *common* both to *good* and *bad*. Hence it is, that they  
 can make no Sense of *Irenæus's* Argument. See *Pfaffius* p.  
 72. 73. 84. 85. 104. *Deylingius* *Oblerv. Miscellan.* p. 75. 76.  
 They



answer in such View, He supposes the con-  
 currence of a *Divine* Power to secure the Ef-  
 fect, a *Spiritual* Presence of the *Logos*. 5. One  
 Thing only, I conceive, our Author to be in-  
 accurate in, (tho' perhaps more in Expression,  
 than real Meaning) in superinducing the *Lo-*  
*gos* upon the *Symbols* themselves, rather than  
 upon the *Recipients*, which would have been bet-  
 ter. But in a popular way of speaking, and  
 with respect to the main Thing, they may a-  
 mount to the same: And it was not needful  
 to distinguish *critically* about a Mode of Speech,  
 while there was no Suspicion of wrong No-  
 tions being grafted upon it, as hath since hap-  
 pened. 6. Lastly, I may note, that these lar-  
 ger Passages of *Irenaeus* may serve as good Com-  
 ments upon the shorter ones of *Ignatius* before  
 cited: And so *Ignatius* may lend Antiquity to  
*Irenaeus's* Sentiments, while *Irenaeus's* add Light  
 and Strength to his.

A. D. 192. *Clemens of Alexandria.*

THIS *Clemens* was a Person of infinite Read-

They might perceive, if they pleased, from this plain Mark  
 that their Scheme has a *Flaw* in it, and cannot stand. The Mi-  
 stake is owing to the want of considering the Nature of *Symbolical*  
 Language, and *Symbolical* Grants. Our Bodies are not *literally*,  
 but *Symbolically* fed with our Lord's Body; which in *Effect* is  
 tantamount: There lies the whole Mystery of the Matter; and  
 thereupon hangs *Irenaeus's* Argument. Good Men are *considered*,  
 in that Action, as *so fed*; and it will be *imputed* to them, and ac-  
 cepted by God, as if it *literally* were so. *Deylingius* concludes,  
*however it be* (that is, tho' He can make no consistent Sense of  
 his Author) yet *Irenaeus* is clear for *real Presence*. Not at all in  
 the *Lutheran*, or the *Papish* Sense; but only so far as *Symbolical*  
 and *effectual* amount to *real*.

CHAP. ing, and of great Reputation in the Christian  
 VII. Church. His Pieces are all of them *learned*,  
 tho' not always so *clear* as might be wished.  
 In a very *full* Head, Ideas are often *crowded*,  
 and have not *room* to be distinctly ranged. Our  
 Author appears to have had elevated Sentiments  
 of the Christian Eucharist, but such as require  
 close Attention to see to the bottom of. He  
 writes thus.

“ THE Blood of the Lord is twofold, the  
 “ *carnal* by which we are redeemed from Cor-  
 “ ruption, and the *Spiritual* by which we are  
 “ anointed: To drink the Blood of Jesus, is  
 “ to partake of our Lord's Immortality. More-  
 “ over, the Power of the *Word* is the *Spirit*,  
 “ as *Blood* is of the *Flesh*. And correspondent-  
 “ ly, as *Wine* is mingled with *Water*, so is the  
 “ *Spirit* with the *Man*: And as the mingled  
 “ Cup goes for *Drink*, so the *Spirit* leads to  
 “ *Immortality*. Again, the mixture of these  
 “ two, *viz.* of the *Drink* and of the *Logos* toge-  
 “ gether, is called the *Eucharist*, *viz.* glorious  
 “ and excellent *Grace*, whereof those who par-  
 “ take in Faith, are *sanctified*, both Body and  
 “ Soul. The Father's Appointment mystically  
 “ tempers *Man*, a *Divine* Mixture, with the  
 “ *Spirit* and the *Logos*: For, in very deed, the  
 “ *Spirit* joins Himself with the *Soul* as sustain-  
 “ ed Him, and the *Logos* with the *Flesh*, for  
 “ which the *Logos* became *Flesh* &c. What I have

to

ὁ Διττὸν ὃ τὸ αἷμα τοῦ κυρίου· τὸ μὲν γὰρ ἐστὶν αὐτοῦ σαρκικὸν ὃ τῆς  
 φθορᾶς λελυτρώμεθα. τὸ δὲ πνευματικόν, τοῦτον ὃ κεχρίσμεθα· καὶ  
 οὗτ' ἐστὶν πῶς τὸ αἷμα ἔχει τοῦ, ὃ καρδιακῶς μεταλαβόντες ἀφθαρτοί.  
 ἰσχύς

to observe of these Lines of *Clemens*, may be comprized in the Particulars here following. CHAP. VII.

I. THE first Thing to be taken notice of, is the *twofold* Blood of Christ: By which *Clemens* understands the *natural* Blood shed upon the Cross, and the *Spiritual* Blood exhibited in the Eucharist, namely, *Spiritual* Graces, the Unction of the *Holy Spirit*, and Union with the *Logos*, together with what is consequent thereupon. As to parallel Places of the *Fathers*, who speak of the *Anointing*, in the Eucharist, with the *Blood* of Christ thro' the *Spirit*, the Reader may consult Mr. *Aubertine*<sup>h</sup>; or Bp. *Fell* in his Notes upon *Cyprian*<sup>i</sup>. St. *Jerome* seems to have used the like Distinction with *Clemens* between the *natural* and *Spiritual* Body or Blood of Christ<sup>k</sup>. If we would take in all the several Kinds of our *Lord's Body*, or

ἰχθὺς ἢ τοῦ λόγου τὸ πνεῦμα, ὡς αἷμα σαρκὸς. Ἀναλόγως τούτοις κήρυτται, ὃ μὲν οἶνον τῆς ὑδατος, τῆς ἡ ἀνδράπα τὸ πνεῦμα. Καὶ τὸ μὲν εἰς πίστιν [leg. πόσιν] εὐαγγελί, τὸ κρᾶμα· τὸ ἡ εἰς ἀφθάρσιαν ὁδηγεῖ, τὸ πνεῦμα· ἡ δὲ ἀμφοῖν αὐτῶς κρᾶσις; ποτοῦ τε καὶ λόγου, εὐχαρίστια κέκληται, χάρις ἱπασουμένη καὶ καλὴ· ἥς οἱ κατὰ πίστιν μεταλαμβάνοντες, ἀγιάζονται ἐ σῶμα καὶ ψυχὴ· τὸ θεῖον κρᾶμα, τὸ ἀνθρώπου, τὸ πατρικοῦ βουλήματ· πνεῦμα καὶ λόγος συγκείμεν· μουσικῶς καὶ ᾧ εἰς ἀληθῶς μὲ τὸ πνεῦμα ὡκεῖται τῇ ἀπ' αὐτοῦ φεομένη ψυχῇ· ἡ δὲ σὰρξ, τῆς λόγ· δι' ἣν ὁ λόγ· γέγονε σὰρξ. *Clem. Alex. Pædag. Lib. II. c. 2. p. 177, 178.*

Compare *Johnson*, Unbloody Sacrifice Part I. p. 188.

<sup>h</sup> *Albertinus*, de Eucharistia p. 380

<sup>i</sup> *Cyprian*. Ep. LXX. p. 190. Note that the Words in that Edition are, *Eucharistia est unde baptizati unguuntur, oleum in Altari Sanctificatum*. But in the Benedictine Edition, p. 125. the latter Part is corrected into *Oleo in Altari Sanctificato*.

<sup>k</sup> Dupliciter vero Sanguis Christi & Caro intelligitur: vel *Spiritualis* illa atque divina, de qua ipse dixit Joh. VI. 54, 56; vel Caro, & Sanguis, quæ crucifixa est, & qui militis effusus est lancea. *Hieronym*, in Eph. c. 1. p. 328.



CHAP. all the Notions that have gone under that Name,

VII. they amount to these Four. 1. His *natural* Body considered first as mortal, and next as immortal. 2. His *Typical*, or *Symbolical* Body, viz. the outward *Sign* in the Eucharist. 3. His *Spiritual* Body, in or out of the Eucharist, viz. The *Thing signified*. 4. His *mystical* Body, that is, his *Church*. But I proceed.

2. THE next Observation to be made upon *Clemens*, is, that He manifestly excludes the *natural* Body of Christ from being literally or locally *present* in the Sacrament, admitting only the *Spiritual*; which He interprets of the *Logos* and of the *Holy Spirit*, one conceived more particularly to sanctify the *Body*, and the other the *Soul*, and both inhabiting the regenerate Man. Which *general* Doctrine, abstracting from the Case of the Eucharist, is founded in *express Scripture*<sup>1</sup>, and may by just and clear Consequence be applied to the *Eucharist*, in virtue of the Words of the *Institution*, and of *John VI*, and other Texts, besides the plain Nature and Reason of the Thing.

3. ANOTHER Thing to be observed of *Clemens*, is, that as He plainly rejects any corporal and local Presence, so does He as plainly reject the low Notions of the *Figurists*, or *Memorialists*: For, no Man ever expressed Himself more strongly in favour of *Spiritual Graces* convey'd in the Eucharist.

4. IT may be farther noted, which shews

<sup>1</sup> *John* XIV. 16, 17, 23.    *1 Cor.* III. 16, 17.    VI. 19.  
<sup>2</sup> *Cor.* VI. 16.

our Author's Care and Accuracy, that He brings CHAP.  
not the *Logos* and *Holy Spirit* so much upon VII.  
the *Elements*, as upon the *Persons*, viz. the wor-  
thy Receivers, to sanctify them both in Body  
and Soul. He does indeed speak of the mix-  
ture of the *Wine* and the *Logos*; and if He is  
to be understood of the *personal*, and not *vo-*  
*cal*, Word, He then supposes the Eucharist to  
consist of two Things, *Earthly* and *Heavenly*,  
just as *Irenæus* before Him did. But even up-  
on that Supposition, He might really mean no  
more than that the *Communicant* received both  
together, both at the same Instant: They were  
only so far *mixed*, as being both administred at  
the *same Time*, and to the *same Person*, receiv-  
ing the one with his *Mouth*, and the other with  
his *Mind*, strengthened at once both in *Body*  
and in *Soul*<sup>m</sup>. *Clemens*, in another Place, cites  
part of the *Institution*, by memory perhaps, as  
follows: "He blessed the Wine, saying; *Take,*  
*drink, This is my Blood. This Blood of the*  
*" Grape mystically signifies the Word pour-*  
*" ed forth for many, for the Remission of*  
*" Sins; that Holy Torrent of Gladness<sup>n</sup>. Three*

m Signum signatumque conjunctim considerantur, tanquam u-  
num aggregatum, idque ob conjunctam amborum exhibitionem &  
participationem in usu legitimo. Quam conjunctionem vulgo  
vocant Unionem Sacramentalem, sed non usque adeo convenienter;  
cum non signatum cum signo, sed nobiscum uniatur, eoque potius,  
minùs saltem ambigüe, conjunctio Pañi debeat nominari.

Vossius de Sacram. vi & effic. p. 250.

n Καὶ εὐλόγησέν γε τὸν οἶνον, εἰπὼν, λάβετε, πίετε· τοῦτό μου εἰσὶν  
τὰ αἶμα. Αἶμα τ' αἰμπέλου τοῦ λόγου τ' περὶ πολλῶν ἐκχεόμενον εἰς  
ἄφεσιν ἁμαρτιῶν, εὐφροσύνης ἄνοι ἀλλαγρεῖν ἄμα. Clem. Pædag.  
L. 2. c. 2. p. 186. I have altered the common *Pointing*, for  
the improving the Sense.

CHAP. Things are observable from this Passage: One, VII. that the Wine of the Eucharist, after Consecration, is still the *Blood of the Grape*: Another, that it is called the Blood of Christ, or Blood of the *Logos* (as *Origen* also<sup>o</sup> styles it) *Symbolically* signifying and exhibiting the Fruits of the *Passion*. Lastly, that those Fruits are owing to the Union of the *Logos* with the suffering Humanity. These Principles all naturally fall in with the Accounts I have before given.

A. D. 200. *Tertullian*.

THE Sentiments of the *African* Christians, in those early Days, may be probably judged of by *Tertullian*, a very learned and acute Writer, who thus expresses them. “ *Bread* is the “ *Word* of the living God, which came down “ from Heaven; besides that his *Body* also is “ *understood* in Bread: *This is my Body*. There- “ fore in asking our *daily Bread*, we ask “ for *Perpetuity* in Christ, and to be *undivided* “ from his Body<sup>p</sup>. Here our Author teaches, that the *Divine* Nature of our Lord is our *Bread*, and likewise that his *Human* Nature is our *Bread* also, given us in, or under the Symbol of the Sacramental Bread. So *Rigaltius*<sup>q</sup> interprets

<sup>o</sup> *Origen*. in Levit. Hom. IX. p. 243. See above p. 83. And compare *Cyrill*, *Alexandr.* contr. Nestor. L. V. p. 123.

<sup>p</sup> Panis est *Sermo Dei vivi*, qui descendit de Caelis. Tum quod & corpus ejus in Pane censetur: *Hoc est Corpus meum*. Itaque petendo *Panem quotidianum*, Perpetuitatem postulamus in Christo, & Individuitatem a Corpore ejus. *Tertullian*. de Orat. c. VI. p. 131, 132.

<sup>q</sup> Sic videtur explicari posse: Per Panis Sacramentum commendat



interprets the Passage, quoting a similar Passage CHAP. of St. *Austin*: But the Reader may compare VII. *Albertinus*<sup>r</sup>. We can allow the *Romanists* here to understand Christ's *real* and *natural* Body given in the Sacrament, but *mystically*, *Spiritually* and *interpretatively* given; as a *Right* may given us to a *distant* Possession. *Tertullian* seems to understand *Body*, of the *Body glorified*, because He speaks of our being *undivided* from it, and may best be explained of the *mystical Union* between Christ and his Members, perfected in this Sacrament: Which kind of Union, as I have more than once hinted, supposes no *local* corporal *Presence*, nor infers any.

*Tertullian* elsewhere speaks of our Bodies as being fed with the *Body* and *Blood* of Christ, that our *Souls* may be *feasted with God*, or may *feed upon God*<sup>s</sup>. There I understand *Body* and *Blood* of Christ of the *Sacramental*, *Symbolical* *Body* and *Blood*, that is of the *Bread* and *Wine*, which *literally* nourish the *Body* of Man, and *Symbolically* the *Soul*. *Signs* often bear the Names of the *Things signified*, as *Tertullian* more than once intimates with reference to this very Case<sup>t</sup>.

mendat Corpus suum: Quemadmodum *Augustinus* L. I. Quæst. Evang. 43. dixit Per vini Sacramentum commendat Sanguinem suum Rigalt. in loc.

<sup>r</sup> *Albertinus*. de Eucharist. p. 344. He understands it thus: That Bread is a *Name* for the *Sacramental Body*, as well as for *common Bread*, and for *Spiritual Food*, i. e. Christ Himself.

<sup>f</sup> Caro Corpore & Sanguine Christi vescitur, ut & anima de Deo saginetur: Non possunt ergo separari in mercede, quas opera conjungit. *Tertul.* de Resur. Carn. c. VIII. p. 330. conf. *Albertin.* p. 340.

<sup>t</sup> Panem corpus suum appellans. *Tertull.* adv. Jud. c. X. p. 196. contr. Mar. l. 3. c. 19. p. 408.

CHAP. And when He says, that Christ *made the Bread*  
 VII. *his own Body*<sup>u</sup>, He must be understood of the  
*Symbolical Body*, (the *Figure*, or *Symbol* of the na-  
 tural Body,) representing<sup>w</sup> and exhibiting the  
 Thing signified.

BUT I must observe farther, that when *Ter-*  
*tullian* builds an Argument for the *Resurrection*  
 of the Body upon this Consideration, that our  
*Bodies* are fed with the *Symbolical Body* of Christ  
 (as I have explain'd it) He cannot be under-  
 stood to mean less than that the *Symbolical*  
 Body is *constructionally*, or *interpretatively* the real  
 Body; and so our Bodies are *literally* fed with  
 one, while *mystically* and *Spiritually* fed with  
 the other also. Without this Supposition, there  
 is no Force at all in his Argument for the *Re-*  
*surrection*. Our Bodies are *considered* as fed with  
 Christ's natural Body, therefore they are con-  
 sidered as *pertaining* to, or *mingled* with his  
 Body; therefore they are in Construction *one*  
*Flesh* with Him; therefore, as his Body is *glo-*  
*rified* so also will *ours*, Head and Members to-  
 gether. Such is the Tour of the Argument,  
 such the Chain of Ideas that forms it<sup>x</sup>. Which  
 is confirm'd by what He adds, *viz.* that *Soul*  
 and *Body* being Partners in the *Work*, will share  
 also in the *Reward*. What is the *Work*? The

<sup>u</sup> Acceptum Panem & distributum Discipulis corpus illum suum  
 fecit, HOC EST CORPUS MEUM dicendo: Id est figura Cor-  
 poris mei. Contr. Marc. L. IV. c. 40. p. 458.

<sup>w</sup> Panem; quo ipsum corpus suum representat. Contr. Marc.  
 L. I.

<sup>x</sup> A Collection of other ancient Testimonies, so far as con-  
 cerns that *Argument*, may be seen in *Johnson*. (Unbl. Sac. Part  
 2. p. 110. &c.) tho' He does not account for it in the same way.

Work of *feeding* upon Christ: Both feast together here upon the *same Lord*, therefore both shall enjoy the same Lord hereafter. Which Inference implies that even our *Bodies* are in some Sense, (namely in the *mystical* and *constructional* Sense) fed with our Lord's natural Body, as *crucified*, or as *glorified*. Enough has been said, to give the Reader a competent Notion of *Tertullian's* Doctrine on this Head. I shall only take notice further, that the acute and learned *Pfaffius*, following the *Lutheran* Hypothesis, has collected many Testimonies seemingly *favouring* that Side, but then, very ingeniously, has matched them with *others* which are directly *repugnant* to it; and He has left them facing each other<sup>y</sup>, unreconciled, irreconcilable. How easily might all have been set right, had He but considered a very common Thing, called *Construction of Law*, or duly attended to the *Symbolical* Language, which *Scripture* and *Fathers* abound in? To what Purpose is it to cite *Fathers* in any Cause, without *reconciling* the Evidence? Self-contradictory Evidence is *null* or *none*. But I proceed.

A. D. 240. *Origen*.

*Bulinger*, in his Treatise against *Casaubon*, cites a Passage as *Origen's*, which runs thus: "He  
" that partakes of the *Bread*, partakes also of  
" the *Lord's Body*: For, we look not to the  
" Objects of Sense lying before us, but we lift

<sup>y</sup> Vid. *Pfaffius* de Consecrat. Vet. Euchar. p. 465. 470. 471.



CHAP. " up the Soul by Faith to the Body of the Lo-

VII. " gos. For, He said not, *This is the Symbol*,

W " but *This is Body*; to prevent any ones think-

" ing that it was a Type<sup>z</sup>. *Albertinus* throws

off this Passage as spurious, and as the Product

of some modern Greek<sup>a</sup>. *Huetius* comes after,

and blames Him for arbitrarily cutting the

Knot<sup>b</sup>, as He supposes. But there would be

no great difficulty in untying the Knot, were it

certain that the Words are *Origen's*. I will sup-

pose that they are; and indeed I see no good

Reason why they may not. He seems to have

intended nothing more but to raise up vulgar

Minds from groveling Apprehensions, to Hea-

venly Contemplations. Such Exhortations to

the Populace are frequent in other *Fathers*.

*Origen* admits not of naked Signs, or mere Fi-

gures: He was no *Sacramentarian*. He thought,

very rightly, that the Words of the Institution

were too strong and emphatical to submit to

so low a Meaning. He conceived that, under

the *Symbolical* Body, was to be understood the

natural Body of Christ, the Body of the Lo-

gos. If we take in another Passage of *Origen's*,

out of one of his *Homilies*<sup>c</sup>, and joyn it with

z Καὶ ὁ ἄρτου μετίχων, τοῦ σώματος κυρίου μεταλαμβάνει  
ὡς ὁ προσήκομεν τῇ φύσει τῷ αἰσθητῶς προκειμένῳ, ἀλλ' ἀνάγομεν  
τὴν ψυχὴν διὰ πίστεως ἐπὶ τὸ τοῦ λόγου σῶμα. οὐ γὰρ εἶπεν, τοῦτό ἐστι  
σύμβολον, ἀλλὰ τοῦτό ἐστι σῶμα. διευκρινῶς, ὥστε μὴ τομιζῇ τις τύποι  
αἰνῶν. *Buling. contr. Casaub. p. 617.*

a *Albertin. de Eucharist. L. II. c. 3. p. 367.*

b *Huetii Origeniana. p. 182.*

c Non hæreas in Sanguine Carnis, sed discas potiùs Sanguinem  
Verbi &c. *Origen. in Levit. Hom. IX. p. 243.*

this,

this, there will then appear a threefold, elegant gradation in his whole Account, as thus: Look not to the *typical* Body, but raise your Minds higher up to the *natural* Flesh of Christ: Yea and stop not there, but ascend still higher, from *Human* to *Divine*, conceiving that *Flesh* as personally united with the *divine* Logos, or as the *Body* of God. All which is true and sound Doctrine, and very proper Subject-Matter for Christian Exhortations: I need not add, that the whole is extremely suitable to what I have been maintaining all along in this Chapter.

CHAP.

VII.



A. D. 250. Cyprian.

It is frequent with Cyprian to speak of the *sacred* Elements under the Name of our *Lord's* *Body* and *Blood*. I need not cite Passages to prove what no one who has ever looked into the Author can doubt of: In what Sense He so styled them, pursuant to the Words of the *Institution*, is the single Question. He says, in a certain Place, that our Lord, in the original Eucharist, *offered up Bread and Wine*, viz. *his own Body and Blood*<sup>d</sup>. It is plain, that He thought not of *Transubstantiation*, since He calls the Elements *Bread* and *Wine*, even after Consecration, and supposes besides, that Christ offered the same in Substance that *Melchizedech* had

<sup>d</sup> Sacrificium Deo Patri obtulit, & obtulit hoc idem quod Melchisedech obtulerat, id est, *Panem & Vinum*, suum scilicet *Corpus & Sanguinem*. Cypr. Epist. LXIII. p. 105. Ed. Bened. alias p. 149.

offered

CHAP. offered long before the Incarnation. Neither  
 VII. could *Cyprian* think of *Consubstantiation*, since  
 He admits of no other *Body* and *Blood* as there  
 present, and literally offered, but the same individual *Bread* and *Wine*: They were the *Body* and *Blood*. But how were they such, since they were not so strictly, and literally? I answer, they were *figuratively* such, according to our Author: Not that the Elements were by Him supposed to be mere *Figures*, or *Memorials*, or *Representations*; but what they represented, that they represented with *Effect*, and so amounted in just *Construction*, and *beneficial* Influence to the same Thing. This was the Notion he had of them, as will sufficiently appear from several clear Passages. He supposes the *natural* Blood of Christ by which we are redeemed, to *be in the Cup*, in some Sense or other, when the *sacred Wine* is there<sup>e</sup>: The *Wine* represents it, stands for it, and is *interpretatively* the same Thing. He could not well mean less than this, by saying, that the Blood is *signified* (*ostenditur*) in the Wine, and that it is supposed to be in the Cup, *videtur esse in calice*, is looked upon as being there. Not literally to be sure, but constructionally, and in Effect: For, the *Effects*, according to Him, upon every faithful Receiver, are *Remission of Sins*<sup>f</sup>,  
 and

<sup>e</sup> Nec potest videri *Sanguis* ejus, quo redempti & vivificati sumus, *esse in calice* quando vinum desit calici, quo Christi *Sanguis* ostenditur, qui *Scripturarum omnium Sacramento ac Testimonio* prædicatur. *Ep.* 63. p. 104.

<sup>f</sup> Epotato Sanguine Domini & poculo salutari, exponatur memoria veteris Hominis, & fiat oblivio conversationis pristinae secularis,



and *Spiritual Strength* against the Adversaries<sup>e</sup>, CHAP.  
and *Life Eternal*<sup>h</sup>. So far was He from the VII.  
low and degrading Notions of the *Figurists* in  
this Article; and yet sufficiently guarded (as  
I have before hinted) against another Extreme. 

THERE are no more considerable Authorities to be met with, so far as concerns this Article, till we come down to the *Fourth* Century, and so on; and there they are innumerable: All following the same Tenour of Doctrine, all, when rightly understood, teaching the same Thing, in the main, with what I have here represented from their Predecessors; so that I know not whether it might not be tedious to my Readers, to proceed any farther in a recital of this Kind. But I may single out one, as it were by way of Specimen, leaving the rest to be judged of by That: And that one may be *Cyrl of Jerusalem*, as proper a Sample perhaps as any.

A. D. 348. *Cyrl of Jerusalem.*

I DO not know any one Writer, among the Ancients, who has given a *fuller*, or *clearer*, or in the main *juster* Account of the Ho-

cularis, & mæstum pectus & triste, quod prius peccatis argentibus premebatur, *Divina Indulgentia* Lætitia resolvatur. *Cypr. ibid.* Ep. 63. p. 107. alias 153.

g Protectione Sanguinis & Corporis Christi muniamus; & cum ad hoc fiat Eucharistia, ut possit accipientibus esse Tutela, quos tutos esse contra Adversarium volumus, munimento Dominicæ saturitatis armemus. *Epist.* 54. p. 77. Alias *Ep.* 57. p. 117.

h Manifestum est eos vivere qui Corpus ejus attingunt, & Eucharistiam jure communicationis accipiunt, *Cyprian. de Orat.* p. 209, 210.

CHAP. ly Eucharist, than this the elder Cyril has done:  
 VII. tho' He has often been strangely misconstrued  
 by contending Parties. The true and ancient  
 Notions of the Eucharist came now to be di-  
 gested into somewhat of a more regular and  
 accurate Form, and the Manner of speaking  
 of it became, as it were, fixed and settled up-  
 on Rules of Art. Cyril expresses Himself thus:  
 "Receive we [the Eucharist] with all fulness  
 "of Faith, as the *Body* and *Blood* of Christ:  
 "For, under the *Type* [or *Symbol*] of Bread,  
 "you have his *Body* given you, and under the  
 "Type [Symbol] of Wine, you receive his  
 "Blood; that so partaking of the *Body* and  
 "Blood of Christ, you may become *Flesh* of  
 "his *Flesh*, and *Blood* of his *Blood*. For, by  
 "this Means, we carry Christ about us, in as  
 "much as his *Body* and *Blood* is *distributed*  
 "into our *Members*: Thus do we become, ac-  
 "cording to St. Peter, Partakers of the *Divine*  
*Nature*<sup>i</sup>. The Doctrine here taught is, that  
 in the Eucharist we receive, (not *literally*, but  
*Symbolically*) the *natural* *Body* and *Blood* of  
 Christ; just as the Priests of old, in eating the  
 Sacrifices, *Symbolically*, but *effectually*, ate up  
 the Sins of the People, or as the faithful Israel-  
 ites, in eating *Manna* and drinking of the *Rock*,

i Μετὰ πάσης πληροφορίας, ὡς σῶμα καὶ αἷμα μεταλαμβάνοντες Χριστοῦ. ἐν τύπῳ γὰρ αὐτῶν, δίδεται σοι τὸ σῶμα, καὶ ἐν τύπῳ οἴνου δίδεται σοι τὸ αἷμα. ἵνα γίνῃ, μεταλάβαντες σῶμα καὶ αἷμα Χριστοῦ, σῶμα καὶ συναιμαῖος αὐτοῦ. ἔτι γὰρ καὶ χριστοφόροι γινόμεθα, τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὴν ἡμετέραν διακονήσαντες μέλη. οὕτως, κατὰ τὸν μακάριον Πέτρον, θίσταις χοινωνοὶ φύσιντος γινόμεθα. Cyril. Hierosol. Mystag. IV. Sect. 3. p. 320. Edit. Bened.

effectually

effectually fed upon Christ. The *Symbolical Body* and Blood are here supposed by our Author, to supply the Place of the *natural*, and to be in *Construction* and *beneficial Effect* (not *substantially*) the same Thing with it; and so He speaks of our becoming by that means *one Flesh*, and *one Blood* with Christ, meaning it in as high a Sense, as all the Members of Christ are *one Body*, or as Man and Wife are *one Flesh*. We *carry Christ* about us, as we are *mystically* united to Him. His Body and Blood are considered as *intermingled* with ours<sup>k</sup>, when the *Symbols* of them *really* and *strictly* are so: For, the *Benefit* is compleatly the same; and God *accepts* of such *Symbolical Union*, making it, to all *saving Purposes* and *Intents*, as effectual, as any the most *real* could be. *Cyril* never thought of any *Presence* of Christ's *natural Body* and Blood.

<sup>k</sup> *Chrysostom*, in like manner, speaks of Christ's *intermingling* his Body with ours, in the Eucharist; but explains it, at length, by the *mystical Union* therein contracted, or perfected between Christ the *Head*, and us his *Members*.

— ἀνέμιξεν ἑαυτὸν ἡμῶν, καὶ ἀνέφυσεν τὸ σῶμα αὐτοῦ εἰς ἡμᾶς, ὥστε ἡμεῖς ὡς ἓν σῶμα κεφαλῇ συνημμένοι. *Chrysost.* in Joh. Hom. 46. p. 272. conf. in Matt. Hom. 83. p. 788.

“ To shew the fervour of his Affection towards us, He has mingled Himself with us, and diffused his own Body into us, that so we may become *one Thing*, as a *Body* joined with the *Head*. Compare *Cyrill of Alexandria*. In Johann. p. 365. 862. De Sanct. Trin. p. 407. *Isidor. Pelus.* L. 3. Ep. 195. p. 333.

N. B. *Chrysostom* elsewhere speaks as highly of *Baptism*, and of the *mingling* with our Lord's Body, in That Sacrament also. [In *Coloss. Hom.* VI. p. 201.] all which means nothing but the *mystical Union*. *Chamier* has discussed this whole Matter at large, if the Reader desires farther Satisfaction. De Eucharist. L. XI. c. 8, 9. p. 633. &c.



CHAP. dy and Blood in the Sacrament, excepting in  
 VII. *Mystery* and *Figure*, (which He expresses by the  
 Word *Type*) and in real *Benefits* and *Privileges*.

HE goes on to observe, that our Lord once told the Jews (*Joh. VI. 54.*) of *eating his Flesh* &c. And they not understanding that it was spoken *Spiritually*, [but taking the Thing literally] were offended at it, as if He had been perswading them to *devour his Flesh*<sup>1</sup>. Hence it appears farther, that our Author was no Friend to the gross, literal Construction. He proceeds as follows: "Under the New Testament we have *Heavenly Bread*, and a *Cup of Salvation*, sanctifying both Body and Soul: "For, as *Bread* answers to *Body*, so the *Logos* suits with the *Soul*<sup>m</sup>. This Thought may be compared with another of *Clemens* above, somewhat like, and somewhat different. But both agree in two main Points, that the Eucharist *sanctifies* the worthy Receiver both in Body and Soul, and that Christ is properly, *present*, in his *Divine Nature*. Wherefore Cy-

1 Εκείνοι μὴ ἀκηροίτις πνευματικῶς τὸ λεγόμενον, σκανδαλιζόμενοι τοῦ ἡλλοῦ ἐν ταῖς ὁπίσω, νομίζουσιν ὅτι ἐπὶ σαρκὸς φαρίαν αὐτὸς πωτρίπται. *Cyrril. ibid. p. 321.*

Toutee, the Benedictine, here blames our learned *Milles* for rendring, *qua Spiritualiter dicebantur, non intelligerent*, instead of *qua dicebantur, Spiritualiter non intelligerent*. The Criticism appears too nice, making a *Distinction* without a *Difference*; for the Sense is the same either way. The *Capernaïtes* were here censured for not *Spiritually* construing what was *Spiritually* intended; for taking *literally*, what was meant *Spiritually*: Which is what either Translation at length resolves into.

m Εἰ τῇ καινῇ διαθήκῃ, ἄρτος οὐράνιος, καὶ ποτήριον σωτηρίου, ψυχὴν καὶ σῶμα ἀγιαζόντα· ὡς περὶ γὰρ ὁ ἄρτος σώματι κατάλληλος, οὕτω καὶ ὁ λόγος τῇ ψυχῇ ἀρμόδιος. *Cyrril. ibid. p. 321.*

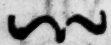
He had the more Reason for pressing his Exhortation afterwards in high and lofty Terms: CHAP. VII.

“ Consider them [the Elements] not as mere  
 “ *Bread and Wine*; for by our Lord’s express  
 “ Declaration, They are the *Body and Blood* of  
 “ Christ. And tho’ your *Taste* may suggest  
 “ That to you [*viz.* that they are mere *Bread*  
 “ and *Wine*] yet let your *Faith* keep you firm:  
 “ Judge not of the Thing by your *Taste*, but  
 “ under a full Perswasion of *Faith*, be you  
 “ undoubtedly assured, that you are vouchsafed  
 “ the *Body and Blood* of Christ<sup>n</sup>. This He said  
 to draw off the Minds of his Audience from  
 low and carnal Apprehensions, that so they  
 might view those Mysteries with the Eye of  
*Faith*, and not merely with the Eye of *Sense*;  
 might look thro’ the outward *Sign* to the in-  
 ward Thing *signified*, and regale their *Spiritual*  
*Taste* more than the *sensual*. This is what Cy-  
 ril really meant: Tho’ some Moderns, com-  
 ing to read Him either with *Transubstantiation*,  
 or *Consubstantiation* in their Heads, have a-

η Μη προσέχει οὐδὲν ὡς ψιλὸς τὸ ἄρτος καὶ τὸ οἶνον οὕτως γὰρ καὶ  
 αἷμα Χριστοῦ, κατὰ διαποτικὴν τυγχάνει ἀπόφασιν. Εἰ γὰρ καὶ ἡ  
 αἰσθησις σοι τοῦτο ὑποβάλλῃ, ἀλλ’ ἡ πίστις σε βεβαιῶται μὴ ἀπὸ τῆς  
 ῥύσεως κρίνει τὸ πρᾶγμα, ἀλλ’ ἀπὸ τῆς πίστεως πληρόφορος ἀνεκδιάντως  
 σώματός καὶ αἵματός Χριστοῦ κατεσθίει. Ibid. 321.

N. B. The first *Nicene Council* (if we may credit *Gelasius*)  
 had Words to the same Effect with these of Cyril: Not with  
 any intent to declare the *Nature* or *Substance* of the consecrated  
 Elements (which none could doubt of) but to engage the *Atten-  
 tion* to their appointed *use*, and to the *Graces* therein signified,  
 and conveyed. Vid. *Gelasius Cyzicen.* Part. 2. Concil. Tom. I.  
 p. 427. Ed. Hard. conf. *Albertin.* p. 384. &c. Bp. Moreton  
 has largely explained it. B. IV. c. 11, §. 2. p. 302. &c.

CHAP. mused themselves with odd Constructions of  
VII. very innocent Words.



As to his exhorting his Audience, not to take the Elements for *mere* Bread and Wine, it is just such another kind of Address as He had before made to them, first in relation to the *Waters of Baptism*, and next with regard to the *Chrism*. “Look not to this Laver, as  
“to *ordinary Water*, but (attend) to the *Grace*  
“conferred with the *Water*°. Would any sensible Man conclude from hence that the *Water* was *transubstantiated*, according to our Author, into some other Substance? Let us go on to what He says of the *Chrism*. “Have a  
“care of suspecting that this is *ordinary Ointment* [or mere Ointment] For, like as the  
“Sacramental Bread, after the Invocation of  
“the Holy Spirit, is no more bare *Bread*, but  
“the *Body of Christ*, so also this holy Unguent  
“is no more bare Ointment, nor to be called *common*, after the Invocation; but it is  
“the Grace of Christ and of the Holy Spirit,  
“endowed with special Energy by the Presence of his Godhead: And it is *Symbolically*  
“spread over the Forehead and other Parts of  
“the Body. So then the Body is anointed  
“with the visible Unguent, but the Soul is  
“sanctified by the enlivening Spirit°.

I CITE

ο Μὴ ὅς ὕδατι λυτῶ, πρόσχε τῷ λουτρῷ, ἀλλὰ τῇ μετὰ τοῦ ὕδατος διδωμένῃ χάριτι. *Cyrill. Catech. 3. p. 40. Vid. Albertin. 429. conf. Chrysostom. in Matt. Hom. 83. p. 787.*

ρ Ἀλλ’ ὅρα μὴ ὑποιοῦσθαι ἐν αὐτῷ τὸ μυστήριον ψιλὸν εἶναι. ὡς περὶ τῆς ἁγίας τοῦ εὐχαισίου, μετὰ τῇ ἐπίκλησιν τοῦ ἁγίου πνεύματος, ὅσα ἐν ἁγίῳ.



I CITE not this, as approving all that Cyril CHAP. has here said of the *Chrism* (not standing upon VII. Scripture-Authority) but to give Light to what He has said of the *Eucharist*, which He compares with the other, while He supposes the Cases parallel. He conceived the *Elements* in one Case; and the *Unguent* in the other, to be *exhibitive* Symbols of *Spiritual* Graces, instrumentally conveying what they represent. The Bread and Wine, according to his Doctrine, are *Symbolically* the Body and Blood: And by *Symbolically* He means the very same Thing which I have otherwise expressed by saying, that they are the Body and Blood in *just Construction*, and *beneficial* Effect. What Cyril feared with respect to *Baptism*, and the *Eucharist*, and the *Unction*, was, that many in low Life (coming perhaps from the *Plough*, the *Spade*, or the *Pale*) might be dull of Apprehension, and look no higher than to what they *saw*, *felt*, or *tasted*. Upon the like Suspicion was grounded the ancient solemn Preface to the Communion-Service, called *Sursum Corda* by the Latins: Wherein the officiating Minister admonished the Communicants to *lift up their Hearts*, and they made answer, *we lift them up unto the Lord* 9.

Τὸ

ἄρτον λιπὲς, ἀλλὰ σῶμα Χριστοῦ, ἔτω καὶ τὸ ἅγιον τοῦτο μυστήριον ὅσον ἔστι ψιλόν, οὐδ' ὡς ἀν' εἴποι τις κρινόν μετ' ἐπίκλησιν· ἀλλὰ Χριστοῦ χάρισμα καὶ πνεύματος ἁγίου, παρουσία τῆ αὐτοῦ θεότητος εὐεργετικῶν μυστηρίων. ὅπου συμβολικῶς ἐπὶ μετώπῳ καὶ τῷ ἄλλῳ σὺ χρίται αἰσθητηρίων. καὶ τῷ φαινομένῳ μυστῶ τὸ σῶμα χρίται, τῷ δὲ ἁγίῳ καὶ ζωοποιῷ πνεύματι ἡ ψυχὴ ἀγιάζεται. Mystag. 3. p. 317. conf. Gregor. Nyss. de Baptism. Tom. III. p. 369.

9 Ἀνὴρ πῶς καρδίας. Cyril. Mystag. 5. p. 326. Cyprian de

Q 2

Orat.

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VII.



To make the Point we have been upon still plainer, let *Cyril* be heard again, as He expresses the Thing in a succeeding Lecture. “ You “ hear the Psalmist with divine Melody “ inviting you to the Communion of the “ Holy Mysteries, and saying, *Taste and see “ how gracious the Lord is.* Leave it not to “ the bodily Palate to judge: No, but to *Faith* “ clear of all doubting. For, the Tasters are “ not commanded to taste *Bread and Wine* but “ the *Antitype* [Symbol] of the *Body and Blood* “ of Christ<sup>r</sup>. Here our Author plainly owns the Elements to be *Types*, or *Symbols* (as He had done also before) and therefore not the *very Things* whereof they are Symbols; not *literally* and strictly, but *interpretatively, mystically*, and to all *saving* Purposes and Intents; which suffices<sup>t</sup>. It is no marvel, if Mr. *Toutée*<sup>r</sup> and o-  
ther

Orat. Domin. p. 213. alias 152. conf. *Bingham*. B. XV. c. 3. §. 3. *Renaudot*. Liturg. Orient. Vol. I. p. 226.

Ἦ ἀκούετε τοῦ ψάλλοντος, μήτις μέλους θεοῦ προεπιπορεύου ὑμῶν εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λήγοντος, γούσασθε καὶ ἴδτε ὅτι χρηστὸς ὁ κύριος. μὴ τῷ λαβεῖν τῷ σωματικῷ ἐπιτρέπτε τὸ χρῆμα. οὐχί, ἀλλὰ τῇ ἀνενδιάνῃ πίστι. γινώσκοντες ὅτι οὐκ ἄρτιν καὶ οἶνον κελύουσιν γούσας, ἀλλὰ ἀντιτύπου σώματος καὶ αἵματος τοῦ Χριστοῦ. *Mytag*. V. p. 331.

† *Deylingius* seems to wonder at Mr. *Aubertine* and Mr. *Claude* for under-commenting, as He conceives, with respect to *Cyril*: *Deyling*. *Observ. Miscellan.* p. 157. But He attempts not to confute what they had said: It was wiser to forbear. The utmost that any one can justly make of the very strongest Expressions in *Cyril*, can amount only to a *mystical* Union of Christ's Body with the faithful Communicants, as *Members* of Him; which is such an Union as *St. Paul* resembles to That whereby Man and Wife are *one Flesh*, (*Eph. V. 30, 31.*) and which undoubtedly is a *moral* Union, independent of *local* Presence.

† *Toutée*. *Dissert.* 3. prefixed to his new Edition of *Cyril*. c. IX. p. 204. &c. The Reader may compare *Albertinus* (p. 422.)

ther *Romanists* interpret *Cyril* to quite another CHAP. Purpose: But one may justly wonder how the VII. learned and impartial Dr. *Grabe* should construe *Cyril* in that gross Sense, which He mentions under the Name of *Augmentation*<sup>u</sup>. I presume, He read *Cyril* with an Eye to modern *Controversy*, and did not consider Him as speaking to *Mechanicks*, and *Day-Labourers*: Or, He was not aware of the *Difference* there is, between telling Men what they are to believe, and what they ought to attend to, which was *Cyril's* chief Aim. As to believing, He very well knew that every one would believe his Senses, and take Bread to be Bread, and Wine to be Wine, as Himself believed also: But He was afraid of their attending so intirely to the Report of their Senses, as to forget the Reports of sacred Writ, which ought to be considered at the same Time, and with closer Attention than the other, as being of everlasting Concernment. In short, He intended no Lecture of Faith against Eye-Sight: But He endeavoured, as much as possible to draw off their Attention<sup>w</sup> from

who had sufficiently obviated every Thing pleadable on the Side of the *Romanists*. Compare also *Johnson*. (Unbloody Sacrifice Part I. p. 257.) who has well defended *Cyril* on this Head, and *Deylingius*, who in a set Discourse has replied to *Toutee*. (*Deyling*. Observat. Miscellan. Exercit. II. p. 163. &c.) Only I may note by the way, that He has itraind some Things in favour of the *Lutheran* Principles, and has better confuted the *Romanists*, than He has establish'd his own Hypothesis.

<sup>u</sup> *Grabe*. ad Iren. L. V. c. 2. in notis, p. 399. conf. *Deyling*. Observ. Miscellan. p. 177.

<sup>w</sup> In Sacramentis non quid sint, sed quid ostendant, attenditur; quoniam signa sunt rerum, aliud existentia & aliud significantia. *Augustin*. contr. Max. l. 3. c. 22. conf. de Doctrin. Christian. c. 7.



CHAP. the Objects of *Sense* to the Object of *Faith*,  
VII. and from the *Signs* to the *Things signified*.

W It has been urged, as of moment, that *Cy- ril* compared the *Change* made in the Eucharist, to the *miraculous* Change of Water into Wine wrought by our Lord in *Cana of Galilee* <sup>x</sup>. It is true that He did so: But *Similitudes* commonly are no Arguments of any Thing more than of some *general* Resemblance. There was *Power from above* in that Case, and so is there in this: And it may be justly called a *super- natural* Power <sup>y</sup>; not upon the *Elements* to change their Nature, but upon the *Communi- cants* to add *Spiritual* Strength to their Souls. The Operation in the Eucharist is no *natural* Work of any Creature, but the *supernatural* Grace of God's Holy Spirit. Therefore *Cy- ril's* Thought was not much amiss, in resembling one *supernatural* Operation to another, agree- ing in the *general* Thing differing in *Specialities*. In a large Sense of the Word *Miracle*, there are Miracles of *Grace*, as well as Miracles of *Nature*; and the same *Divine* Power operates in Both, but in a different way, as the Ends and Objects are different.

<sup>x</sup> *Cy- ril*. *Myſtag.* IV. §. 2. p. 320.

<sup>y</sup> Neque quæritur aut controvertitur an Panis & Vinum *super- naturali* virtute, & omnipotentia *divina* a communi elementorum usu, in sublimiorem usum & dignitatem transmutentur. Fa- temur enim in *Sacramentis* omnino, necesse esse cœlestem & *super- naturalem* mutationem supervenire, nec posse fieri *Sacramen- tum* nisi per *omnipotentiam Dei*, cujus solius est *Sacramenta* in ecclesia *instituere*, ipsisque *efficaciam* tribuere. *Cosin.* *Hist. Tran- subst.* c. IV. p. 45. conf. p. 124. Compare *Johnson.* *Unbl. Sac.* Part I. p. 258. alias 261. *Albertin.* 855.

I SHALL proceed no farther with the *Fathers* on this Head, because it would be tedious, and in a manner endless. None of them, that I know of, carried the Doctrine higher than this *Cyril* did; but most of them, somewhere or other, added particular Guards and Explanations<sup>z</sup>. All intended to say, that the Elements keeping their own Nature and Substance, and not admitting a Coalition with any other Bodily Substance, are *Symbolically*, or in *mystical Construction*, the Body and Blood of Christ; being appointed as such by Christ, accepted as such by God the Father, and made such in effect by the Holy Spirit, to every Faithful Receiver. So ran the general Doctrine from the Beginning and downwards: Neither am I aware of any considerable Change made in it till the dark Ages came on, the 8th, 9th, 10th and following Centuries<sup>a</sup>. The Corruptions which grew up by degrees, and prevailed more and more till the happy Days of

<sup>z</sup> For a *Specimen*, we may take notice of *Facundus*, as late as the middle of the VIth Century, who writes thus:

Sacramentum Corporis & Sanguinis ejus, quod est in pane & calice consecrato, *Corpus ejus & Sanguinem* dicimus; non quod propriè Corpus ejus sit *Panis*, & *Poculum* Sanguis, sed quod in se *mysterium* Corporis ejus Sanguinisque contineant. Hinc & ipse Dominus benedictum Panem & Calicem, quem discipulis tradidit *Corpus & Sanguinem* suum vocavit. Quocirca, sicut Christi Fideles, *Sacramentum Corporis & Sanguinis* ejus accipientes, *Corpus & Sanguinem* Christi recte dicuntur accipere; sic & ipse Christus *Sacramentum Adoptionis* Filiorum cum suscepisset, potuit recte dici *Adoptionem* Filiorum accepisse. *Facund. Hermian. L. IX. c. 5. conf. Ephram. Antioch. in Phot. Cod. 229. p. 793.*

<sup>a</sup> See *L'Arroque* Hist. of the Eucharist. Part. II. c. XII. XIII. &c.

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VII.

Reformation, are very well known<sup>b</sup>, and need no particular recital.



*Luther* first, and afterwards *Zwinglius* attempted a Reform in this Article: But it was difficult to clear off the thick Darkness all at once; and so neither of them did it to such Perfection as might have been wished. One threw off *Transubstantiation* very justly, but yet retained I know not what *corporal, local* Presence, and therefore did not retrench enough: The other threw off all corporal and local Presence very rightly, but threw off withal (or too much neglected) the *Spiritual Presence*, and *Spiritual Graces*: Which was retrenching a great deal too much<sup>c</sup>. It must however be own'd, that Apologies have been since made for *Zwinglius*, as for one that erred in *Expression* rather than in real *Meaning*, or that corrected his Sentiments on Second Thoughts<sup>d</sup>. And it is certain that his Friends and Followers, within a while, came into the old and true Notion of *Spiritual Benefits*<sup>e</sup>, and left the low Notion of

<sup>b</sup> In the Year 787 the second Council of Nice began with a rash Determination, that the sacred Symbols are not *Figures*, or *Images* at all, but the *very Body and Blood*. About 831, *Paschasius Radbertus* carried it farther, even to *Transubstantiation*, or somewhat very like to it. The Name of *Transubstantiation* is supposed to have come in about A. D. 1100, first mention'd by *Hildebertus Cenomanensis* of that Time, p. 689. Edit. Benedict. A. D. 1215. The Doctrine was made an Article of Faith by the *Lateran Council*, under *Innocent* the III<sup>d</sup>. Afterwards, it was re-established in the *Trent-Council* A. D. 1551. and at length in Pope *Pius's* Creed A. D. 1564.

<sup>c</sup> Vid. *Calvin. de Cæna Domini* p. 10. & contr. *Westphal.* p. 707. 774.

<sup>d</sup> See ABp. *Wake. Discourse on the Holy Eucharist* p. 83.

<sup>e</sup> See *Hooker.* p. 306.



naked Signs and Figures to the Anabaptists of those Times; where they rested, till again revived by the Socinians, who afterwards handed them down to the Remonstrants.

CHAP.  
VII.  
~

Calvin came after Zwinglius, and refined upon his Scheme, steering a kind of middle Course, between the Extremes. He appears to have set out right, laying his Ground-Work with good Judgment: And had He but as carefully built upon it afterwards, no Fault could have been justly found. In the first Edition of his *Institutions* (printed at Basil A.D. 1536) He writes thus: "We say that they [the Body and Blood] are truly and efficaciously exhibited to us, but not naturally. By which we mean, not that the very Substance of his Body, or that the real and natural Body of Christ are there given, but all the Benefits which Christ procured for us in his Body. This is that Presence of his Body which the Nature of a Sacrament requires<sup>f</sup>. This came very near the Truth, and the whole Truth: Only there was an Ambiguity, which He was not aware of, in the Words there given; and so, for want of a proper Distinction, his Account was too confused. He should have said, that the natural Body is there given, but not there present, which is what He really meant. The

<sup>f</sup> Dicimus verè & efficaciter exhiberi, non autem naturaliter. Quo scilicet significamus, non substantiam ipsam corporis, seu verum & naturale Christi Corpus illic dari, sed omnia quæ in suo corpore nobis Beneficia Christus præstitit. Ea est corporis presentia quam Sacramenti Ratio postulat. Calvin. Instit. apud Wake p. 47.

CHAP. *mystical Union* with our Lord's *glorified Body* is  
 VII. *there* (or in that Service) strengthened, or per-  
 fected; as a *Right* may be given to a *distant*  
 Possession: And such *Union* as we now speak of,  
 requires no *local* Presence of Christ's Body.  
 Here that great Man, and illustrious Reformer  
 was somewhat embroiled, and could never suf-  
 ficiently extricate Himself afterwards. He was  
 well aware, that to assert only an Application  
 of the *Merit* or *Virtue* of Christ's Passion, in  
 the Eucharist, came not fully up to many strong  
 Expressions of the ancient *Fathers* relating to  
 our *Union* with the *natural*, and now *glorified*  
 Body: Nay, it appeared to fall short of St. *Paul's*  
 Doctrine, which represents the true Disciples  
 of Christ, as *Members of his Body, of his Flesh,*  
*and of his Bones*<sup>g</sup>. I say, *Calvin* was well a-  
 ware of this Difficulty, and more especially af-  
 ter He had been warmly pressed on that Head,  
 in his Disputes with the *Lutherans*. So He found  
 Himself to be under a necessity of bringing in  
 the *natural* Body some way or other<sup>h</sup>, but  
 did it a little confusedly, and out of course.  
 He made it the *Ground*<sup>i</sup>, instead of reckoning  
 it

<sup>g</sup> *Ephes. V. 30.*

h Neque enim mortis tantum ac Resurrectionis suæ Beneficium nobis offert Christus, sed *Corpus ipsum* in quo passus est & resurrexit. Concludo, realiter, hoc est vere, nobis in Cœna dari *Christi Corpus*, ut sit Animis nostris in *cibum* salutarem. — Intellico, *substantiâ Corporis* pasci Animas nostras, ut verè *unum* efficiamur cum eo: Vel, quod idem valet, *vim ex Christi carne vivificam* in nos per *Spiritum* diffundi, quamvis longe a nobis distat, nec misceatur nobiscum. *Calvin.* in 1 Cor. XI. 24. p. 392. *conf. contr.* Westphal. p. 774. 784.

i Vid. *Beza* Orat. apud *Placai* Comment. de Stat. Relig. p.

it among the *Fruits*; and He supposed the glorified Body to be, as it were, *eaten* in the Eucharist, when He should only have said, that it became more perfectly *united* with ours: And He farther invented an obscure and unintelligible Notion of the *Virtue of Christ's Flesh* being brought down from Heaven and diffused all around, by the Power of the *Holy Spirit*<sup>k</sup>. All which Perplexity seems to have been owing to the wrong stating of a Notion, which yet was *true* in the main, and which wanted only to be better adjusted, by a more orderly ranging of Ideas, or by new casting it; which has been done since.

OUR *Divines*, who came after *Calvin*, had some Advantage in point of *Time*, and a greater still in the Rule or Method which they pitched upon, as most proper to proceed by: Which was, not to strike out any new Hypotheses or Theories by strength of Wit, but to enquire after the *old Paths*, and there to abide. ABp. *Cranmer* took this Method: He was a judicious Man, and a well-read Divine; and more particularly in what concerns the *Eucharist*. We

112. Bp. *Cofin* follows the same way of speaking. *Histor. Transubstant.* p. 35. 43. 44. 45.

k Plus centies occurrit in Scriptis meis, adeo me non rejicere *substantia* nomen, ut ingenuè & liberè profitear Spiritualem vitam, incomprehensibili *Spiritus* virtute ex *carnis Christi substantia* in nos diffundi. *Calvin. contr. Westphal.* p. 842. conf. 843.

Corpus quod nequaquam cernis, Spirituale est Tibi Alimentum. Incredibile hoc videtur, *pasci nos Christi carne*, quæ tam procul à nobis *distat*? meminimus; arcanum & mirificum esse Spiritus Sancti opus, quod Intelligentiæ tuæ modulo metiri sit nefas. *Calvin. in 1 Cor. XI. 24. p. 392.*



CHAP. have the Sum of his Doctrine in the first Page  
 VII. of his Preface.

“ WHERE I use to speake sometyms (as  
 “ the olde Authours doo) that Christe is in  
 “ the Sacramentes, I meane the same as They  
 “ dyd understand the Mattier: That is to say,  
 “ not of Christes *carnall Presence* in the out-  
 “ warde Sacrament, but sometyms of his *Sa-  
 “ cramentall Presence*; and sometyms by this  
 “ Woorde *Sacrament* I meane the whole My-  
 “ nistration and Receyvyng of the Sacra-  
 “ mentes, eyther of *Baptisme* or of the *Lodes  
 “ Supper*. And so the olde Writers many Tymes  
 “ dooe say, that *Christe* and the *Holy Ghoſte*  
 “ be *preſent* in the Sacramentes; not mean-  
 “ ynge by that manner of Speache, that Christe  
 “ and the Holy Ghoſte be preſente in the *Wa-  
 “ ter, Bread, or Wyne* (whiche be only the out-  
 “ ward vyſyble Sacramentes) but that in the  
 “ dewe Mynistration of the Sacramentes, ac-  
 “ cordinge to Christes Ordynance and Inſti-  
 “ tution, Christe and his Holy Spirite be *trew-  
 “ ly* and *indeede* preſent by their mighty and  
 “ ſanctifying *Power, Virtue, and Grace* in all them  
 “ that *worthily* receyve the ſame. Moreover,  
 “ when I ſaye and repeate many Tymes in my  
 “ Booke, that the *Body* of Christ is *preſent* in  
 “ them that *worthily* receive the Sacramente,  
 “ leaſte any Man ſhulde myſtake my Woordes,  
 “ and thynke that I mean, that although Christe  
 “ be not corporally in the outward viſible  
 “ *Sygn*es, yet Hee is corporally in the *Perſones*  
 “ that ducly receive them; this is to advertiſe  
 “ the

" the Reader, that I meane no suche Thyng: CHAP.  
 " But my meanyng is, that the *Force*, the *Grace*, VII.  
 " the *Virtue*, and *Benefyte* of Christes *Bodye* that  
 " was crucified for us, and of his *Bloude*  
 " that was shedde for us, be *really* and *effectually*  
 " present with all them that *duely* receave  
 " the *Sacramentes*. But all this I understande  
 " of his *Spiritual* Presence, of the whyche Hee  
 " saythe, *I wyll bee with you untill the Worldes*  
 " *Ende*: And, *wheresoever Two or Three be ga-*  
 " *thered together in my Name, there am I in the*  
 " *myddes of them*: And, *He that eateth my Fleshe*  
 " *and drynketh my Bloude, dwelleth in me, and I*  
 " *in Hym*. Nor no more truly is He corpo-  
 " rally or really presente in the due ministra-  
 " tion of the *Lordes Supper*, than He is in the  
 " due ministration of *Baptisme*<sup>1</sup>. It is obser-  
 " vable, that our judicious Author wisely avoids  
 " saying any Thing of the *eating* of Christ's glo-  
 " rified Body, for He speaks of the *crucified* only,  
 " and justly explains the *Spiritual* Manducation  
 " of it. He drops all mention here of the  
 " *mystical Union* with the Body *glorified*, and  
 " so his Account may be thought a little *defective*  
 " as to that Particular: But He frequently takes  
 " notice of it in his Book, as one of the Effects,  
 " or Fruits of the *Spiritual* Manducation in the  
 " Eucharist, which strengthens and confirms the

<sup>1</sup> Cranmer. Answ. to Gardiner. Edit. 1551. In the Edition  
 of 1580, there is added, to the Passage cited, as follows: " That  
 " is to say, in Both *spiritually*, by *Grace*: And wheresoever in  
 " the Scripture it is said that Christ, God, or the Holy Ghost  
 " is in any Man, the same is understood *Spiritually* by *Grace*.

CHAP. worthy Receivers as Members of Christ's natural  
VII. Body m.

W I MAY spare my self the Trouble of reciting the Sentiments of Bp. Ridley, and Bp. Latimer, and Mr. Bradford of that Time, and of Bp. Jewel who came not long after: For, They all agreed, in the main Things, with ABp. Cranmer, who may therefore be looked upon as *instar omnium*, while in Him we have all. I shall only take notice how our acutest Divines have, Time after Time, hit off the Difficulties which were once very perplexing, by the use of proper *Distinctions*, between the Body *crucified*, and the Body *glorified*; as likewise between *Manducation*, and *Union*. It will be sufficient to name Two of them: One wrote as early as the Days of Q. Elizabeth, and the other as late as K. James the Second.

Dr. William Barlow<sup>n</sup>, in the Year 1601, published a Treatise entituled, *A Defence of the Articles of the Protestant Religion*; which He dedicated to Bancroft, then Bp. of London: He occasionally says something upon our present Subject, which may be worth the noting, tho' the Style is not the most commendable.

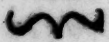
“ GREAT Difference there is (perchance  
“ not observed by many) between our eating of  
“ Christ, and our uniting with Him. —

m. Cranmer. p. 16. 27. 43. 44. 161. 174. 199. Compare Jewel. Answ. to Harding Art V. p. 254. &c

n The same that published a Relation of the Hampton-Court Conference in 1604, and was made Bp. of Rochester in 1605, translated to Lincoln in 1608, died 1613.

“ I. WE



“ 1. WE eat Him as our *Passover*<sup>o</sup>; that as CHAP.  
 “ the Israelites ate the one *mortuum & assum*, VII.  
 “ *dead and roasted*<sup>p</sup>; so we Him *crucifixum &*   
 “ *passum, dead and slain*. And so that Speech  
 “ of St. *Austen*<sup>q</sup> is true, we have Him here in  
 “ *pabulo* as He was in *patibulo*, torn and rent :  
 “ As Himself ordained the Sacrament in *Pane*  
 “ *fracto*, not *integro*, the Bread broken, not the  
 “ whole Loaf; thereby signifying, yea saying,  
 “ that in doing it we must remember Him,  
 “ not as *living* among us, but as *dying* for us;  
 “ *ut in cruce, non in Cælo*, as He was *crucified*,  
 “ not as He is *glorified*. Whereby we conclude,  
 “ first, for his *Presence*, that his Body is so far  
 “ forth there *quatenus editur*, as it is eaten :  
 “ But his Body is eaten as *dead and slain*; so  
 “ Himself appointed it, *This is my Body*, and  
 “ stayeth not there, but adds withal, *which is*  
 “ *given for you*. And his Blood is drunk, not  
 “ as *remaining in his Veins*, but as *shed*: So Him-  
 “ self speaketh, *This is my Blood of the New Te-*  
 “ *stament SHED for many*. Now, his Body  
 “ *bruised*, and his Blood *poured out* can no other-  
 “ wise be *present* in the Eucharist, but by a  
 “ *Representation* thereof in the Bread broken, and  
 “ in the Wine *effused*, of the one Side; and  
 “ on the Communicant's Part, by a grateful  
 “ *Recordation* of the Benefits, a reverent *Valu-*  
 “ *ation* of the Sacrifice, a faithful *Application*  
 “ of his Merits in his whole Passion: And  
 “ therefore his *Presence* must be *Sacramental*,

o 2 Cor. V. 7.

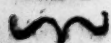
p Exod. XII. 9.

q Barlow's Defence &c. p. 124. &c.

“ and

CHAP.

VII



“ and our eating *Spiritual*; for, *non quod videtur, sed quod creditur pascit*, saith St. *Austin*.

“ 2. FOR the *Union*, we are united to Him

“ *ut viventi*, as our *living* Head, & *nos vivifi-*

“ *canti*, and making us his lively Members.

“ It is true which Christ saith, that *He which*

“ *eateth my Flesh, abideth in me, and I in Him*.

“ Not that this *Union* is first begun in our par-

“ ticipation of that Holy Supper (for none can

“ truly *eat* the Body of Christ unless He be

“ first *united* with Him, and ingrafted into Him:

“ (*Nec vere edit Corpus Christi, qui non est de Cor-*

“ *pore Christi*, saith St. *Austin*) because *Prima*

“ *unio*, saith *Aquinas*, the *first Union* between

“ God and Man, is begun in *Baptism* by one

“ *Spirit*, as the Apostle speaketh, and conti-

“ nued by Faith, Hope, and Charity; all these

“ the Operation of the same Spirit.

“ BUT if we truly *eat* the Body, and *drink*

“ the Blood of Christ, then by the Power of

“ the Holy Ghost, and Faith cooperating, this

“ *Union* is *strengthened*, the Vigour and Effects

“ whereof, after a *true* Participation, we shall

“ feel within our selves more *forcible* and

“ *lively*. — Is not Christ as *present* in Bap-

“ tism, as in the Eucharist,? For, in them Both

“ we *communicate* with Him, *bred anew* in the

“ one, *fed anew* in the other: And yet Christ's

“ *real Presence* is not challenged for Baptism.

“ If They say no, because of the Eucharist it

“ was said, *This is my Body and Blood*, not so

“ of Baptism; I answer: As much, if not more

1 John VI. 56.

1 Cor. XII. 13.

“ was

“ was spoken by the Apostle; *They which are* CHAP.  
 “ *baptized have put on Christ*<sup>t</sup>. Put Him on we VII.  
 “ cannot, unless He be *present*: And the *put-*  
 “ *ting Him on* is even the very same which He  
 “ elsewhere calleth *Christ's dwelling in us*<sup>u</sup>, name-  
 “ ly, that in Baptism we are so transformed,  
 “ as now not we, but Christ alone doth live  
 “ within us<sup>w</sup>; as near an *Unity* as may<sup>x</sup>. And  
 “ in truth St. *Austin* is out of doubt, that in  
 “ Baptism the true Member of Christ *Corporis*  
 “ *& Sanguinis Domini particeps sit*, is partaker of  
 “ the Body and Blood of the Lord: And therefore  
 “ no Reason withstands, but that He should  
 “ be really present in *Both*, or in *neither*. Thus  
 far Bp. *Barlow*, whose Words I have here quo-  
 ted at length, chiefly for the sake of the Di-

<sup>t</sup> Gal. III. 27. conf. Phot. *Amphiloch.* apud Wolf. *Cur. Crit.*  
 Vol. ult. p. 737.

<sup>u</sup> *Ephes.* III. 17. N. B. The Observation here urged appears  
 to be perfectly just, and may be of great use for discovering the  
 weakness of the Pleas made for the *real* and *local* Presence in the  
 other Sacrament. The learned *Buddeus*, for instance, pleads,  
 that the *giving* of the Body cannot be understood without such  
*real Presence* of the Body; and that no *Communion* can be with-  
 out such *real Presence*: *Koinonia inter res qua sibi invicem pra-*  
*esentes non sunt, esse nequit.* *Institut. Theol. Dogmat. L. V. c. 1.*  
 p. 1094. The Argument manifestly proves too much; proving  
 (as *Barlow* well notes) that Christ is so *really present* in both  
 Sacraments, or in *neither*. If Christ means *whole* Christ, He  
 must be as much present in *Body*, to be *put on* in Baptism, as to  
 be *orally* taken in the Eucharist: But who sees not that this is  
 straining *figurative* Expressions to a most extravagant Excess?

<sup>w</sup> Galat. II. 20.

<sup>x</sup> I may here note, that the learned *Wolffius* on Gal. III. 27.  
 allows, that the *putting on* Christ, implies *artissimam Communio-*  
*nem.* (p. 740.) the *closest Communion*. Now compare *Buddeus's*  
 Argument, or Maxim, built upon the Word *Communion*, as im-  
 plying *real Presence*, and then judge of the Conclusion resulting  
 from the Premises.

R

*distinction*



CHAP. *distinction* (as it is a very good one) between the  
 VII. *Manducation* and the *Union*; the former relating properly to Christ considered as *crucified* and *slain*, and the latter to Christ considered as *glorified*, and *living* for evermore. We eat Him as from the Cross; that is we partake of the *Merits* of his Passion: And one of the *Fruits* of his Passion is our *mystical Union* with his Body now *glorified* in Heaven. One Thing only I think wants correcting in *Barlow's* Account, that He seems to make the Union *antecedent* in natural order to the Manducation; which, I conceive, was *needless* with respect to his Argument, and is besides *wrong* in it self, since our *Reconciliation* by the *Death* of Christ, is in natural order of Conception, *prior* to all the Blessings and Privileges arising from it. It is true that Baptism must be *before* the Eucharist, and that the *mystical Union* is begun in Baptism: But then (as our Author Himself afterwards very justly observes) we partake of our Lord's Body *broken*, and Blood *shed*, that is of his *Death* and *Passion*, even in Baptism; and That is the *Ground* and *Foundation* of all our other Christian Privileges.

ANOTHER excellent Writer whom I had in my Eye, and now intend to cite, is Dr. *Aldrich*, who in the Year 1687, published a valuable Pamphlet, intituled *A Reply to Two Discourses*, where, in a very clear and elegant Style, and with great Acuteness, He has hit off the main Difficulties relating to the *real Presence*. He writes thus.

“ THE

“ THE *natural* Body of our blessed Saviour CHAP.  
 “ comes under a two-fold Consideration in VIII.  
 “ the Eucharist: ~~~~~

“ 1. As a *Body dead*: Under which No-  
 “ tion we are said to *eat* it in the Sacrament,  
 “ and to *drink* the Blood as *shed*; as appears  
 “ by the Words of the Institution, *Take and*  
 “ *eat, This is my Body which is given or broken*  
 “ *for you, drink ye all of this, for this is my Blood*  
 “ *which is shed for you*: In which Words, as  
 “ Mr. Bradford long ago observed, what God  
 “ has joined, we are not to put asunder.

“ 2. As a *glorified Body*: In which Condi-  
 “ tion it now sits at the right Hand of God,  
 “ and shall there continue till the Restitution  
 “ of all Things, imparting Grace and Influence  
 “ and all the Benefits purchased by the Sacri-  
 “ fice of the dead Body, to those that, in the  
 “ Holy Eucharist most especially, are through  
 “ Faith and the marvellous Operations of the  
 “ Holy Ghost, *incorporated* into *Christ*, and so  
 “ *united* to Him that they dwell in Christ and  
 “ Christ in them, they are one with Christ and  
 “ Christ with them, they are made *Members*  
 “ *of his Body, of his Flesh, and of his Bones*; and  
 “ by partaking of the Spirit of Him their Head,  
 “ receive all the Graces and Benefits purchased  
 “ for them by his bitter Death and Passion.

“ WHEREFORE it is evident, that since the  
 “ Body *broken*, and Blood *shed*, neither do nor  
 “ can really exist, they neither can be really  
 “ *present*, nor literally *eaten*, or *drank*; nor can  
 “ we really *receive* them, but only the *Benefits*

CHAP VII. *“ purchased by them. But the Body which  
 “ now exists, whereof we partake, and to which  
 “ we are united, is the glorified Body: Which  
 “ is therefore verily and indeed received —  
 “ and by consequence said to be really present,  
 “ notwithstanding its local Absence; because a  
 “ real Participation and Union must needs im-  
 “ ply a real Presence, tho’ they do not neces-  
 “ sarily require a local one. For, it is easy to  
 “ conceive, how a Thing that is locally ab-  
 “ sent, may yet be really received, — as  
 “ we commonly say, a Man receives an Estate,  
 “ or Inheritance, when He receives the Deeds  
 “ or Conveyances of it. — The Reception is  
 “ confessedly real, tho’ the Thing it self is not  
 “ locally, or circumscriptively present, or literally  
 “ grasped in the Arms of the Receiver. —  
 “ The Protestants all agree, that we Spiritually  
 “ eat Christ’s Body, and drink his Blood; that  
 “ we neither eat, nor drink, nor receive the  
 “ dead Body, nor the Blood shed, but only the  
 “ Benefits purchased by them; that those Bene-  
 “ fits are derived to us by virtue of our Union  
 “ and Communion with the glorified Body y, and  
 “ that our partaking of it and Union with it is  
 “ effected by the mysterious and ineffable O-  
 “ peration of the Holy Spirit. —*

*“ Now tho’ it be easy, as I said before, to  
 “ conceive how a natural Substance may be  
 “ said to be really received, tho’ not locally  
 “ present, it is not so easy to conceive it really  
 “ present, when at the same Time it is locally*

y How this is to be understood, see above p. 147, 148.

*“ absent.*



“ *absent*. Therefore the *Church of England* has CHAP.  
 “ wisely forborn to use the Term of *real Pre-* VII.  
 “ *sence*, in all the Books that are set forth by  
 “ her Authority. We neither find it recom-  
 “ mended in the *Liturgy*, nor the *Articles*, nor  
 “ the *Homilies*, nor the *Church's*, nor *Nowell's*  
 “ *Catechism*. — So that if any Church-of-  
 “ *England-Man* use it, He does more than the  
 “ *Church* directs Him: If any reject it, He has  
 “ the *Church's* Example to warrant Him. —  
 “ Yet it must not be denied but the Term  
 “ may be safely used among *Scholars*, and seems  
 “ to be grounded upon Scripture it self<sup>z</sup>. —  
 “ So much for the use of the *Word*; which  
 “ when we of the *Church of England* use, we  
 “ mean thus: A Thing may be said to be real-  
 “ ly *received*, which is so *consigned* to us, that  
 “ we can really *employ* it to all those *Purposes*  
 “ for which it is *useful* in it self, and we have  
 “ *occasion* to use it. And a Thing thus *really*  
 “ *received* may be said to be *really present*, two  
 “ ways, either *physically*, or *morally* to which  
 “ we reduce *Sacramentally*. — In the Holy  
 “ *Eucharist*, the *Sacrament* is *physically*, the *Res*  
 “ *Sacramenti* *morally present*; the *Elements*  
 “ *antecedently* and *locally*; the very *Body con-*  
 “ *sequentially*, and *virtually*, but both *really pre-*  
 “ *present*. — When we say that *Christ* is  
 “ *present* — in the *Sacraments*, we do not  
 “ mean in the *Elements*, but in the *Celebration*.  
 “ — This Doctrine is sufficiently removed

<sup>z</sup> Here the Author refers to several Texts, *Matt. XVIII. 20.*  
*XXVIII. 20.* & *Cor. V. 3.*

CHAP. " from what the Pamphlet calls *Zuinglianism*

VII. " (how truly, I will not now enquire) for,

W " we do not hold that we barely receive the  
 " *Effects* and *Benefits* of Christ's *Body*, but we  
 " hold it *really present* in as much as it is *real-*  
 " *ly received*, and we *actually* put in *Possession*  
 " of it, tho' *locally* absent from us".

I HAVE transcribed thus much, because the Account is just, and because the *Pamphlet* and *Defence* of it are not, it may be, commonly known. The Sum of all is, that *Sacramental* or *Symbolical* Feeding in the Eucharist is feeding upon the *Body broken* and *Blood shed*, under the Signs and Symbols of *Bread* and *Wine*: The result of such feeding, is the strengthening or perfecting our *mystical Union* with the *Body glorified*; and so properly speaking, we feed upon the *Body as dead*, and we *receive* it into closer *Union as living*, and Both in the Eucharist when *duly* celebrated.

NOTHING now remains, before I close up this Chapter, but to hint very briefly the use of the foregoing Principles for the clearing off Difficulties, and for the removing the Objections raised by contending Parties of various Kinds.

I. To the *Romanists*, who plead warmly for the *very Body and Blood* in the Eucharist, we make answer, that we do receive the *very Body and Blood*, in it, and thro' it, as properly as a Man receives an *Estate*, and becomes *possessed*, of an *Inheritance* by any Deeds or Conveyances;

a Dr. Aldrich. Reply to two Discourses p. 13. — 18.

And

And what would they have more? Will no-  
 thing satisfy, except the *Wax* and *Parchments*  
 be transubstantiated into *Terra firma*, or every  
*Instrument* converted into *Arable*? Surely, that  
 is pushing Points too far, and turning Things  
 most serious into perfect ridicule.

2. To the *Lutherans*, who seem to contend  
 for a *mixture* of the *visible* Elements with the  
 Body *invisible*, we have this to reply, that we  
 readily admit of a *Symbolical* Delivery, or Con-  
 veyance, of one by the other; which effectual-  
 ly answers every good End and Purpose, as it  
 suits also extremely well with the Scripture-  
 Phraseology in those Cases. And tho' we ad-  
 mit not, that our Lord's Body is *locally* present  
 in the Sacrament, or any where so *present* but  
 in Heaven; yet so long as it is really united  
 in *one mystical Body* with ours, or rather is con-  
 sidered as the *Head* with the *Members*, we think,  
 That may suffice; and we need not desire any  
 closer Alliance, on this Side Heaven, than  
 such an *Union* amounts to.

3. To the *Calvinists* of the ancient Stamp,  
 (if any such remain'd now) we might reply,  
 that tho' we *eat* not Christ's *glorified* Body in  
 the Eucharist, yet we really *receive* it, while  
 we receive it into closer *mystical* Union than  
 before: And, tho' we know nothing of the  
*diffusion* of any *Virtue* of Christ's *Flesh*, (which  
 would not profit) yet we have the Power and  
 Presence of his *Godhead* with us, and, at the  
 same Time, a *virtual* or *mystical* Union with  
 his *Body*, sufficient to make us, in divine Con-



CHAP. *struction*, and divine Acceptance, *one with Him*:  
 VII. *For, we are Members of his Body, of his Flesh, and*  
 of his Bones<sup>b</sup>.

4. To the *Zwinglian Sacramentarians*, old *Anabaptists*, *Socinians*, and *Remonstrants*, who will not admit of any *Medium* between *local corporal Presence*, and *no Presence* at all as to *beneficial Effects*, no *Medium* between the *natural Body* it self, and mere *Signs and Figures*; to them we rejoyne, that there is no necessity of falling in with either *Extreme*; because there is a *Medium*, a very just one, and where indeed the *Truth* lies. For, tho' there is no *corporal Presence*, yet there is a *Spiritual* one, exhibitive of divine *Blessings*, and *Graces*: And tho' we *eat* not Christ's *natural* glorified Body, in the Sacrament, or out of it, yet our *mystical Union* with that very Body, is strengthened and perfected in and thro' the Sacrament, by the Operation of the *Holy Spirit*. This appears to be both *Sense* and *Truth*; and shall be more largely made out in the Sequel.

5. To those who admit not that the *natural Body* of Christ is in any *Sense received* at all, but imagine that the *Elements*, as impregnated, or animated with the *Spirit*, are the *only Body* received, and are made our *Lord's Body* by such Union with the *Spirit*<sup>c</sup>; I say, to those

<sup>b</sup> *Ephes. V. 30.*

<sup>c</sup> This seems to be Mr. *Johnson's* Notion, in the *Unbloody Sacrifice* &c. Part I. p. 247. And it is very near akin, so far, to that of the modern *Greek Church*, as represented by Mr. *Claude*, in his *Catholick Doctrine of the Eucharist* Part I. B. III. Ch. 13. p. 218.

we make answer, that the Union of the Spirit CHAP. VII.  
 with the *Elements* (rather than with the *Persons*) appears to be a *gross* Notion, and *groundless*: And if it were admitted, yet could it not make the *Elements*, in any just Sense, our *Lord's Body*, but the Notion would resolve into a kind of *Impanation* of the Spirit, for the Time. Besides that the Consequence would be, that the *Lord's Body* is received by *all* Communicants, *worthy* or *unworthy*<sup>d</sup>, which is not the Truth of the Case. Wherefore to avoid all such needless Suppositions, and needless Perplexities, let us be content to teach only this plain Doctrine; that we *eat* Christ *crucified* in this Sacrament, as we *partake* of the *Merits* of his *Death*: And if we thus have part in his *crucified* Body, we are thereby *ipso facto* made partakers of the Body *glorified*; that is, we *receive* our Lord's Body into a *closer Union* than before, and become his *Members* by repeated, and stronger Ties; provided we come *worthily* to the Holy Table, and that there is no just *Obstacle*, on our Part, to stop the Current of *Divine Graces*.

I MAY shut up this Account with the excel-

<sup>d</sup> If the *Elements* are supposed to be *united* to, or *enriched* with the *Spirit*, all that *receive* must of course receive the *Spirit*, and be *sanctified* by Him. For, the *Presence* of the *Spirit*, in this Case, is not to be understood merely of the *essential* Presence extending equally to all Creatures, but of a *gracious* Presence: And if such *gracious* Presence is vouchsafed to the *unworthy* as well as *worthy*, then the *Benefits* must be *common* to all, and none can eat and drink their own Damnation. The *fundamental Error* of this *Hypothesis* (as also of the *Lutheran*, and the *Romish*) is the connecting the *Grace* of the Sacrament with the *Elements*, instead of looking for it in the *Persons* only.

CHAP. VII. lent Words of ABp. Cranmer, as follows, only put into the modern Spelling:

“THE first Catholick Christian Faith is most  
 “*plain, clear, and comfortable*, without any Dif-  
 “ficulty, Scruple, or Doubt: That is to say,  
 “that our Saviour Christ, although He be sit-  
 “ing in Heaven, in *equality* with his Father,  
 “is our Life, Strength, Food, and Sustenance;  
 “who by his *Death* delivered us *from Death*,  
 “and daily nourishes and encreases us to eter-  
 “*nal Life*. And in *Token* hereof, He hath pre-  
 “pared *Bread* to be eaten, and *Wine* to be  
 “drunk of us in his *Holy Supper*, to put us in  
 “*Remembrance* of his said *Death*, and of the  
 “celestial *Feeding, Nourishing, Encreasing*, and  
 “of all the *Benefits* which we have thereby:  
 “Which *Benefits*, thro’ *Faith* and the *Holy-*  
 “*Ghost*, are *exhibited* and given unto all that  
 “*worthily* receive the said Holy Supper. This  
 “the Husbandman at his Plough, the Weaver  
 “at his Loom, and the Wife at her Rock can  
 “remember, and give Thanks unto God for  
 “the same: This is the very Doctrine of the  
 “*Gospel*, with the consent wholly of all the  
 “old Ecclesiastical Doctors.”

My Readers, I hope, will excuse it, if in the Course of this Chapter I have been obliged sometimes to *suppose* some Things, which are hereafter to be *proved*: I could not avoid it, without rendring the whole intricate and obscure. What relates to *Spiritual Graces* in particular, as conveyed in the Eucharist, shall

e Cranmer against Gardiner p. 396. first Edit.

be



be distinctly considered in its Place, and the **CHAP.**  
*Proofs* produced at large: But there was no **VIII.**  
*explaining* what *Sacramental* or *Symbolical* Feeding  
 means (which was the Design of this Chapter)  
 without taking some previous and general no-  
 tice of the *Spiritual Graces*, which are the *Food*  
 conveyed from Heaven, by and under the *Sym-*  
*bols* of Bread and Wine in the Eucharist.

## C H A P. VIII.

1 COR. X. 16. &c. *explained, and vindicated*  
*from Misconstructions.*

**S**T. Paul's Doctrine concerning the Eucha-  
 rist, in the *Xth* Chapter of the Epistle to  
 the *Corinthians*, tho' but occasionally delivered,  
 will yet deserve a distinct Chapter by it self,  
 as it is of great Moment, and much depends  
 upon a true and faithful Construction of it. It  
 will be proper, in the first Place, to produce  
 the whole Passage, but correctly rendred, as  
 near as may be to the Greek Original.

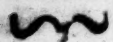
Ver. 16. *The Cup of Blessing which we bless,*  
*is it not a Communion of the Blood of Christ? The*  
*Bread which we break, is it not a Communion of*  
*the Body of Christ?*

17. *For since the Bread is one, we, being ma-*  
*ny, are one Body: For, we are all Partakers of*  
*that one Bread.*

18. *Behold Israel after the Flesh, are not they*  
*who eat of the Sacrifices, Communicants of the*  
*Altar?*

CHAP.

VIII.



19. *What say I then? That the Idol is any Thing? Or that what is offered in Sacrifice to the Idol, is any Thing?*

20. *But I say, that the Things which the Gentiles Sacrifice, They Sacrifice to Devils, and not to God, and I would not have you become Communicants of Devils.*

21. *You cannot drink the Cup of the Lord, and the Cup of Devils: You cannot be Partakers of the Cup of the Lord's Table, and of the Table of Devils.*

I HAVE varied a little from the common rendring, partly for better answering the difference of Phrase in the Greek, between μετέχειν and κοινωνεῖν (be they equivalent or otherwise<sup>f</sup>) and partly, for the better expressing the three *Communion*s, here brought in as corresponding to each other in the Analogy; namely, that of *Christ's Body and Blood* in the first Place, next, that of the *Jewish Altar*, and lastly, of *Devils*. Our Translation has, in some measure, obscur'd the *Analogy*, by choosing, in one Place, the Word *Partakers* (tho' it means the same Thing) instead of *Communicants*, and in another Place, by saying *Communion with Devils*, instead of saying *of Devils*: Κοινωνία τῶν

<sup>f</sup> In strictness, μετέχειν signifies the taking a *Part*, or *Parcel* of any Thing, with others, who have likewise their separate *Shares*, or *Parcels* of it: But κοινωνεῖν is the partaking with others, in *commune*, of the same *whole*, *undivided* Thing. Notwithstanding, the Words are sometimes used promiscuously. *Chrysostom*, upon the Place, takes notice of the *distinction*, and makes his use of it, for explaining the Text, and doing Justice to the Subject.

Δαμνίων v. 20. I use the Phrase *Communicants* CHAP. of, to express the *participating in common* of any VIII. Thing: Which perhaps is not altogether agreeable to the strict Propriety of the *English* Idiom.  But I could not think of any Thing better, that would answer the Purpose in other respects; and since I have now intimated what I mean by it, the *Phrase*, I suppose, may be born with. But let us come to the Business in hand,

BEFORE we can make a just use of St. Paul's Doctrine in this Place, as concerning the *Holy Communion*, it will be necessary to understand the *Argument* which He was then upon, with the *Occasion* of it. The Christians of *Corinth*, to whom the Apostle writes, were encompassed with Pagan *Idolaters*, and were in great danger of being insidiously drawn in, by specious Pretences, to eat of *Meats* which had been *offered* up, in the way of *Sacrifice*, to their *Idols*. Such *eating* (if Christians were aware that the *Meat* had been so *offered*) was, in just Construction, *participating in common* with the Pagan *Idolaters*, of *Devils*, to whom those *Idols*, or *Statues*, belonged. Whereupon St. Paul exhorts his new Converts, to beware of such *dangerous* Practice, reminding them of the grievous Judgments of God, which formerly came upon their Forefathers the *Israelites*, for the Sin of *Idolatry*. *Neither be ye Idolaters*, says He, *as were some of them*: And a little lower, *Wherefore, my dearly beloved, flee from Idola-*



CHAP. *try*<sup>h</sup>. But because they seemed not yet fully  
 VIII. sensible, that such Practice of theirs was really  
 ~~~~~ *Idolatry*, but they had several artificial Evasions  
 to shift off the Charge (as that an *Idol* was no-
 thing in it self, and that they had no *Design*
 by eating of such *Meats*, to signify any *Consent*
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 verts were not readily convinced of the *Sin* and
Danger of such Practice, the Apostle undertakes
 to *argue* the Case with them, in a very friend-
 ly, but strong and pressing Manner, both up-
 on *Jewish* and *Christian* Principles, prefacing
 what He had to urge, with this handsom Com-
 pliment to them: *I speak as to wise Men* (I ap-
 peal to your own *good Sense* and *Sagacity*) *judge*
*ye what I say*ⁱ. Then He proceeds to argue in
 the way of *Parallel*, or by Parity of Reason,
 from the Case of the *Christian Eucharist*, and
 the *Jewish Feasts* upon Peace-Offerings, in or-
 der to infer from Both, that as the *Eucharist*
 is interpretatively a *participating* of Christ's *Bo-*
dy and *Blood*, and as the *Jewish Feasts* were *par-*
ticipating of the *Altar*; so the *eating* of *Idol-*
Meats was interpretatively a *participating* of *De-*
vils. To take the Apostle's Argument in its
 just and full View, we must consider Him as
 bearing in mind *two* distinct Things which He
 had upon his Hands to prove by one and the
 same Argument: The first was, that eating of
 the *Idol-Sacrifices* (knowingly) was *interpreta-*
tively consenting with the *Idolaters*, or commu-

h 1 Cor. X. 14.

i 1 Cor. X. 15.

nicating with them, tho' they might mean no-
thing less; and the second was, that such con-
senting with the Idolaters was interpretatively,
or in effect, *participating of Devils*. Such be-
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very *dangerous* Consequence, knowingly to eat
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FROM this view of the Apostle's Argument,
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out

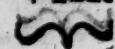
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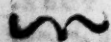
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VIII.  


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out

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out his *whole* Argument, consisting of *two* main Points, that the Apostle threw in the Words of Verse the 17<sup>th</sup>. So then, we may thus far construe the Apostle's Doctrine of the Eucharist, to mean, that *Christians* feeding upon the *consecrated* Symbols, in due Manner, are supposed therein to be *joint-Partakers* of, or *Communicants* in Christ's *Body* and *Blood*, whatever that means, and also to be mystically united with each other. Now, we come to the main Point of all, namely what that *partaking*, or that *Communion* of our Lord's *Body* and *Blood*, strictly, or precisely signifies. *Moderns* have been strangely divided about it (tho' it was anciently a very *plain* Thing) and perhaps it may be thought a piece of Respect due to them, to mention their several *Interpretations*, tho' we must reject all but *one*, as *late* Devices, and more or less foreign to the Apostle's Argument.

1. To say, that the *Communion* of our Lord's *Body* and *Blood*, means the receiving his *natural* Flesh and Blood into our *Mouths*, under the *Forms*, *Accidents*, or *Appearances* of Bread and Wine, is manifestly a *forced* and *late* Interpretation; not heard of for 800 Years or more, and besides, absurd, contradictory, and impossible. If we may trust to our *Reason*, or to our *Senses* (and if we may not, what is there that we can trust to?) The Bread and Wine do remain, after *Consecration*, the same in *Substance* as before, changed only as to their *Uses*, *Relations*, or *Offices*. Besides, Christ's *Body*

dy broken and Blood shed 1700 Years ago, are CHAP. VIII.  
 no more in that capacity, nor ever will be; and therefore it is absolutely impossible that they should be literally present in the Sacrament, or made Food to the Communicants. To all which may be added, that the Elements, after Consecration, are still expressly called Bread and Wine in this very Place, and therefore supposed to be what they are called.

2. To say that the Communion of our Lord's Body and Blood, means the receiving his natural Flesh and Blood into our Mouths, together with the Symbols, would be running into the like Absurdities with the former. Christ's Body as crucified, and Blood as spilled, are no more: His Body glorified is as far distant as Heaven and Earth, and therefore not present in the Sacrament; or if it were, could not properly be eaten, nor be of use if it could, since the Flesh profiteth nothing. Besides, the Text speaks not of Two Bodies, or Bloods, as present in the Sacrament. The Symbolical Body and Blood (Bread and Wine) are there present: The rest is present only in a Figure, or under certain Construction. A mystical Union of Christ's glorified Body with our Bodies, is indeed intimated in the Text, or may, by just Consequence, be inferred from it; but the direct Doctrine of the Text relates only to the Body as crucified, and to the Blood as shed: And therefore here the proper Distinctions should be made between the eating Christ's dead Body, and the



CHAP. *uniting* with his *living* Body (as above<sup>ly</sup>) as al-  
 VIII. *is* between the *express* Doctrine of the Text,  
 and the *Consequences* deducible from it by the  
 help of *Reason*, and of *other* Texts compared.

3. To say, that the *Communion* here signi-  
 fies the *eating* Christ's *glorified* Body by *Faith*,  
 or with the *Mind*, is not a just Interpretation:  
 Because, whatever is *corporeal*, cannot be lite-  
 rally the *Food* of the *Soul*; as also because what  
 is represented and eaten in the Sacrament, is  
 not the Body *glorified*, but the Body *crucified*  
 and Blood *shed*, which are no more, and which  
 therefore cannot be received either with *Mouth*  
 or *Mind*, excepting only in a qualified and fi-  
 gurative Sense. A *mystical Union* indeed (as be-  
 fore said) with Christ's *glorified* Body is strength-  
 ened or perfected in the Eucharist: Tho' that  
 is a Doctrine rather *insinuated*, than express'd  
 here; while certainly collected both from the  
 Nature of the Thing, and from diverse other  
 Texts of the New Testament.

THE three Constructions hitherto men-  
 tioned have been all owing to too strict and  
 servile an Adherence to the *Letter*, without  
 Reason, and against Reason, and not counte-  
 nanced by the *Ancients* rightly understood.  
 There are some other Constructions which are  
 faulty in the *contrary Extreme*, receding too far  
 from the *Letter*, and degrading the Sacrament  
 into a kind of *empty*, or *fruitless* Ceremony.  
 There is the less Excuse for so doing, consi-  
 dering how highly the Apostle speaks of the

k See above. p. 254. &c.

Sacrament

Sacrament, both in This and the next Chap. CHAP. VIII.  
 ter: And tho' *necessity* will justify our receding from the *Letter*, as far as such necessity extends, yet *Reason* requires that we *adhere* to it as closely as we may, and *Extremes* are always bad. But I proceed to take Notice of some Misconstructions in this way of under-commenting.

4. SOME interpret *Communion* here to mean no more than a *joint-partaking* of the outward *Signs, Symbols, or Memorials* of Christ's Body and Blood. But *St. Paul* must undoubtedly mean a great deal more, by his *emphatical Expressions*; and his *Argument* also requires it, as shall be shewn in due Place. He does not say, that the Service is a *Commemoration* of Christ's Body and Blood, but a *partaking* or *Communion* of them<sup>1</sup>. So likewise, with respect to the *Jews*, He does not say that they *commemorated* the *Altar*, but they were *Partakers* of the *Altar*: And the *Idolaters* whom He speaks of, did not barely *commemorate* Devils, (if they did it at all) but, they were *Partakers* of Devils. Besides, to interpret the *Communion* of a joint-partaking of the *Symbols, or Memorials*, is inventing a Sense too flat and jejune, to be fathered upon the Apostle; for indeed it is mere

<sup>1</sup> S. Apostolus refragatur penitus glossæ Socini, quandoquidem Panem & poculum Eucharisticum dicit esse Communicationem Corporis & Sanguinis Christi. Ubi Subjuncti loco, — Panem & Poculum Benedictionis constituit, in prædicto vero, non commemorationem, aut memoriale Corporis aut Sanguinis Christi, sed Communicationem ejusdem ponit. Calvinus de Eucharist. p. 279.

CHAP. *Tautology.* It is no more than saying, that par-  
 VIII. taking of the *Bread* and *Wine*, is partaking of  
 the *Bread* and *Wine*. There is good Sense in  
 saying, that the partaking of *one Thing* is, in  
 just Construction, the partaking of some *other*  
*Thing*: But to make all *Sign*, and *nothing* *signi-*  
*fied*, or to reckon the *outward Signs* twice over,  
 dropping the *inward Things* signified, is unsuit-  
 able to the turn of the whole Passage, and en-  
 tirely defeats the Apostle's Argument. The  
*eating* of the *Sacrifices* was not again mere *eat-*  
*ing* of *Sacrifices*, but it was, by Interpretation,  
 communicating with *Idolaters*: And *communi-*  
*cating* with *Idolaters*, was not again *communi-*  
*cating* with *Idolaters*, but it was, in just Con-  
 struction, *partaking* of *Devils*<sup>m</sup>. Thus we find  
 strong and admirable Sense in the Apostle's  
 Discourse: But in the other way, all is dull  
 and insipid. Take we the next parallel In-  
 stance: The *joint-partaking* of the *Jewish Sacri-*  
*fices*, was not again the *joint-partaking* of the  
*same Sacrifices*; but it was *partaking* of the *Al-*  
*tar*, whatever that means: In like manner, a  
 joint partaking of the *Symbols*, or *Memorials* of  
 Bread and Wine, is not again a *joint partaking*  
 of the same *Symbols*, or *Memorials*, but of *some-*  
*thing else* (by the Apostle's Argument) which  
 They represent, and call to our Mind, and

<sup>m</sup> The Commentaries under the Name of *Jerome*, supposed  
 to be *Pelagius's*, well express the Sense of the Apostle:

Panis Idololatriæ, *Damonum participatio* esse monstratur: —  
 Si cum Idololatriis de uno pane comedimus, unum cum illis Cor-  
 pus efficimur. — Non potestis & Dei & Damonum esse  
 participes. *Hieronym.* Opp. Tom. V. p. 995. Ed. Bened.

which



which in just *Construction*, or in *Effect*, They are. Had St. Paul meant only, that the Bread which we break, is the *joint-eating* of the Bread, and the Cup which we bless is the *joint-drinking* of the Cup, why should He have changed the Terms *Bread* and *Cup* into other Terms, *Body* and *Blood*, instead of using the same over again? Or if *Body* and *Blood* mean only *Bread* and *Cup*, then see what Sense can be made of Ch. XI. 27. which must run thus: Whosoever shall eat this *Bread* and drink this *Cup* of the Lord *unworthily*, shall be guilty of the *Bread* and *Cup* of the Lord. It is not using an inspired Apostle with any proper Respect, to put such an odd (not to say, ridiculous) Sense upon Him. The Case is plain, that the *Four* Terms, *Bread*, *Wine*, *Body*, and *Blood*, have severally their respective Meanings, and that the two first express the *Signs*, to which the other two answer as *Things signified*, and so all is right. Add to this, that the *eating* and *drinking* in the Eucharist, upon the foot of the other Construction, would be rendred *insignificant*: For the *breaking* of the *Bread*, and the *pouring out* of the *Wine*, would be sufficient for a bare *Representation*, or *Memorial* of our Lord's Death: The *feeding* thereupon adds nothing to the *Representation*, but must either signify our *receiving* something *Spiritual* under that *corporeal* Symbol, or signify nothing. And it would appear very strange, if the *feeding* it self should not be *Symbolical*, some way or other, as well as the rest; especially considering that other Pla-

CHAP. ces of Scripture (particularly *Joh. VI.*) do in-  
 VIII. sist very much upon *Spiritual* Feeding, and  
 W that the *Quantity* of Meat and Drink in the  
 Eucharist has all along been so small, that it  
 might be difficult to say what *use* it could be  
 of as a *Banquet*, unless allowed to be *significa-*  
*tive*, or *Symbolical* of some *Spiritual* Entertain-  
 ment received by the Communicants<sup>n</sup>. Upon  
 the whole, this *fourth* Interpretation must be  
 rejected, as being altogether low and lame, or  
 rather totally repugnant to all the *Circum-*  
*stances* of *Text*, and *Context*.

5. OTHERS therefore, perceiving that there  
 must be both a *Sign*, and a *Thing signified*, (or  
 in other Words, a *corporal* Manducation, and  
 a *spiritual* one also) and yet being unwilling  
 to admit of any *present Benefits* in the Eucha-  
 rist; have contrived this Turn, that the Sacra-  
 mental feeding shall *signify* *Spiritual* feeding,  
 yea and *Spiritual Communion* with Christ, *before*,  
 and *in*, and *after* the Sacrament, but that this  
*Spiritual feeding* shall mean only the *receiving*  
 Christ's Doctrine, and Promises; or that the Eu-  
 charist shall not import any Thing *then* re-  
 ceived (more than at *other Times*) but shall  
 be *declarative* only of what was received *be-*  
*fore*, or is to be received *then*, or *after*. The  
 design of all which is to evade any Pretence  
 of receiving *Graces* from *above*, in or by this  
 Sacrament: And this is the Scheme which the

η Διὰ τῆς γὰρ οὗτοι πολὺ λαμβάνουσιν, ἀλλ' ὀλίγοι, ὥς γινώσκουσιν ἐν  
 σὺν εἰς πρῶτον, ἀλλ' εἰς ἄριστον. *Concil. Nican. in Gelaf.*  
*Eyzicen. Labb. & Cossart. Tom. II. p. 234.*

*Socinians*

Socinians commonly take into<sup>9</sup>. Yea they CHAP. sometimes scruple not to own that under *Spi-* VIII. *ritual feeding* is contained *Remission of Sins*, and *present Right to Life eternal*: But still, they will not have it said, that God *conveys*, or *confers* these Benefits in or by the Sacrament, but that we in the Sacrament do *declare* and *testify* that we are *Partakers* of those *Benefits*, having *brought* them with us, not receiving them there, more than elsewhere.

BUT these fine-spun Notions, being only the Inventions of *Men*, can never be able to

o Hinc vero patet usum Panis & Calicis non ideo Christi Corporis & Sanguinis Communionem dici, quod per istum usum demum Communio ista fiat; sed quod per eum Communio ac Societas ista, quæ jam est, & esse debet, significetur & declaretur. Crellius in loc. p. 307. conf. Socin. Quod Re. Polon. p. 791.

Hoc ritu testamur nos Corpus Christi pro nobis Crucifixum habere pro *spirituali* animæ nostræ cibo, & Sanguinem ejus solum pro salutari *potu*, nosque *Communionem* illius habere, & sic ad novum *fœdus* pertinere &c. quæ omnia *Fidem* per charitatem efficacem postulant. Racov. cat. p. 242.

Panem illum edendo atque ex poculo bibendo palam testamur, & profitemur nos Corpus Christi fractum ac crucifixum pro animæ cibo, Sanguinem pro *potu* habere, quo ad vitam *Spiritualem* & *Sempiternam* proinde alamur & confirmemur, ac Cibo potuque Corpora nostra ad vitam terrenam & Corporalem sustentantur: non quidem quod in hac tantum *Actione*, Christi carnem & Sanguinem *Spiritualiter* edamus & bibamus — Sed quod *piâ* mortis Christi *meditatione*, & *vera* in eum *Fide* id perficiatur, ac porro etiam extra hunc ritum a nobis fiat, quam diu meditatio illa ac fides inde concepta in animis nostris viget. Volkelius p. 310. alias 687. conf. Schlicting. cont. Meisner. p. 751. 788, 789.

p Hac ceremonia profitemur nos, ea qua dictum est ratione, corpus Christi *edere*, & Sanguinem ejus *bibere*, & sic eorum Bonorum quæ morte sua evента Christus nobis *repperit* (h. e. *Remissionis peccatorum*, & *Vita Sempiterna*, quam *spe certa* in hoc sæculo veluti præcipimus) esse *participes*. Volkelius p. 311. alias p. 688.



CHAP. stand against the *Truth of God*. St. Paul does  
 VIII. not say, that the Eucharist is a *Declaration*  
 of Communion, but a *Communion*: Nor  
 does He say, *Communion with Christ our Head*  
 (tho' that indeed is a *remote* Consequence of  
 the other) but *Communion of the Body and Blood*  
*of Christ*. In the parallel Instances, eating of  
 Idol-Meats was not a *Declaration* of what had  
 been done *before*, nor a *Declaration* of what  
 was to be done *after* (perhaps it was the *first*  
 Time, and might be the *last*) but that *single*  
 Action was *taking part with Idolaters*, and that  
 amounted to *partaking of Devils*. It was so  
 with respect to the *Jewish Sacrifices*, the *Par-*  
*taking* of them was not merely *declaring* their  
 Participation of the Altar, but it was actual  
*participating* at that very Time, and by that ve-  
 ry Act. St. Paul's Words are express, *are Par-*  
*takers of the Altar* (not *Proclaimers* of it) and  
 his *Argument* requires That Sense<sup>q</sup>. For had  
 the *Corinthians* suspected that the Apostle was  
 talking of *Declarations* only, *virtual* Declara-  
 tions, They would soon have replied, that they  
 were ready to *declare* to all the World, that  
 they intended no such Thing as communicat-  
 ing *with Idolaters*, or *of Devils*, by their eating  
 of the *Idol Meats*, and that such express *counter-*  
*Declarations* would more than ballance any o-  
 ther. But that would have been *Protestation*  
 against *Fact*, and would have availed nothing:  
 For, St. Paul had plainly told them, what the

<sup>q</sup> Compare Johnson's *Unbloody Sacrifice*, in answer to the same  
 Pretence about *declaring* &c. Part I. p. 172. alias 175. &c.

nature of the *Action* was; viz. communicating CHAP. with *Idolaters*, and not only so, but *partaking* VIII. of *Devils*. Therefore, by Analogy and Parity of Reason, the nature of our Eucharistical Service is an *actual* partaking of the *Death* of Christ, with the *Fruits* thereof.

IF there were need of any farther arguing in so plain a Case, I might add, that such kind of *declaring* as They speak of (declaring their *Spiritual eating*) appears not so *modest*, or so *reverent*, as one might wish, if we consider what they mean by *Spiritual Meat*. They commonly intend by it the whole *Faith* and *Practice* of a Christian, together with *Pardon* of Sins and a *Right* to Life eternal consequent upon it. So then, their coming to the Lord's Table to *declare* their *Spiritual* feeding, what is it but proclaiming, before God and Man, how *righteous*, how *holy*, and how *perfect* they are, and what *Claims* they make on that Score: Which would be much more like to the Boasting of a *Pharisee*, than to the proper penitent Behaviour of an *humble* Christian, appearing before God. It may be thought perhaps, that such *Declarations* are of great use, because Men will be cautious of telling a *solemn Lie* in the Presence of God, and will of course take care to be as *good*, as they *declare* themselves to be. But it might be rather sus-

r Ideo simul etiam cogitandum est tibi, ut *talis sis* qualem te in hoc ritu *prosteris*; nec Deo & Christo *mentiaris*. Quod si talis nondum sis, id saltem omnino constituendum, ut talis quam primum evadas, nec committendum ut irritum postea sit hoc animi tui decretum, *Racov. Catech.* p. 242, 243.

CHAP. pested, that the Effect would be quite contrary,  
 VIII. and such a Method of *Ostentation* would be  
 much more likely to harden Men in their  
 Sins.

HOWEVER, to soften the Matter, they sometimes so explain this their *Declaration*, as to amount only to a good *Resolution*, or *Promise* for the Time to come, or a *Protestation* that they look upon a good *Life* as the proper *Food* of their *Souls*. This indeed is more *modest*, but then it is going still farther off from the *Text* of *St. Paul*, than before: For, in this View, the receiving the Sacrament is neither *eating* any Thing *Spiritual*, nor so much as a *Declaration* of eating, but it is a *Declaration* only of their own *Judgment* concerning it. Let them therefore turn this Matter which way they please, They will never come up to the true Meaning, or Force of *St. Paul's* Words. In the mean while, we readily accept, what they are pleased to allow, that *Pardon* of *Sins*, and *present Right* to Life eternal, ought to be look'd upon as part of the *Spiritual Food*: And we think it decent and modest, as well as just, to believe, that we *receive* our *Spiritual Food* at the Altar, from the Hands of Christ, and do not *bring* it thither *our selves*; especially considering that Christ *distributed* the *corporal Food* to the Disciples, which was the *Symbol* of *Spiritual*: And tho' we ought to take care to come properly *qualified* to the Holy Communion, yet we come not to *declare* how *rich* we were before, but



to deplore our *Poverty*, and to beg fresh *Relief*,  
and new *Supplies*, from above. CHAP.  
VIII.

6. SOME think it sufficient to say, that the *Eucharist* imports our *holding Communion*, or *Fellowship with Christ our Head*. But this Interpretation is low and insufficient, expressing a *Truth*, but not the *whole Truth*. The Apostle's Expression is very strong, *Communion of*, not *Communion with*, and of Christ's *Body and Blood*, not simply of *Christ*. So in the parallel Instances: They that ate of the *Idol-Meats*, held *Communion* indeed with the *Idolaters*, but were *Partakers of Devils*, not *with Devils*: And they that ate of the *Jewish Sacrifices*, were *Partakers of the Altar*. Therefore Bp. Patrick well says, with regard to the Word *Communion* in this Place: "In its full Signification, it denotes, not merely our being made of his (Christ's) Society, but our having a *Communication* of his *Body and Blood* to us: So the Word *Κοινωνία* is rendred *Gal. VI. 6. Phil. IV. 15.* In short, the *Communion* here spoken of must either mean merely the *outward Profession of Christianity*, and then it is an Interpretation much too *low*, and is liable to most of the *Objections* with that of the preceding Article; or else it means a *vital Union* with Christ, as his *living Members*, and then it implies *partaking* in his *Death, Resurrection &c.* and coincides with the common Construction. The greatest Fault therefore of this Interpretation is, that it is loose, general, equi-

[ f Bp. Patrick's Christian Sacrifice, p. 52.

CHAP. vocal; no *Explication* of the Text, because *not*  
 VIII. *determinate*, but *darker* than the Text it self,  
 and therefore fitted only to disguise and perplex the Apostle's Meaning, and to deceive an unwary Reader.

7. HAVING considered, and, as I conceive, confuted the several wrong Constructions of St. Paul's Words, it is now time to return to the true, easy, natural, and ancient Interpretation, before hinted, and now to be more largely enforced, or confirmed. The Eucharist, in its *primary* Intention, and in its *certain* Effect to all worthy Communicants, is a *Communion* of Christ's Body *broken*, and Blood *shed*, that is to say, a present *partaking of*, or having a *Part*, in our Lord's *Passion*, and the *Reconciliation* therein made, and the blessed *Fruits* of it. This is plain good Sense, and undeniable Truth. "The Body and Blood of Christ  
 " are *verily* and *indeed* receiv'd of the Faithful:  
 " That is, They have a *real Part* and *Portion*  
 " given them in the *Death* and *Sufferings* of the  
 " Lord Jesus, whose Body was *broken*, and  
 " Blood *shed* for the Remission of Sins. They  
 " truly and indeed partake of the *Virtue* of his  
 " *Bloody Sacrifice*, whereby He hath obtained  
 " eternal Redemption for us<sup>t</sup>. It is observable, that St. Paul, (his own best Interpreter) instead of saying, *Ye do shew the Lord's Body and Blood, broken and shed*, says, *Ye do shew the Lord's Death*, till He come<sup>u</sup>. Which makes it

<sup>t</sup> Bp. Patrick's Christian Sacrifice. p. 53.

<sup>u</sup> I Cor. XI. 26.

plain, that *Body broken* and *Blood shed* are, in CHAP. this Case, equivalent to the single Word *Death* VIII. with its *Fruits*; and That is the *Thing signified*  in our Sacramental Service. And if That be the *Thing signified*, it is That which we *partake of*, or *Spiritually* receive: And we are in this Sacrament ingrafted, as it were, into the *Death* of Christ, in much the same Sense, and to the same Effect, as in the other Sacrament we are said to be *baptized into his Death*<sup>w</sup>, and *planted together in the likeness of his Death*<sup>x</sup>. All the difference is, that the same Thing is *represented*, and *exhibited*, here and there, under *different* Signs, or Symbols. There we have our *Right* and *Title* to the Merits and Benefits of his Passion, delivered to us under the Symbol of *Water* inclosing us, as a *Grave* incloses a dead Body; Here we have the same *Right* and *Title* again delivered under the Symbols of *Bread* and *Wine*<sup>y</sup>, received by us, and incorporated with us. But of the Analogy of the two *Sacraments*, I have spoken before<sup>z</sup>, and need not repeat. Only let it be remembred, that *Baptism* does not only *represent* our Lord's Death, Burial, and Resurrection, but *exhibits* them likewise in their *Fruits* and *Virtue*, and makes the baptized Party, if fitly qualified, *Partaker* of them. And as there undoubtedly is a near Correspondence and Analogy between the two

w Rom. VI. 3.

x Rom. VI. 5.

y Τῆς ἀιματώδους θυσίας — δι' ἧς ὑμεῖς τῷ Χριστῷ κοινωνοῦμεν, καὶ παθημάτων καὶ τῆς θείας ζωῆς. Gregor. Nazianz. Orat. III.

p. 70.

z See above Ch. VII. p. 211.



CHAP. Sacraments, in their general *Nature, Ends, and*  
 VIII. *Uses*, we may justly argue from one Sacrament  
 to the other; and the Argument carries in it,  
 if not the Force of *Demonstration*, yet very con-  
 siderable Weight. There is this further  
 use in it, that it furnishes us with a clear and  
 full Answer to the Objections made against  
 the Supposition of such and such Privileges be-  
 ing conferr'd by, or annex'd to a *single Act* of  
 Religion: For, if they are annex'd to, or con-  
 ferr'd by *Baptism, a single Act of Religion*, why  
 may they not by the *Eucharist* also, tho' a *sin-  
 gle Act*? Such Objections either strike at *Both*  
*Sacraments*, or can really *hurt neither*: Or if it  
 be allow'd (as indeed it must) that *Baptism*,  
 notwithstanding, has such *Privileges* annex'd to  
 it, by the *express Words* of Scripture, it must  
 be allow'd that the *Eucharist*, at least, *may have*  
 the same. If, for instance, *Remission* of Sins,  
*Sanctification* of the Spirit, *mystical Union* with  
 Christ, *present Right* to a Resurrection, and  
 Life eternal are (as they certainly are) conferr'd  
 in and by *Baptism*, to Persons fitly qualified;  
 it is in vain to object, in the Case of the *Eu-  
 charist*, that those Privileges cannot be annex'd  
 to, or conferred by a *single Act*.

BUT let us return to our *positive Proofs*,  
 that such Blessings are annex'd to a *dæ* receiv-  
 ing of the Holy Communion. This Passage of  
 St. Paul, rightly considered, is a *Demonstra-*  
*tion* of it, as I have already intimated. The  
*Socinians* themselves, as I have before observ'd,  
 are obliged to allow, that *Spiritual Manduca-*  
*tion*

tion carries with it *present* Remission of Sins, CHAP. VIII.  
 and *present Right* to everlasting Life: And they  
 are pleased to allow farther, that *in the Sacra-*  
*ment* (tho' they will not say, *by the Sacrament*)  
 there *may be*, or *often is* Spiritual Manducation.  
 Indeed, *Smalcus* seems to hesitate a little up-  
 on it, or comes with great Reluctance to it;  
 but after all is forced to submit to so glaring  
 a Truth. First, He pretends, that we are so  
 far from *feeding Spiritually* upon Christ in the  
*Eucharist*, that we must have done it *before*, or  
 we are not *worthy* to come at all<sup>a</sup>. Well:  
 Why may we not have done it *before*, and  
*now* much more so? He is pleased, soon after,  
 to allow, that *Spiritual* Manducation is a kind  
 of constant *perpetual* Act, or Habit, *supposed* in  
 every good Christian, in the whole Course of  
 his Life, and in all his Actions<sup>b</sup>. Why then  
 not in the *Sacramental* Action? At length, He  
 allows it, with some Reluctance, even in That  
 also<sup>c</sup>; as He could not avoid it by his own  
 Principles.

THUS

a Dicimus, tantum abesse, ut in Cœna Domini Corpus Christi comedatur, & Sanguis ejus bibatur, ut qui antea Christi Corpus *Spiritualiter* non manducaverit, manducatione hac panis *car-nali* plane *indignus* sit. *Smalcus* contr. *Frantz* p. 336.

b Ut manducatio *Spiritualis* Corporis, & Bibitio Sanguinis Christi est aliquid *perpetuum*, quod in nobis inesse debet, sic in omnibus vitæ nostræ sacris considerari poterit & debet. *Smalc.* *ibid.* p. 340.

c Quia *Spiritualis* Manducatio Corporis Christi *perpetuum* aliquid est, dici quidem potest, tunc etiam illam fieri, cum Cœna Domini celebratur. *Smalc.* *ibid.* p. 340.

*Schlichtingius* carries it higher, or expresses it stronger, tho' indeed He afterwards goes off into the *declarative* Notion, seeming to *prefer* it.

Quid

CHAP. VIII.  THUS far then we are advanced, even upon the *Concessions* of *Adversaries*, that there *may be*, (or that there *certainly is*, to pious and good Christians) a *Spiritual feeding* in the Eucharist, and that such *Spiritual feeding* carries in it *present Remission*, and *present Right to Life eternal*<sup>d</sup>. Where then do we differ? Perhaps here; that we say, *By the Sacrament*, and They, *In the Sacrament*, like as in all other good Offices. But we do not say, that the Sacrament does it by its own *Virtue*: No, it is God only that grants *Remission*, or *Spiritual Rights*, whether in the Sacrament, or out of it; and while we assert that He does it in and by the *Eucharist*, we do not presume to say, or think, that He does it not in *Baptism* also, or in other *Religious Services*. What then is the *Point of Controversy* still remaining? It appears to be this principally, that we assert the very *Act of Communion* (in Persons fitly disposed) to be *Spiritual Manducation*; a present receiving of *Spiritual Blessings* and *Privileges*, additional to what was before: This they deny, alledging that

Quid igitur est, inquires, Christi Corporis propriè *Κοινωνία*? *Commune jus* est, (ut ipsa vox indicat) Christi Corporis pro nobis fracti, & sic *Bonorum* inde manantium. Sacrum igitur panem qui frangunt & comedunt. modo *digne* id faciant, *Bonorum* istorum *participes* fiunt; ut hoc sensu sacri panis fractio & comestio Corporis Christi, *communio* dicatur per *Metonymiam effecti*; quod scilicet *Communione* istius *Causa* sit & *Medium*: quippe Christi præceptorum officiique nostri *pars* non *postrema*; uti qui id facere negligat, non plus *juris* habeat in Christi Corpore, quam *Petrus* habiturus erat *Communione* cum Christo, si pedes sibi lavare volenti præfracte resistisset. *Schlicding.* contr. *Meis.* p. 75<sup>o</sup>.  
<sup>d</sup> See *Volkelius* above p. 279.

there



there are no *special* Benefits annex'd to the Eu- CHAP.  
*charist*<sup>e</sup> as such, nothing more conferr'd than VIII.  
 what is *constantly* conferr'd to good Men, at  
 all other Times, and in all other *good* Offices,  
 or common Duties<sup>f</sup>. Now, in defence of our  
 Doctrine, we plead St. Paul's Authority, who  
 asserts that the Eucharist is actually a *Communion*  
 of Christ's *Body* and *Blood*: Let them show,  
 that any *common* Service, or any *other Service*,  
*Office*, or *Duty* (except *Baptism*) is so; and then  
 They will come close to the Point. It hath  
 been observ'd above, that eating of *Idol-Meats*,  
 knowingly, was *ipso facto* communicating with  
 Idolaters, and that communicating with Idola-  
 ters, was *ipso facto* partaking of Devils, and that  
 the eating of the Jewish Sacrifices was *ipso facto*  
 partaking of the Altar: Therefore also receiv-  
 ing the Holy Communion, fit Dispositions al-  
 ways supposed, is *ipso facto*, (in that very Act,

e Christiani quia mortem Christi commemorant, & pro ea  
 Grantias agunt, non *presens* Beneficium requirunt &c. *Smalcus*  
 p. 333.

Nequaquam in eum finem hic ritus est institutus, ut *aliquid*  
*ex eo reportemus*; sed ut jam antea acceptum Beneficium com-  
 memoremus. *Volkelius* de vera Relig. p. 313. alias 691. Non in  
 hunc finem Cœnam Dominicam constitutam esse, ut ex ejus usu  
*aliquem fructum* reportemus. *Volkelius* ibid. p. 684.

f Negat *Socinus* hunc ritum *proprie* institutum esse ad nostram  
 aliquam singularem utilitatem in negotio salutis. *Proprie* inquam,  
 nam alioquin libenter concedimus, hujus ritus observationem non  
 minus *ad salutem conferre* quam *reliquorum præceptorum* execu-  
 tionem: Verum hæc utilitas & *generalis* est, & non *illius causâ*  
*proprie* ritus hic institutus est. *Schlicting.* contr. *Meisner.* p.  
 791. conf. 795.

Libenter admittimus ritus istius observationem inter *bona opera*  
 numerandum, & cum illis conjungendum esse. *Schlicting.* ibid.  
 p. 798.

T

and

CHAP. and at that *present Time, by that Act*) partak-  
 VIII. *ing of the Death of Christ, with the Fruits or*  
 ~~~~~ *Privileges of it.* Since therefore the very *Nature* of the *Act* *supposes* it, and *implies* it (which is more than the *Nature* of every other *Act*, *Service*, or *Duty* does) therefore there is some peculiar *Force*, *Virtue*, and *Efficacy* annexed to the *Eucharist*, above what is ordinarily annexed to *common Duties*. *Duties*, as such, are *Conditions* only on our Part, *Applications* of *Men* to *God*, and therefore are not properly *Instruments* in the Hand of *God* for conveying his *Graces*: But *Sacraments* are *Applications* of *God* to *Men*, and therefore are properly his *Instruments* of *Conveyance*, his appointed *Means* or *Conduits*, in and by which He confers his *Graces*. *Gospel Duties* are the *conditional Causes* of *Spiritual Blessings*, while *Sacraments* are properly the *Instrumental Conveyances*. Neither *Repentance*, nor *Faith*, nor even *Sacraments*, considered merely as *Duties*, or as *Acts* of ours, are properly *Channels* of *Grace*, being as I said *Conditions* only: But *Sacraments* considered as *Applications* of *God* to *Men* are properly *Channels* of *Spiritual Benefits*. This is a distinction which ought carefully to be heeded, for the right understanding of the difference between *Sacraments*, and *Duties*.

PREACHING of the *Word* is most like to *Sacraments* in the *instrumental Capacity*; for, by the *Word* also, *God* conveys his *Graces*. But still *inviting*, *exhorting*, or *calling* *Men* to be reconciled to *God*, comes not up to *signing* and
 sealing

sealing the Reconciliation: Neither is preparing CHAP.
Men for the Covenant, the same Thing with VIII.
Covenanting. The Eucharist, as hath been noted, is an *actual* Communion, wherein God gives, and Man receives at that Instant, or in the very Act. Such being the *Nature* and *Use* of this *Eucharistical* Service, in *divine* Construction, and by *divine* Appointment, it is manifest from thence, that it carries in it the force of a *Promise*, or *Contract*, on God's Part, that fit Qualifications supposed on *our Part*, this *Service* shall never fail of its *Effect*, but shall be to every *worthy Receiver* like a Deed of Conveyance, instrumentally investing Him with the *Benefits* of Christ's Death, for the Time being; and *to the End* also, if He *perseveres* to the End. "It is no good Argument to say, The
" *Graces* of God are given to Believers *out of*
" the Sacrament, *ergo*, not *by* or in the Sacra-
" ment: But rather thus; if God's Grace *over-*
" *flows* sometimes, and goes without his own
" *Instruments*, much more shall He give it in the
" *use* of them. If God gives Pardon *without*

g *Verbum Dei* quidem comitatur etiam aliqua Spiritus Dei *efficacia* — Verum efficacia ista a Deo *prorsus libere* dispensatur, & absque ullo *pacto & promissione* Dei, qua Deus ad hos & illos, potius quam *alios*, ejusmodi gratia donandos, sese *obstrinxerit*. Cum *Sacramentis* autem, ex Dei *pacto*, conjuncta est *vis* quaedam divini Spiritus, per quam agunt *infallibiliter* in omnibus iis quibus *debite* administrantur, quique illa suscipiunt cum ea quam Deus in iis *prærequirit*, *dispositione* — Ex nullo *pacto* tenetur Deus *verbum* virtute sui spiritus comitari: *Sacramentis* autem ex *certa* Dei *pactione*, adest *Virtus divina*, per quam *Gratiam* quandam *salutarem* communicant omnibus illis qui secundum ordinem a Deo positum illa participant. *Le Blanc Theol.*
p. 676:

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“ the Sacrament, then rather also *with* the Sa-
 “ crament. For, supposing the Sacraments,
 “ in their Design and Institution, to be no-
 “ thing but Signs and Ceremonies, yet They
 “ cannot hinder the *Work of God*: And there-
 “ fore Holiness in the *Reception* of them, will
 “ do more than Holiness *alone*; for God does
 “ nothing *in vain*. The Sacraments *do some-*
 “ *thing* in the Hand of God: At least, They
 “ are God’s *proper* and *accustomed* Time of
 “ Grace: They are *his Seasons*, and *our Oppor-*
 “ *tunity* ^h.

AND now if any one should ask for a Ca-
 talogue of those *Spiritual* Privileges, which St.
Paul in this Place has omitted, our Lord Him-
 self may supply that Omission by what He has
 said in *John VI*. For, since we have proved,
 that there is a *Spiritual Manducation* in the Eu-
 charist, with all *worthy* Receivers, it now follows
 of course, that what our Lord says in *John VI*,
 of *Spiritual Manducation* in the *general*, is all
 strictly applicable to this *particular* manner of
 Spiritual feeding; and is the best Explication
 we can any where have, of what it includes
 or contains. It contains 1. A Title to a *hap-*
py Resurrection: For such as Spiritually feed on
 Christ, Christ will *raise up at the last Day*ⁱ.
 2. A Title to *eternal Life*: For, our Lord ex-
 pressly says, *whoso eateth my Flesh and drinketh*
my Blood, hath eternal Life^k. 3. A mystical U-
 nion with Christ in his *whole* Person; or, more

^h Bp. Taylor’s worthy Communicant p. 38.

ⁱ *John VI*. 54.

^k *John VI*. 51, 54, 58.

particularly

particularly, a *presential* Union with Him in his CHAP. divine Nature: *He that eateth my Flesh, &c. VIII. dwelleth in me, and I in Him*^l. 4. In these are implied (tho' not directly expressed by our Lord in that Discourse) *Remission of Sins*, and *Sanctification of the Holy Spirit*; of which I may say more in a proper Place.

To return to St. Paul's Text, I shall here sum up the true and the full Sense of it, mostly in Mr. Lock's Words^m, with some few and slight Alterations. "They who drink of the Cup of Blessing, which we bless in the Lord's Supper, do they not thereby *partake* of the Benefits purchased by Christ's Blood shed for them upon the Cross, which they here *Symbolically* drink? And They who eat of the Bread *broken* there, do they not *partake* in the Sacrifice of the Body of Christ, and strengthen their Union with Him, as Members of Him their Head? For, by eating of that Bread, We, tho' many in number, are all *united*, and make but *one Body*, under Christ our Head, as many Grains of Corn are united into *one Loaf*. See how it is among the *Jews*, who are outwardly, according to the *Flesh*, by *Circumcision* the People of God. Among them, They who *eat* of the *Sacrifice*, are *Partakers* of God's Table, the *Altar*, have Fellowship with Him, and *share* in the *Benefit* of the *Sacrifice*, as if it were offered for themⁿ. Do

" not

^l John VI. 56, 57.

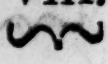
^m Lock's Commentary on the Text p. 181.

ⁿ Dr. Pelling, in his *Discourse of the Sacrament* (p. 116, 117, 118.)

CHAP. " not mistake me, as if I hereby said, that the
 VIII. " *Idols* of the Gentiles are *Gods* in reality, or
 " that the Things offered to them *change* their
 " *Nature*, and are any Thing really different
 " from what they were before, so as to *affect*
 " us in our use of them: No, but this I say,
 " that the Things which the Gentiles Sacrifice,
 " They Sacrifice to *Devils*, and not to God, and
 " I would not that you should have *Fellowship*
 " with, and be under the Influence of *Devils*,
 " as They who by eating of Things offered
 " to them, enter into *Covenant*, *Alliance* and
 " *Commerce* with them. You cannot eat and
 " drink with *God*, as *Friends* at his Table in
 " the *Eucharist*, and entertain *Familiarity* and
 " *Friendship* with *Devils*, by eating with them,
 " and partaking of the Sacrifices offered to
 " them. Such appears to be the force of the
 whole Argument. But as there is nothing so
 plain, but that it may be obscured by Mis-
 conception, and darken'd by artificial Co-
 lourings, so we need not wonder if Difficul-

118.) well illustrates the Case of the *Jews*, as partaking of the *Altar*. I shall cite a small Part:

" There is an Expression which will make this Matter clear,
 " in *Levit. VII. 18. neither shall it be imputed &c.* When those
 " Sacrificial Feasts were regularly celebrated, They were impu-
 " ted to the Guests for *their good*, they were reckoned *advanta-*
 " *gious* to them, they were favourably *accepted* at God's Hand,
 " in order to the Ends for which the Sacrifice was designed:
 " They served to make an *Atonement*, they were effectual to
 " their Purposes, they were good to all Intents, they were *avail-*
 " *able* to the Offerers (as the *Hebrew* Doctors expound the
 " Phrase) This is the true Meaning of being *Partakers* of the
 " *Altar* &c. p 117. In the next Page the learned Author ap-
 plies the whole very aptly to the *Eucharist*.

ties have been raised against the Construction here CHAP. given. And because it may sometimes hap- VIII. pen, that very slight Pretences on one Side,  if not particularly answer'd, may weigh more with some Persons, than the strongest Reasons on the other, I shall here be at the Pains to bring together such Objections as I have any where met with, and to consider them one by one.

OBJECTIONS answered.

I. Dr. *Whitby*, whose Comments upon this Text, I am sorry to say, appear to be little else than labour'd Confusion, is pleased to object as here follows: "Neither can the Sense
" of the Words be to this Effect: The Cup
" and Bread communicate to us the *Spiritual*
" *Effects* of Christ's broken Body, or his Blood
" shed for us, tho' this be in it self a *certain*
" *Truth*; for these *Spiritual Effects* cannot be
" *shared* among Believers, so that every one
" shall have a *Part* of them only, but the *same*
" Benefits are *wholly* communicated to every
" due Receiver. See Note on v. 16.^o The
learned Author did well to call our Doctrine
a *Certain Truth*: But He had done better, if He
had taken due Care to preserve to this Text
that *true Sense*, upon which chiefly that *certain*
Truth is founded. His Objection against the
Spiritual Effects being *shared*, appears to be of
no weight: For how do we say they are *shared*?
We do not say that Christ's *Death* is divided

^o *Whitby* on Verse 20. p. 175.

CHAP. into Parcels, or is more than *one Death*, or that
 VIII. his *Sacrifice* is more than *one Sacrifice*, or that
 it is *shared* like a *Loaf* broken into *Parts*, as the
 Objection supposes: But the many *Sharers* all
 partake of, and communicate in one *undivided Thing*, the same *Death*, the same *Sacrifice*, the same *Atonement*, the same *Saviour*, the same *God* and *Lord*: And here is no *dividing* or *sharing* any *Thing*, but as the same *common Blessing* diffuses it self among many divided *Persons*. And what is there amiss, or improper in this *Notion*? The learned *Author* himself is forced to allow ^p, that Κοινωνία τῷ υἱῷ αὐτοῦ, *Communion of his Son*^q, and Κοινωνία τῷ παθημάτων, *Communion of his Sufferings*^r, and Κοινωνία μετὰ τῷ πατρὶς καὶ μετὰ τῷ υἱῷ αὐτοῦ, *Communion with the Father and the Son*^s, are all so many proper *Phrases*, to express the *Communion* of *many* in one and the same *Thing*, where the *Effects* are *common* to those many. And He might have added Κοινωνία τῷ ἁγίῳ πνεύματι, *Communion of the Holy Ghost*^t, and Κοινωνία τῷ μυστηρίῳ, *Communion of the Mystery*^u, as two other parallel *Instances*, wherein the same *undivided Blessings* are supposed to be communicated to *many*, in such a *Sense* as we suppose the *undivided Blessing*, *Privilege*, *Atonement* of *Christ's Death* to be vouchsafed to *worthy Communicants*. And therefore there

^p Whitby p. 173.

^q 1 Cor. I. 9.

^r 1 John I. 3.

^u Ephes. III. 9.

^t Philipp III. 10.

^s 2 Cor. XIII. 13. Phil. II. 1.

is no occasion for the low Thought, that *Koww-CHAP.*
via here, with respect to the Eucharist, must sig- *VIII.*
 nify no more than the *sharing out* the conse- *W*
 crated *Bread* and *Wine* among the Communi-
 cants: Which is resolving all into *Sign*, and
 dropping the Thing *signified*; and is sinking the
 Apostle's admirable Sense into jejune, insipid
Tautology; as I have before observed. The *So-*
cinians themselves deal more justly and inge-
 nuously with St. Paul's Text in this Place; as
 may sufficiently appear by what I have quoted
 from them in this Chapter. But I proceed.

II. THE same learned Man makes a further
 Attempt to defeat the true Sense of this Pas-
 sage, first, by interpreting the *partaking of the*
Altar, to mean only having *Communion with God*,
 or *owning* Him as *That God* from whom They
 had received *Mercies*; and next, by interpret-
 ing the *partaking of Devils* so as to exclude any
Spiritual Influence from Devils^w. To all which
 I shall make answer in the excellent Words
 of Bp. Burnet^x. "If the meaning of their be-
 "ing *Partakers with Devils*, [He should have
 "said, *of Devils*] imports only, their joining
 "themselves in *Acts of Fellowship* with *Idola-*
 "ters, then the Sin of this would have easily
 "appear'd, without such a reinforcing of the
 "Matter. — St. Paul seems to carry the Ar-
 "gument farther: — Since those *Idols* were
 "the *Instruments*, by which the *Devil* kept the
 "World in subjection to Him, all such as

^w See *Whitby* on the Place p. 174, 175.

^x *Burnet* on the 28th Article p. 317.

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W

“ did *partake* in their Sacrifices, might come
 “ under the *Effects* of that *Magick* that might
 “ be exerted about their Temples, or Sacri-
 “ fices; — and might justly fear being brought
 “ into *Partnership* of those *magical* Possessions,
 “ or Temptations that might be suffered to
 “ fall upon such Christians as should associate
 “ themselves in so detestable a Service y. In
 “ the same Sense it was also said, that the *Is-*
 “ *raelites* were *Partakers* of the *Altar*. That is,
 “ that all of them who joined in the Acts of
 “ that Religion, such as the offering their
 “ *Peace-Offerings* (for of those of that kind they
 “ might only eat) all these were *Partakers* of
 “ the *Altar*: That is, of all the *Blessings* of their
 “ Religion, of all the *Expiations*, the *Burnt-*
 “ *Offerings* and *Sin-Offerings*, that were offered on
 “ the *Altar*, for the *Sins* of the whole Congrega-
 “ tion. — Thus it appears that such as join-
 “ ed in the *Acts* of *Idolatry* became *Partakers*
 “ of all the *Influence* that *Devils* might have o-
 “ ver those Sacrifices; and all that continued
 “ in the observances of the *Mosaical* Law, had

y The true Meaning of *partaking* of *Devils*, or of coming under the *Influence* of *Devils*, is very aptly illustrated by the following Lines of *Tertullian*.

Nemo in Castra Hostium transit, nisi projectis armis suis, nisi destitutis Signis & Sacramentis Principis sui, nisi pactus simul perire — Quale est enim de Ecclesia Dei, in Diaboli Ecclesiam tendere? de cælo, quod aiunt, in cœnum? — Cur ergo non hujusmodi etiam Dæmoniis penetrabiles fiant? nam & exemplum accidit, Domino teste, ejus mulieris quæ Theatrum adiit, & inde cum Damonio rediit. Itaque in exorcismo cum oneraretur immundus Spiritus, quod ausus esset Fidelem adgredi; constanter, justissime quidem, inquit, feci, in Meo enim inveni. *Tertullian*. de Spectac. c. XXV. XXVI. p. 83.

“ thereby

“ thereby a *Partnership* in the *Expiations* of the CHAP. VIII.
 “ *Altar*: So likewise all Christians who receive
 “ this Sacrament *worthily*, have by their so do-
 “ ing a *Share* in That which is represented by
 “ it, the *Death* of Christ, and the *Expiation* and
 “ other *Benefits* that follow it. W

I cannot too often repeat, that St. Paul is not here speaking of *external* Profession, or of *outwardly* owning the true God (which any *Hypocrite* might do) but of being *real* and *living* Members, and of receiving *vital spiritual* Influences from Christ; and his *Argument* rests upon it². The Thing may perhaps be yet farther illustrated from a similar Argument, made use of by the Apostle in a resembling Case. *Know ye not that your Bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid. What, know ye not, that He who is joined to an Harlot, is one Body? For two, saith He, shall be one Flesh: But He that is joined unto the Lord, is one Spirit².*

² Loquitur Apostolus de ejusmodi communione Corporis & Sanguinis Domini per quam *unum Corpus* cum illo & inter nos sumus, ——— Reprobi & infideles, omnesque ejusmodi, *Spiritus* Christi destituti, quamvis sumant & participant panem quem frangimus, & Benedictionis Calicem, ——— non fiunt *unum corpus* cum Christo & fidelibus, sicut ipse Apostolus docet, inquit: *Qui Spiritum Christi non habet, hic non est ejus.* Rom. VIII. 9. 2 Cor. VI. Albertin. p. 225.

^a 1 Cor. VI. 15, 16, 17. Compare 2 Cor. VI. 14, 15, 16. N. B. The Apostle is plainly speaking, in all the three Places of Christians, considered as *true* and *living* Members of the *internal invisible* Church, and no merely of the *external* and *visible*. Nec ergo dicendi sunt *manducare Corpus Christi*, quoniam nec in *membris* computandi sunt; quia non possunt esse membra Christi, & membra meretricis. *Augustin.* de Civ. Dei. L. XXI. c. 25.

HERE

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HERE we may observe, that the *Argument*, in both Cases, proceeds upon the Supposition that the *Christians* whom the Apostle speaks to, are *true* and *living* Members of Christ^b, and of consequence actual *Partakers* of all the *Spiritual Benefits* of such Union: Which Union would be entirely broken, and all its Privileges forfeited, by commencing a *contrary* Union, either with *Devils* in one Case, or with *Harlots* in the other. The Apostle is not speaking of Christians as barely *contradicting* their *outward* Professions, or committing a *logical* Absurdity, but of their acting inconsistently with their *internal* Blessings, or Privileges. There was no natural Impossibility of *appearing* as Guests both at *God's Table*, and the *Table of Devils*; it was as easy to be done, as it was easy for Men to be *deceitful*, *false*, and *wicked*: But the Apostle speaks of a *real* inconsistency in *Things*; namely, such as lies in the being in *League* with *God* and the *Devil* at the same Time, and retaining the *Friendship* and *Participation* of Both^c. All which shews, that the *Communicants* whom the Apostle speaks of, were supposed to be *true* *Members* of Christ, and of the *invisible* Church, in that very Action, and so of consequence,

^b Corpus nostrum, (id est, Caro quæ cum sanctimonia perseverat, & munditia) membra dixit esse Christi. Iren. L. V. c. 6. p. 300.

^c Οὐ γὰρ θέλω ὑμᾶς κοινωνῆς δαιμονίων γίνεσθαι, ὁ ἀπέσπασεν λέγει ἵνα διχα σωζομένην ἡ φθιμένην τροφῇ ———— σὺν εὐλογίᾳ τροφῆς δαιμονίων μεταλαμβάνειν, τὰς θείας μετέχει καὶ πνευματικῆς κατηχούμενους τροφῆς. Clem. Alex. Pæd. L. II. c. 1. p. 168, 169.

Non potestis & Dei & Damonum esse participes. Pseudo-Hieronym. in loc.

thereby

thereby receiving all such *Spiritual Benefits* as CHAP. that Membership implies. VIII.

III. IT has been thought some Objection to this Notion of *Benefits*, that Men could not be supposed to receive *Benefits* from *Devils*; and therefore the Analogy, or Parallel will not hold, if *St. Paul* be interpreted as admitting or asserting *Benefits* in the Eucharist. In reply to which, I observe, 1. That *St. Paul* does not particularly mention *Benefits* (tho' He supposes them all the Time) but draws both Parts of his Parallel in general Terms, and Terms corresponding: *Communion* of *Christ's Body* and *Blood* on one Side, *Communion* of *Devils* on the other. There the Parallel rests, and there it answers to the greatest exactness: For, as on one hand there are supposed *Influences, Influxes, Impressions, Communications* from *Christ*, so on the other hand, there are likewise supposed *Influences, Influxes, Impressions, Communications* from *Devils*. The Parallel here drawn out by the Apostle goes no farther, and therefore it is strictly just, regular, and elegant: But the nature of the Thing speaks the rest, that the *Influxes* must be of as contrary a kind, as *Christ* is opposite to *Belial*. 2. *St. Paul* certainly supposed *Benefits*, and great ones, belonging to the *Lord's Table*: Otherwise his Disswative against the *Table of Devils* had been very lame and insufficient. For, undoubtedly there were *Benefits* to be expected (*temporal Benefits*) on the other Side, or else there had been no *Temptation* that way, nor any occasion for such earnestness as the Apostle uses in

CHAP. in the Case to dissuade them from it : And
 VIII. if the Apostle had not supposed some *Benefits*,
 of the *Spiritual* Kind, to be annexed to the Eu-
 charist, much superior to all *temporal* Emolu-
 ments, there would have been but very little
 Force in his whole *Dissuasive*. To be short;
 The more *beneficial* we conceive the Sacrament
 to be, so much the *stronger* is the Apostle's Ar-
 gument for *preferring* the *Lord's Table* before
 any other that was *incompatible* with it : And
 therefore the Supposition of *Benefits* in the Eu-
 charist was by no means *foreign* to the Point
 in view, or *wide* of his Purpose, but quite the
 contrary. For what could be more *pertinent*
 to his Design of warning Christians to have no-
 thing to do with the *Table of Devils*, than the
 intimating to them, that they would thereby
 forfeit all the *Benefits* and *Privileges* they expect-
 ed from the *Table of the Lord* ? Upon this foot,
 and this only, there is Force and Poignancy in
 what He says : *Ye cannot be Partakers of the Lord's*
Table, and the Table of Devils^d.

IV. IT may perhaps be objected farther, that
 the Pagan Notion of their Sacrificial Feasts, was
 no more than This, that their *Gods*, or *Demons*
 might sometimes condescend to come and *feast*
 with them, and so those Feasts imported some
 kind of *Society*, or *Alliance* with *Dæmons*, but
 nothing of *Influxes*, *Communications*, *Impressions*,
 &c. To which I answer, that we are not here
 inquiring what the *Pagans* supposed, but how
 the *Apostle* interpreted their *Feastings* of that kind.

^d 1 Cor. X. 21.

The Pagans believed in *Gods*, (as they thought) **CHAP.**
 or *good Demons*; but the Apostle interprets all **VIII.**
 of *bad Angels*, or *Devils*. And it is further ob-
 servable, that He speaks not of partaking *with*
Devils of such Banquets, but of partaking *with*
Idolaters, of *Devils*. All the Expressions made
 use of by the Apostle, declare for this Mean-
 ing. Κοινωνία τῷ σώματι, is partaking of *Body*,
 not *with* *Body*. Κοινωνία τῷ αἵματι, is partak-
 ing of *Blood*, not *with* *Blood*. Κοινωνία τῷ θυ-
 σιασμένῳ, is partaking of the *Altar*, not *with* the
Altar. In like manner, Κοινωνία τῷ δαίμονίῳ
 must mean partaking of *Devils*, not *with* *De-*
vils^e. For, in truth, the Communicants in
 the *Idol-Sacrifices*, were *Joint-Partakers with*
Idolaters, of *Devils*, as *Christian Communicants*
 are *Joint-Partakers with* *Christians*, of *Christ*.
 Thus the *Analogy* is duly preserved, and the
Comparison answers to the greatest exactness.

I MAY here briefly take Notice, in passing,
 that what concerns the *Communion*, or *Partici-*
pation of *Devils*, has been very minutely exa-
 mined among some learned Divines abroad,
 within these 30 Years last past. Gottfr. Olearius,
 a learned *Lutheran* of *Leipsic*, opened the Sub-
 ject in a *Dissertation* on 1 Cor. X. 21. printed

^e An ancient Writer, of the third Century, well expresses
 this Matter.

Quantum enim ad creaturam pertineat, omnis munda est: Sed
 cum *Demoniis* immolata fuerit, inquinata est tam diu quam diu
 simulachris offeratur. Quod mox atque factum est, non est jam
Dei, sed *Idoli*: Quæ dum in Cibum sumitur, sumentem *Demonio*
 nutrit, non *Deo*, convivam illum simulachro reddendo, non
Christo. Novatian. de Cib. Judaic. c. VII.

A. D.

CHAP. A. D. 1709; reprinted in 1712. The Design
 VIII. was to explain the Pagan Notion of the *Communion* of their *Demons*, and from thence to illustrate the *Communion* of Christ's *Body* and *Blood* in the Eucharist, as taught by the Apostle. Some Years after, another learned *Lutheran*, in a Treatise written in the *German* Language, pursued the same Hypothesis, and met with good Acceptance among many. But in the Year 1728, Mr. *Elsner* of *Utrecht* took occasion to animadvert upon it^f, blaming *Olearius* for pushing the Point too far, in favour of the *Lutheran* Doctrine concerning the Eucharist, and for maintaining too gross a Notion of *Sacramental* Manducation. Others have endeavoured to defend, or palliate *Olearius's* Doctrine, and reflect upon *Elsner*, as too severe or disrespectful in his Censure, and as straining Things to the worst Sense. All I shall observe upon the Dispute is, that both Sides appear to agree in three Particulars:
 1. That the Idolaters held *Communion* with each other, by eating of the same *Sacrifices*; to which answers, in the Analogy, the Communion of Christians with each other, by and in the Eucharist. 2. That the Idolaters held *Communion* with *Devils* by feasting at the Table of Devils: To which answers our holding *Communion* with Christ in the Eucharist. 3. That the Devils with whom they so held *Communion* had thereby some *Power*, or *Influence* over

^f *Elsner*. Observat. Sacr. Tom. II. p. 108.

^g *Wolffius*. Curæ Crit. in I Cor. X. 21. p. 461.

Mesheim. in Præfat. ad Cudworth de Cœna.

them:

them: To which answer the *divine Influences* CHAP. upon true and worthy Communicants in the VIII. Eucharist. 

V. THERE is yet another *Objection* worth the considering, because it seems to strike at the main grounds upon which we have proceeded in explaining the Apostle's Doctrine in this Chapter. It is suggested, that *Δαιμόνιον* in that Place, does not signify *Devil^h*, but either a *good Demon*, or something *imaginary*, a mere *Non-Entity*: And this is grounded partly upon the Consideration that the *Pagans* could never *intend* to Sacrifice to *Devils*, and partly upon St. *Paul's* allowing an *Idol* to be *nothing*. The Reader may find this Suggestion abundantly confuted, in *Whitby*, and *Wolfsius*; upon this Chapter; and therefore I shall here content my self with briefly hinting as follows: 1. That the Word *Δαιμόνιον*, commonlyⁱ in the New Testament, does signify some *Evil Spirit*, as in the many Cases of *Demoniacks* therein mention'd, besides other Instances. 2. That in this Place of St. *Paul*, the Word ought to be so interpreted, in conformity to *Deuteronomy XXXII. 17.* which St. *Paul* appears to have had in his Eye: *They sacrificed unto Devils, not to God*: Which *Le Clerc* Himself, (who raises the Objection which I am now answering) in-

^h See *Le Clerc* in loc. In his Supplement to *Hammond* p. 338. Engl. Edit.

ⁱ A late learned Writer very acutely as well as justly observes, that the sacred Penmen when speaking their *own* Sense, and not reporting the Words of *others*, do *always* use the Word *Δαίμονιον* in the bad Sense, *Dr. Warren* Part I. p. 75. Part II. p. 7. &c.

CHAP. terprets of *evil Spirits*^k. 3. That St. Paul speaks
 VIII. not of what the Heathens *intended*, or had in
 ~~~~~ view, but of the real Nature, Tendency, or  
 Consequence of their *Idolatry*. 4. That tho' St. Paul knew that *Idols*, whether understood of *Statues* and *Images*, or of the Deities supposed to reside in them, were really *nothing*, (as having either *no Being*<sup>l</sup>, as many had not, or *no Divinity*<sup>m</sup>, and were not capable of making any *physical* Change in the *Meats*, which were the *good Creatures* of God) yet He knew withal, that *evil Spirits* suggested to Men those *Idolatrous* Practices, and resided in those *Images*, and assisted in those *Services*, personating those *fictitious* Deities, and drawing all those Adorations, in the last Result to *themselves*<sup>n</sup>: Therefore St. Paul cautions the *Corinthians* against putting themselves into the *Power* and *Possession* of those *evil Spirits*, which they were not before aware of°. 5. There can be no Sense,

k Ἐδυνάμει διαμνησκούμενοι καὶ τῷ θεῷ. Deut. XXXII. 17. Vid Cleric. in loc. item in Levit. XVII. 7. *Cacodamonibus*. See also *Baruch*. IV. 7.

l Such as *personalized* Qualities, mere abstract Ideas; as *Mercy*, *Justice*, *Faith*, *Truth*, *Concord*, *Health*, *Fortune*, &c.

m As Sun, Moon, Stars, &c.

n Scimus nihil esse nomine mortuorum, sicut & ipsa simulacra eorum: Sed non ignoramus Qui sub istis nominibus, institutis simulacris, operantur & gaudeant, & divinitatem mentiantur, nequam Spiritus scilicet, Demones. *Tertullian*. de Spectac. c. X. p. 77.

o Non quod Idolum sit aliquid (ut Apostolus ait) sed quod quæ faciunt, *Demoniis* faciunt, consistentibus scilicet in consecrationibus *Idolorum*, sive *mortuorum*, sive (ut putant) *Deorum*. Propterea igitur, quoniam utraque species *Idolorum* conditionis unius est, dum *Mortui* & *Dii* unum sunt, utraque *Idololatria* abstinemus — quia non possumus *Cenam Dei* edere, & *Cenam Damoniorum*. *Tertull*. ibid. c. XIII. p. 79.



or no Force in St. Paul's Argument, if we in-CHAP.  
terpret his Words, either of good Demons, or VIII.  
of meer Nothings: For, it would sound very  
odd to say, *I would not have you Partakers of  
good Angels; or of Nothings, that is, no Parta-  
kers; and again, Ye cannot partake of the Lord's  
Table, and the Table of good Angels or Table of  
Non-Entities.* Besides that the Apostle was ob-  
viating, or refuting that very Objection about  
an Idol's being nothing; allowing it in a *phy-  
sical* Sense, but not in a *moral* one; allowing  
it of the Idol considered in *it self*, but not of  
what it *led to*, and *terminated* in. Whatever  
Men might think of bare Idols, yet evil Spirits,  
which promoted, and accepted that Idolatrous  
Worship, were *real* Beings, and very *pernicious*,  
many ways<sup>p</sup>, to the *Worshippers*, and to as  
many as were *Partners* with them, either *for-  
mally*, or in just *Construction*. In this Light,  
the Apostle's Argument is *clear* and *solid*; and  
his Sense *strong* and *nervous*; countenanced al-  
so by other *Scriptures*, and the whole Stream  
of *Antiquity*.

<sup>p</sup> *Wolffius* well distinguishes, in his Comments on this Text  
p. 459, 460.

Non tam hic quæritur, quid *Gentilibus* de *deastris* suis persua-  
sum fuerit, quam quod illis persuasum esse *debuerit*, quidve ex  
rei veritate de illis sit judicandum: Posterius hoc innuit Apostolus,  
& testatum adeo facit, cultum illum superstitiosum & a *malis*  
*Damonibus* profectum esse, & in illorum Societatem pertrahere  
Apostolus τὸ ἰδωλον quod nihil est, distinguit a *dei-  
monibus*, tanquam quæ verè existant, & ex cultu præstito fructum  
percipiant, in Perniciem Sacrificantium redundantem; quemad-  
modum & οἱ θεοὶ sacra sua faciant ea intentione, ut cum *deastris*  
conjungantur.

CHAP. VI. THERE are yet other Objections, of  
 VIII. a slighter kind, which I may here throw toge-  
 ~~~~~ ther, and briefly answer, that no further Scruple may remain. A learned Man very lately<sup>q</sup>, in his *Latin Notes* upon *Cudworth's* Treatise on the Sacrament, and in his *Preface* to the same, has taken a great deal of Pains to *explain* (should I say) or rather to *perplex* and *obscure* the Apostle's *Argument* in this Chapter, and to turn it off to a different Meaning from what I have been pleading for. His *Reason*, or *Motive* for doing it, appears to be, to make it square the better with the *Lutheran* Notion of the *corporal* Presence in the Eucharist. He takes it for granted that both *good* and *bad* do equally receive the Lord's *Body* and *Blood* (which is indeed the natural and necessary *Consequence* of their other Principles) and therefore He cannot admit that the *Communion* here spoken of, should be understood of *Benefits*, lest those *Benefits* also should be supposed *common* to Both, which is palpably absurd. He frankly enough discovers where his main Scruple lies<sup>r</sup>; and

^q *Joannes Laurentius Mosheimius*. Jenæ. 1733.

^r Quid sentiam de Interpretatione hac verborum S. Pauli, itemque de Argumento quod ex illis elicit vir doctissimus (*Cudworthus*) ad opinionem suam probandam, in *Prefatione* aperiam
 ——— Hic monuisse satis erit, premi ab eo Vestigia præcipuorum *Reformati cætus* doctorum &c. ——— velle enim *his* notum est, ideo S. Cœnam a Servatore nostro potissimum esse institutam, ut Sancti homines, qui ad eam accedunt, cum Christo Servatore suo *arctius jungantur*, & *Beneficiorum* hominibus ab eo partorum reddantur *participes*: Nos vero repudiare, qui omnes Homines, sive *probi* sint, sive *improbi*, Corporis & Sanguinis Domini vere fieri compotes in S. Cœna statuimus. *Mosheim.* in *Notis* ad cap. 4. §. 2. p. 30.

then proceeds to *invent* Reasons, or Colours, CHAP. to support it. He pleads that St. Paul, in this VIII. Place, mentions no *Distinction* between *worthy* Receivers and *unworthy*, but seems rather to make what He speaks of, *common* to Both; for He inserts no *Exception*, or *salvo*, as He ought to have done, had his Words been intended of receiving *Benefits*^t &c. To which I answer: 1. That there was no occasion for making any *express* distinction: It was sufficient to leave it to every one's good Sense *tacitely* to supply. The Apostle speaks of it according to what it was in the *general*, and in *God's Design*, and in its *primary* Intention, and what it always would be in the event, if not rendred fruitless thro' some default of the Communicants^t: But as the real *Sacrifice* of Christ's Death, with the *Benefits* thereof, was to extend no farther than to Persons *qualified* for it, and not to the *impenitent*; so every Man's own Reason would readily suggest to him, without a Monitor, that the *Application* of That Sacrifice could not be of wider extent than the Sacrifice it self. 2. Add to this, that nothing is

f Si vera esset Sententia, quæ inter *Reformatos* recepta est, *excepisset Paulus* haud dubie *degeneres Christianos* ex illis qui Christi compotes fiunt in S. Cæna, dixissetque; *nostrisne eos Homines, in quibus castus est animus & vera Fides, Corporis & Sanguinis Christi compotes fieri?* Moshem. *ibid.* p. 31. conf. Gerhard. & Albertin. Respon. p. 225.

t Chrysostom is very clear on this Head, in *Matt. Hom.* 83. p. 788. Bened. Ed. And so indeed are all the *Ancients*, when rightly understood. None of them ever imagined that the *Res Sacramenti*, the Thing signified, was received at all by the *unworthy*, either *spiritually*, or orally.

CHAP. more usual in Scripture than to *omit* such
 VIII. *Exceptions* as common Sense might readily sup-
 W ply; partly, for the sake of *Brevity*, or *Elegan-*
cy, and partly for the avoiding *Impertinence*, or
Offence. How often are the Benefits of *Bap-*
tism spoken of in general and absolute Terms,
 without any *excepting* Clause with respect to
unworthy Partakers? It was *needless* to insert
 any; for Christians understood the *Terms* of
 their Baptismal Covenant, and did not want
 to be told perpetually, that *Simon Magus* and
 other the like Wretches, tho' baptized, had
no part in them. Many Times does *St. Paul*
 remind Christians of their *Bodies* being the *Mem-*
bers of Christ, or *Temple of God*, or *Temple of the*
Holy Ghost^u, making no *Exception* at all for *cor-*
rupt Christians: He thought it best to omit *in-*
vidious Exceptions; not doubting but that such
 plain Things would be *tacitely* understood by
 every one, without his naming them. Once
 indeed, after He had told the *Corinthians* of
Christ being in them, He adds, *except ye be Re-*
probates^w. But certainly, it was neither *neces-*
sary, nor *proper*, to be perpetually inculcating
 an invidious and grating Reflection. The Per-
 sons whom He wrote to, might not always be
dull enough to want it, or *bad* enough to de-
 serve it: A softer kind of Address might be
 both more *acceptable* to them, and more *effe-*
tual to incite them to all goodness. There
 is therefore no force at all in the *negative* Ar-

^u 1 Cor. III. 16, 17. VI. 15. — 20. 2 VI. 16.

^w 2 Cor. XIII. 5.

gument drawn from St. Paul's omitting to CHAP. make an exprefs *Exception* to the Case of un- VIII. *worthy* Communicants in 1 Cor. X. 16. Or how- *W* ever, He abundantly supplied it in the next Chapter, and needed not to do it *twice* over in the same *Epistle*, and within the compass of 40 Verses.

BUT the learned *Mosheim* presently after sub- joins another little Plea^x, to add weight to the former. He asks, why should the Apostle so *distinctly* mention the Communion both of the *Body* and of the *Blood*, if He intended no more than the *Fruits*, of Christ's Death; might not the single mention of his *Death*, or of its *Fruits* have sufficed? To which we might just- ly answer, by asking the same Question: What occasion could there be, upon his own Principles, for *distinctly* mentioning both *Body* and *Blood*? Might not *Body* alone have sufficed, especially considering how *doubtful* a Point it has been thought, whether a *glorified* Body has properly any *Blood* in it, or no? The learned Author might better have waved an Objection

x Deinde vir divinus *distincte* Corporis & Sanguinis Christi participes fieri dicit eos, qui poculum benedictum, & panem qui frangitur, acciperent in S. Cœna. Quid *distincta* hac mentione tam Corporis quam Sanguinis Christi opus fuisset, si hoc tantum docere voluisset, mortis Christi *Fructum* ad eos pervenire qui S. Cœna fruerentur? Suffecisset ad hanc rem exprimendam, si *generatim* dixisset: minime vos præterit, in Christi & mortis ejus commu- nionem pervenire, quibus poculum consecratum & Panis fractus in S. Cœna exhibetur. *Mosheim. ibid. p. 31. conf. Gerhard. & Albertin. Respon. p. 225.*

y Vid. *Allix. Dissertat. de Sanguine D. N. Jesu Christi.*

Conf. *L'Arroque Hist. of the Eucharist, Part. II. c. 6.*

P. 262

V 4

which

CHAP. which recoils so strongly upon his own Hypothesis. To answer more directly, we say, upon our Principles, that the *distinct* mentioning both of the *Body* and the *Blood*, was exceeding *proper*, and very *significant*; because it shews that our Lord is considered in the Eucharist according to the State He was in at his *Crucifixion*: For, then only it was, that his Body and Blood were *separate*; one hanging on the *Cross*, the other *spilled* upon the Ground. That *Body* and That *Blood* are commemorated in the Eucharist, the *Body broken*, and the *Blood shed*: Therefore St. Paul so *distinctly* mention'd Both, lest Christians should think (as indeed, in *late* and *dark* Ages, Christians have thought) that the Words of the *Institution*, tho' express for *broken* Body, and *Blood shed* upon Earth, should be interpreted to mean his *glorified* Body in Heaven. St. Paul very justly followed the Style of the *Institution*, our Lord's own Style: And by that He shewed, that He was speaking of the *Separation* of the Body and Blood, which in reality was the *Death* of our Lord, or seen only in his *Death*, and consequently such manner of speaking directly pointed to the *Death* of our Lord, and to the *Fruits* or *Benefits* arising from it. Mr. Mosheim goes on, to make some slight Objections to Dr. Cudworth's just Notion of the *Partakers of the Altar*, as sharing the *Benefits*, or *Expiations* thereof. It would be tedious to make a particular Reply to every little Objection which a pregnant Wit can raise, and therefore I shall only say this: Either

ther He must understand it of a *real Communion* CHAP. of, and with *That God*, whose *Altar* it was, VIII. and then it implies *Benefits* of Course; or He must understand it only of *external* Declarations, or Professions, such as *Hypocrites* might make, and then it will be hard to shew how that agrees with the *Symbol* of *eating*, which means *receiving* something, (not *giving out* Declarations) and is plainly so understood not only in *John VI.* but also in *Heb. XIII. 10.* where *eating* of an *Altar* is spoken of.

Mr. *Mosheim* says no more in his *Notes*: But in his *Preface*, written afterwards, He pursues the same Argument; and there He endeavours to invalidate the other *Parallel* drawn from *partaking of Devils*. He will not be perswaded that the Idolaters did really Sacrifice to *evil Spirits*^z: But it is certain they did; tho' they *intended* quite otherwise. And He will not allow that They were *Partakers of Devils*, because an *Idol is nothing*: Which has been abundantly answered before. I shall only add, that this learned Writer was not perhaps aware, that He has been *inforcing* the *Objection* of the Idolaters, and labouring to *elude* *St. Paul's Answer* to it, in contradiction to the Apostle's clear and *express Words*. *St. Paul* granted that an Idol *physically* was nothing, but that *morally*

^z Nunquam mihi persuaserim, Sanctum Hominem id sibi velle, profanos *vere* malis geniis, aut deastris immolare, quæ immolarent: Etenim hæc Sententia pugnaret cum eo quod paulo ante largitus erat *Corinthiis*, deastrum *nihil*, aut *commentitium* esse aliquid: Si *nihil* est deaster, quomodo *vere* sacrificari potest illi aliquid? *Mosheim.* in *Præfat.*

CHAP. and *circumstantially* it stood in quite another
 VIII. View: For, tho' an *Idol* was nothing, yet a
 ~~~~~ *Devil* under the Name, or Cover of an *Idol*,  
 was a *real* Thing, and of very dangerous Con-  
 sequence, to make *Alliance* with. But I pro-  
 ceed.

WHEN this learned Gentleman comes to  
 propose his *own* Interpretation of the whole  
 Passage, He does it in such an intricate and  
 confused manner, as discovers it at once to be  
 unnatural, and forced. He first breaks the *Co-  
 herence* of it, in a very particular way, and owns  
 that He does so<sup>a</sup>. Then He proceeds to speak  
 of *St. Paul's* abrupt and *rapid* manner of writ-  
 ing, and of his *omitting* many Things for an  
 Interpreter to supply (tho' before He would not  
 allow Him to *omit* a needless *Exception*, which  
 no body almost could miss of) and of his jump-  
 ing to a *Conclusion*, before He had sufficiently  
 opened his *Premises*<sup>b</sup>. Could one desire a more  
 sensible

a Exerceant, quibus placet, ingenium, experianturque, num  
 demonstrare queant hæc *apta* esse inter se, ac *coherentia*? Quæ  
 cum ita sint, cumque res ipsa testetur, *nullam* esse *Cognitionem* &  
*Affinitatem* Commati 16, & 17 cum consequente Commate 18,  
 reliquum est, ut constituamus, *diuellendum* esse hoc posterius  
 Comma a *prioribus* binis, novamque ab eo partem Orationis San-  
 cti Hominis inchoandam esse &c. *Mosheim.* in Præfat.

b Præcisam & concitatam esse multis in locis S. *Pauli* Dispu-  
 tationem, & multa interdum ab eo *omitti* quæ Interpretis *medita-  
 tione* ac *ingenio* suppleri debent, quo *perfectam* Demonstratio for-  
 mam adipiscatur, neminem in scriptis istis versatum præterit. Id  
 hoc etiam in loco meminisse decet, quo divinus vir, *sacro* elatus  
*fervere*, & incredibili *Corinthios* emendandi studio accensus, ad  
 Demonstrationis conclusionem *properat* potius quam *pergit*, nec  
 plura exprimit verbis quam summa postulat necessitas ad vim ejus  
 capiendam. Quare qui rudiorum captui consulere, & universam  
 Argumen-



sensible or more affecting Token of the irresistible Strength of the *ancient* and *prevailing* Construction, than this, that the acutest *Wit* join'd with uncommon *Learning*, can make no other Sense of the Place, but by taking such Liberties with sacred Writt, as are by no means allowable upon any known Rules of just and sober *Hermeneuticks*? I shall dwell no longer on this learned Gentleman's Speculations; which, I am willing to hope, are not the Sentiments of all the *Lutherans*. They are confronted, in part, by the very learned *Wolffius*, as I observ'd above: And I am now going to take notice of the moderate Sentiments of Baron *Pufendorf* (who was an able *Divine*, as well as a consummate *Statesman*) in his *latest* Treatise, left behind Him ready for the Press, written in *Latin*, and printed in 1695. He first candidly represents the Principles of the *Reformed*, and next passes a *gentle* Censure.

“ *SOME* say [meaning, some of the *Reformed*] that — we must not believe the Bread and Wine to be a *naked Symbol*, but a *Communion*, or *Mean* by which we come into *Participation* of the *Body* and *Blood* of Christ, as *St. Paul* speaks *1 Cor. 10. 16*. But of what Sort that *Communion*, or *Communication* is, whe-

*Argumentationem ejus nervis & partibus suis cohaerentem exhibere volunt, addere passim quadam debent & interjicere, ad ea plane tollenda quæ intelligentiam morari possunt. Mosheim. ibid. c Jus feciale divinum: Sive de consensu & dissensu Protestantium, exercitatio posthuma. Lubecæ. 1695.*

*The divine Feudal Law: or Means for the uniting of Protestants. Translated from the Original by Theophilus Dorrington. 1703.*

“ ther



CHAP. " ther *physical* or *moral*, may be very well ga.  
 VIII. " ther'd from that very Place of St. Paul. By  
 " a *physical* Communion, or Participation, must  
 " be understood the Conjunction of two Bo-  
 " dies, as of *Water* and *Wine*, of *Meal* and *Su-*  
 " *gar*: But by a *moral* one is meant, such as  
 " when any Thing partakes of the *Virtue* and  
 " *Efficacy* of another, and in that respect is  
 " accounted the *same* with the other, or is con-  
 " nected with it. As among the *Jews*, They  
 " who did eat of the *Flesh* of the *Victim*, were  
 " made *Partakers* of the *Altar*; that is, of the  
 " Jewish Worship, and of *all the Benefits* which  
 " did accompany that Worship. So also, They  
 " who did eat of Things *sacrificed* to *Idols*,  
 " were *Partakers* of *Devils*; not for that They  
 " did eat the *Substance* of the *Devils*, but be-  
 " cause They did derive upon Themselves the  
 " *Guilt* of *Idolatry*. From all which Things  
 " we may learn to understand the Words of  
 " the *Institution* in this Sense—— This *Bread*  
 " eaten by the faithful, in the Ceremony of  
 " this Supper, this *Wine* also therein drank by  
 " such, shall have the *same Virtue* and *Efficacy*,  
 " as if you should eat the *Substance* it self of  
 " my *Body*, and drink the very *Substance* of  
 " my *Blood*. Or, this *Bread* is put *in the stead*  
 " of the sacrificed *Flesh*, this *Wine* is *in the stead*  
 " of the sacrificed *Blood*; whereby the *Cove-*  
 " *nant* between God and Men, having Me for  
 " the *Mediator* of it, is established. Nor in-  
 " deed are such sort of Expressions, (import-  
 " ing an *Equivalence*, or *Substitution*) uncom-  
 " mon,

“ mon, whether in Holy Scripture, or in pro- CHAP.  
 “ fane Writers, For example: *I have made* VIII.  
 “ *Gold my Hope*<sup>e</sup>. *Elijah* was the *Chariots* of  
 “ *Israel, and the Horsemen thereof*<sup>f</sup>. *Woman, be-*  
 “ *hold thy Son; Son, behold thy Mother*<sup>g</sup>. He  
 “ *that doth the will of my Father, the same is*  
 “ *my Brother, and Sister, and Mother*<sup>h</sup>. It is  
 “ said of the Enemies of the Cross of Christ,  
 “ that their *Belly is their God*<sup>i</sup>. So in *Virgil*  
 “ we have the like Phrascology, *Thou shalt be*  
 “ *to me the great Apollo*.

“ BUT in *Articles of Faith*, it is safer to follow  
 “ a naked *Simplicity*, than to indulge the *Fan-*  
 “ *cy* in pursuit of *Subtilties*. And it has been  
 “ observed, that while the Reins have been  
 “ left too loose to *Human Reason*, in this Ar-  
 “ ticle of the *Lord's Supper*, the other Myste-  
 “ ries also of the Christian Religion have been  
 “ tamper'd with, so that by degrees *Socinianism*  
 “ is at length sprung up. But if both Sides  
 “ would but sincerely profess, that in the *Lord's*  
 “ *Supper* Christ's Body and Blood are verily  
 “ and properly eaten and drank<sup>k</sup>, and that there  
 “ is a *Participation* of the *Benefits* by Him pur-  
 “ chased, all the Controversy remaining, is  
 “ only about the *manner* of eating and drink-  
 “ ing, and of the *Presence* of Christ's Body and  
 “ Blood, which both Sides confess to be above  
 “ the reach of Human Capacity; and so they  
 “ make use of *Reasonings*, where is no room

<sup>e</sup> Job XXXI. 24.

<sup>f</sup> 2 Kings II. 12.

<sup>g</sup> John XIX. 26, 27. <sup>h</sup> Matt. XII. 50. <sup>i</sup> Phil. III. 19.

<sup>k</sup> We say, *Verily and indeed taken and received by the Faithful.*

“ for

CHAP. " for Reason<sup>k</sup>. So far this very judicious  
 VIII. Writer, a moderate *Lutheran*, and a Person of  
 W admirable Sagacity. I shall hereupon take the  
 Liberty to observe, that if the supposed *corporal Presence* were but softened into *corporal Union*, and that Union understood to be of the *mystical*, or *moral* kind (like to that of *Man and Wife* making *one Flesh*, or all *true Christians*; at any distance, making *one Body*) and if this *Union* were reckon'd among the *Fruits* of Christ's Death, received by the Faithful in the Eucharist, then would every Thing of *moment* be secured on all Sides; and the Doctrine of the Eucharist, so stated, would be found to be altogether *intelligible*, *rational*, and *Scriptural*, and confirm'd by the united Verdict of all *Antiquity*.

As to *Lutherans* and *Calvinists*, however widely they may appear to differ in *Words* and in *Names*, yet their *Ideas* seem all to concenter, (as often as they come to explain) in what I have mentioned. The *Calvinists*, for example, sometimes speak of *eating* Christ's Body and Blood by *Faith*, or by the *Mind*; and yet they seem to *understand* nothing more than a kind of *moral*, *virtual*, *spiritual*, or *mystical Union* (such as *Bodies* at a distance may have) tho' perhaps they do not always explain it so happily as might be wished. On the other hand, the

<sup>k</sup> *Pufendorf*. Engl. Edit. Sect. 63. p. 211, 212, 213.

Lat. Edit. Sect. 63. p. 227, 228, 229.

<sup>l</sup> Vid. *Albertin*. p. 230, 231. *Pet. Martyr*. in *i Cor. XII*. 12, 13. p. 178.



Lutherans when pressed to speak plainly, deny every Article almost which they are commonly charged with by their Adversaries. They disown *Assumption* of the Elements into the *Humanity* of Christ<sup>m</sup>, as likewise *Augmentation*<sup>n</sup>, and *Impanation*<sup>o</sup>; yea, and *Consubstantiation*<sup>p</sup>, and *Concomitancy*<sup>q</sup>. And, if it be asked, at length, what They admit, and abide by, it is A *Sacramental Union*<sup>r</sup>; not a *Corporal Presence*, but as a Body may be present *Spiritually*<sup>f</sup>. And now, what is a *Sacramental Union*, with a Body *spiritually* present, while *corporally* absent? Or what *Ideas* can any one really have under these Terms, more than That of a *mystical*, or *moral Union* (such as Baron *Pufendorf* speaks of) an

CHAP.  
VIII.  
W

m Vid. *Pfaffius*. Differtat. de Consecrat. Eucharist. p. 449. &c.  
*Buddeus* Miscellan. Sacr. Tom. II. p. 80, 81.

n *Pfaffius*. p. 451. &c. *Buddeus* Miscellan. Sacr. Tom. II. p. 81, 82.

o *Pfaffius*. p. 453. *Buddeus* ibid. p. 83. *Deylingius* Observ. Miscell. p. 249.

p *Pfaffius*. 453. &c. *Buddeus* ibid. p. 84. *Deylingius* ibid.

q *Pfaffius*. ibid. p. 459. *Buddeus* ibid. p. 85, 86.

r *Pfaffius*. p. 461. &c. *Buddeus* ibid. p. 86. &c.

f Quinimo & *Corporalis presentia* negatur, quæ tamen ea ratione adstruitur, ut Corpus Christi vere, licet *Spiritualiter* præsens esse credatur; cæterum cum Corpus Christi ubique *junctam divinitatem* habeat, ea & in sacra Cœna præsens est; singulari tamen & incomprehensibili ratione, quæ omnes imperfectiones excludit. *Pfaffius* p. 462. Præsentiam *realem* profitemur, *carnalem* negamus. *Pufend.* §. 92.

Unicus itaque saltem isque verus & genuinus *presentia realis* superest modus, *unio Sacramentalis*; quæ ita comparata est, ut, juxta ipsius Servatoris nostri Institutionem, Pani benedicto, tanquam *medio divinitus ordinato*, Corpus, & vino benedicto, tanquam *medio divinitus ordinato* Sanguis Christi (*modo* quem ratio comprehendere nequit) *uniatur*: Ut cum illo pane *Corpus Christi* una Manducatione Sacramentali, & cum illo vino *Sanguinem Christi* una Bibitione Sacramentali, in sublimi mysterio sumamus, manducemus, & bibamus. *Buddeus* ibid. p. 86, 87.

an

CHAP. an Union as to *Virtue*, and *Efficacy*, and to all  
 IX. *saving* Intents and Purposes? So far both  
 Parties are agreed, and the remaining Difference seems to lie chiefly in *Words* and *Names*, rather than in *Ideas*, or real *Things*<sup>t</sup>. But great Allowances should be made for the prevailing *Prejudices* of *Education*, and for a *Customary Way* of speaking, or thinking on any Subject.

## C H A P. IX.

Of Remission of Sins conferred in the  
E U C H A R I S T.

THIS is an Article which has been hitherto touched upon only, as it fell in my way, but will now require a particular Discussion: And that it may be done the more distinctly and clearly, it will be proper to take in two or three previous Propositions, which may be of use to prevent Misconceptions of what we mean, and to open the way to what we intend to prove. The previous Propositions are: 1. That it is *God alone*, who properly confers Remission. 2. That He often does it in this *Life present*, as seems good unto Him, on certain occasions, and in sundry

<sup>t</sup> Testatur *Zanchius*, se audivisse quendam non vulgarem *Lutheranum* dicentem, se & alios suos non ita dicere Corpus Christi a nobis *corporaliter* manducari, quasi illud Christi Corpus Os & Corpus nostrum attingat (hoc enim falsum esse) sed tantum propter *Sacramentalem Unionem*, qua id quod *proprie* competit pani, attribuitur etiam *quodammodo* ipsi Corpori Christi. In hisce ergo convenimus. *Sam. Ward. Theolog. Determinat. p. 113.*

degrees. 3. That He does it particularly in *Baptism*; in a very eminent degree. These several Points being premised and proved, it will be the easier afterwards, to shew that He does it also in the *Eucharist*; as likewise to explain the nature and extent of the *Remission* there conferred.

I. I BEGIN with premising, that *God alone* properly, confers *Remission* of *Sins*: Whatever secondary Means or Instruments may be made use of in it; yet it is *God* that does it. *Who can forgive Sins but God only<sup>u</sup>?* We read, that *it is God that justifieth<sup>w</sup>*. *Justification* of Sinners comes to the same with *Remission*: It is receiving them as *just*; which amounts to *acquitting*, or *absolving* them, in the Court of Heaven. For proof of This, I refer the Reader to Bp. Bull's *Harmonia Apostolica<sup>x</sup>*, that I may not be tedious in a very plain Case. The use I intend of the Observation, with respect to our present Subject, is, that if we are said to *eat* or *drink*, in the Eucharist; the *Benefits* of *Christ's Passion*, (among which *Remission* of *Sins* is one) or if we are said to *apply* those *Benefits*, and of consequence that *Remission*, to our selves, by *Faith*, &c. all this is to be understood only of our *receiving* such *Remission*, and *partaking* of those *Benefits*, while it is *God* that *grants* and *confers*, and who also, properly speaking, *applies* every *Benefit* of that kind to the faithful Communicant. And

<sup>u</sup> Mark II. 7.

<sup>w</sup> Rom. VIII. 33.

<sup>x</sup> Bull. Harmon. Apostol. Dissert. 1. c. 1.

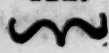


CHAP. whether He does it by his *Word*, or by his Or-  
 IX. *dinances*, and by the Hands of his Ministers,  
 He *does it* however: And when such *Absolution*,  
 or *Remission* is real and true, it is not an *hu-*  
*man* Absolution, but a *divine* Grant, transmit-  
 ted to us by the Hands of *Men* administering  
 the Ordinances of *God*. God has sometimes  
 sent his *extraordinary* Grants of that kind by  
*Prophets* and other Officers *extraordinary*: And  
 He may do the like in a fixed and standing  
 Method, by his *ordinary* Officers or Ministers  
 duly commissioned thereunto<sup>2</sup>. But whoever  
 He be that *brings* the Pardon, or who pursuant  
 to Commission *notifies* it to the Party in solemn  
 Form, yet the *Pardon*, if true, is the *Gift* of  
*God*, and it is God alone, or the *Spirit* of God,  
 that *applies* it to the *Soul*, and converts it to  
*Spiritual* Nutriment and Increase. This I pre-  
 sume, may be looked upon as a ruled Point,  
 and needs not more Words to prove it.

2. THE next Thing I have to premise is,  
 that God often confers *Remission*, or *Justifica-*  
*tion*, for the Time being, in this *Life present*,  
 with certain and *immediate* Effect, according to  
 the degree or extent of it. All Remission is  
 not *final*, nor *suspended* upon what may come  
 after: But there is such a Thing as *present* Re-  
 mission, distinct from the *final* one, and which  
 may or may not continue to the End, but is  
*valid* for the Time being, and is in its own na-

y 2 Sam. XII. 13. Compare Eccles. XLVII. 11.

2 Matt. XVI. 19. XVIII. 16, 17, 18. John XX. 22, 23.  
 Acts XXII. 16.

ture (no cross Circumstances intervening) *ir-* CHAP.  
*revocable*. Let us come to Particulars, in proof IX.  
 of the Position. *Jesus* said unto the Sick of   
 the Palsy, *Son thy Sins are forgiven Thee*<sup>a</sup>. There  
 was *present* Remission of some kind or other,  
 to some certain degree, *antecedent* to the Day  
 of Judgment, and of *Force* for the Time being.  
 So again, our Lord's Words, *whosoever Sins*  
*ye remit, they are remitted*<sup>b</sup> &c. do plainly sup-  
 pose and imply a *present* Remission to some  
 degree or other, antecedently to the great Day,  
 and during this *present* Life. *All that believe*  
*(viz. with a Faith working by Love) are justifi-*  
*fied*<sup>c</sup> &c. The Text speaks plainly of a *present*  
 Justification, or Remission: For, both amount  
 to the same, as I have hinted before. St. Paul  
 speaks of sincere Converts, as *being justified free-*  
*ly by God's Grace, thro' the Redemption that is in*  
*Jesus Christ*<sup>d</sup>; and soon after mentions *Remis-*  
*sion of Sins past*<sup>e</sup>, meaning Remission *then pre-*  
*sent*; as indeed He could not mean any Thing  
 else. In another Place, He speaks of *Justifi-*  
*cation* as then actually received, or obtained:  
*Being justified by Faith, we have Peace with God,*  
*thro' our Lord Jesus Christ — by whom we have*  
*now received the Atonement*<sup>f</sup>. Elsewhere He says,  
*Ye are washed, ye are sanctified, ye are justified,*  
*in the Name of the Lord Jesus, and by the Spirit*  
*of our Gods*. Again: *You being dead in your Sins*

<sup>a</sup> Mark II. 5. 9. *Luke* V. 20.

<sup>b</sup> John XX. 23.

<sup>c</sup> Acts XIII. 39.

<sup>d</sup> Rom. III. 24.

<sup>e</sup> Rom. III. 25.

<sup>f</sup> Rom. V. 1. 11.

<sup>g</sup> 1 Cor. VI. 11.

CHAP. — hath He quickned, having forgiven you all  
 IX. *Trespases*<sup>h</sup>. I shall take notice but of one Text  
 more: I write unto you, little Children, because  
 your Sins are forgiven you<sup>i</sup>. So then, *present* Remis-  
 sion, in some Cases or Circumstances, may be  
 justly looked upon as a *clear* Point. Never-  
 theless, we are to understand it in a Sense con-  
 sistent with what St. Paul teaches elsewhere:  
*We are made Partakers of Christ (finally) if we*  
*hold the Beginning of our Confidence stedfast unto*  
*the End*<sup>k</sup>. There is a distinction to be made  
 between *present*, and *final* Justification: Not  
 that one is *conditional* and the other *absolute*  
 (for Both are *absolute* in their kind, being  
 founded in *absolute* Grants) but in one Case,  
 the Party may live long enough to *need* a new  
 Grant, in the other He is set beyond all dan-  
 ger, or doubtfulness. *Present* Justification a-  
 mounts to a present *Right* or *Claim* to Heaven  
 upon Gospel-Terms, and pre-supposes the Per-  
 formance of *every Thing stipulated*, so far, and  
 is therefore *absolute* for the Time being<sup>l</sup>. As  
 to *future* Perseverance, because it is *future*, it  
 comes not into *present* Account, and so is out

<sup>h</sup> Coloss. II. 13.

<sup>i</sup> 1 John II. 12.

<sup>k</sup> Hebr. III. 14.

<sup>l</sup> Hic dico, quod notandum est, quemvis justificatum præsti-  
 tisse integram Fœderis Evangelici conditionem, *pro statu in quo*  
*est*. Quisquis Fide in Christum δι' ἀγάπης συνεργεύειν præditus  
 est, is eo momento præstitit integram Fœderis Evangelici conditio-  
 nem quæ, in statu in quo est, ab ipso requiritur, etiamsi jugis & pia  
 operatio adhuc desit: Proinde ex Fœdere illo justificatur, atque  
 ad omnia Fœderis ejusdem Beneficia *jus* habet. Bull. Resp. ad  
 Animad. III. §. 6. p. 539.



of the Question, as to *present* Justification<sup>m</sup>, CHAP. IX.  
 or *present* Stipulation. Perseverance is *conditio-*  
*nally* stipulated, that is to say upon the Suppo-  
 sition, or Condition that *we live longer*: But  
 the Question concerning our *present Claim* to  
 Heaven upon the Gospel-Terms, turns only  
 upon what is *present*, and what serves for the  
*Time being*. A *present* Right is not therefore  
*no Right*, or *not certain* for the present, because  
 of its being liable to forfeiture, on such and  
 such *Suppositions*, afterwards. This I observe  
 here, to remove the Prejudices which some  
 may possibly conceive against the very Notion  
 of *present Remission* (either in the Sacraments,  
 or out of them) only because it is not *abso-*  
*lute* in every View, and upon every Supposi-  
 tion, but upon the *present View* only, or in  
 the Circumstances now present. Indeed, Re-  
 mission of Sins is a kind of *continued Act* of  
 God towards good Men, often *repeated* in this  
 Life, and more and more *confirmed* the more  
 they improve; *ascertained* to them, against all  
 future Chances, at their departure hence, but  
 not *finally*, or in the most *solemn Form* con-  
 ferred, before the Day of Judgment.

3. I PROCEED to observe, that such *pre-*  
*sent Remission*, as I have hitherto been speaking  
 of, is ordinarily conferred in the Sacrament  
 of *Baptism*, where there is no Obstacle on the  
 Part of the Recipient. Even the Baptism of

<sup>m</sup> Hæc conditio *jugis operationis* in Evangelico fœdere non *ab-*  
*solute* requiritur, sed *ex Hypothesi*; nempe si Deus vitam largitus  
 fuerit. Bull. *ibid.*

CHAP. *John*, upon Repentance, instrumentally conveyed Remission of Sins<sup>n</sup>: Much more does the Baptism of Christ. *Except a Man be born of Water, and of the Spirit, He cannot enter into the Kingdom of God<sup>o</sup>*. This implies, that *Water-Baptism*, ordinarily, is requisite to Remission, and consequently is an ordinary Means of conveying it. But there are other Texts more express: *Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins* — The Promise is — to all that are afar off<sup>p</sup> &c. *Ananias's Words to Saul* are very remarkable: *Arise and be baptized, and wash away thy Sins<sup>q</sup>*; Words too clear and express to be eluded by any Socinian Evasions. And so are those other Words: *Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of Water by the Word<sup>r</sup>*. The same Doctrine is again taught by *St. Paul*, where He speaks of the putting off the Body of Sins, by the Circumcision of Christ<sup>s</sup>; by Christian Circumcision, that is, by Baptism. The same Thing is implied in our being saved by the Laver of Regeneration<sup>t</sup>, and saved by Baptism<sup>u</sup>, and having Hearts sprinkled from an evil Conscience<sup>w</sup>. It is in vain to plead

<sup>n</sup> Mark I. 4.

<sup>o</sup> John III. 5.

<sup>p</sup> Acts II. 38, 39.

<sup>q</sup> Acts XXII. 16.

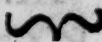
<sup>r</sup> Ephes. V. 25, 26. Compare Pearson on the Creed. Articl. X. p. 368. 3d Edit.

<sup>s</sup> Coloss. II. 12, 13. See Dr. Wall Hist. of Inf. Bapt. Part I. c. 2. Defence 269. &c.

<sup>t</sup> Tit. III. 5.

<sup>u</sup> 1 Pet. III. 21.

<sup>w</sup> Hebr. X. 22.

against *Remission of Sins* in either of the Sacra-CHAP.  
ments, on account of their being considered IX.  
in the Recipient as *single Acts*: For, since it is   
*certain Fact*, that such Remission is conferred  
in and by *Baptism*, there must be some *fallacy*  
in that kind of Reasoning whether we can  
espy it or not, and it can be of no weight a-  
gainst plain and certain *Fact*. But I have hint-  
ed in my *Introduction*, and elsewhere<sup>x</sup>, where  
the Errour and Misconception of such Reason-  
ing lies: And I shall only add here, that if a  
King were to send out his general *Letters of*  
*Pardon* for all *submissive* Offenders, who, after  
renewing their Bonds of Allegiance, would  
come and take out their Pardon *in certain Form*,  
it would be no Objection to the *validity* of  
their *Pardon*, as conveyed by *such Form*, that  
the submitting to it was but *part* of the *Con-*  
*dition*, and not the *whole*, so long as it *pre-sup-*  
*poses* every Thing besides. I may note also, by  
the way, that no just Objection can be made a-  
gainst the *general* Notion of God's conferring  
Pardon by the *ministry* of Men, since it is cer-  
tain that He does it in the Sacrament of *Bap-*  
*tism*, which is administered by the Hands of  
Men commissioned thereunto.

HAVING thus dispatched the three *previous*  
Propositions, preparatory to what I intend, I  
now proceed directly to the Subject of the  
present Chapter, which is to shew that God  
confers *Remission of Sins* in or by the Sacrament  
of the *Lord's Supper*, as well as by the Sacra-

<sup>x</sup> See above Ch. VIII. p. 286.



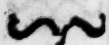
CHAP. ment of *Baptism*. The *Analogy* which there  
 IX. is between the two Sacraments, considered as  
 Sacraments, is it self a strong Presumption of  
 it; unless there were some very good Reason  
 to be given why *Remission* should be granted  
 there, and not here. The once granting of *Re-*  
*mission* is no Argument against *repeating* and *re-*  
*newing* it, time after time, if there may be any  
 new occasion for it, or if frequent *Renewals* may  
 add more abundant *Strength* and *Firmness* to  
 what was before done, either for greater *Secu-*  
*rity* or greater *Consolation*.

It may be said perhaps, that *Baptism* was  
 necessary to give any Person a *Covenant-Right*  
 to pardon upon Repentance, but that when  
 a Man is once entred into *Covenant*, then *Re-*  
*pentance* alone suffices, and there is no longer  
 need of submitting to any other *publick*, *solemn*  
*Form* of Remission, as an *Instrument* of Pardon.  
 I allow, there is not precisely the *same need*;  
 and yet I will not presume to maintain that  
 there may not be *great need*, notwithstanding.  
 It is one Thing to say, that Remission is gi-  
 ven in the Eucharist, as well as in Baptism;  
 and another to say, that the Eucharist is as *ne-*  
*cessary* to Remission, as *Baptism*. Baptism may  
 be the *first* and *grand* Absolution; and the Eu-  
 charist may be only *second* to it: The Eucha-  
 rist may be an *Instrument* of Remission, but not  
 the *prime* or *chief* Instrument. I am aware, that  
 it was St. *Austin's* Doctrine (and, I think, of  
 the *Schools* after Him) that *Baptismal Remission*  
 looks not only backwards to *Sins past*, but for-  
 wards

wards also to *future* Transgressions, and has its *federal* Effect for Remission of Sins *repented of*, all our Lives long<sup>y</sup>. But yet that Consideration never hindred Him, nor others of the same Sentiments with Him, from believing, that *Remission of Sins* is granted in and by the *Eucharist*<sup>z</sup>, as well as by the other Sacrament. Only, They might think, that Baptism is eminently and emphatically the Sacrament of *Remission*, and the other, of *Spiritual Growth*; one is more peculiarly the Instrument of *Justification*, while *Sanctification* is the eminent Privilege of the other. Nevertheless, *Justification* and *Sanctification*, tho' distinct in notion, are yet so closely connected in the Spiritual Life, that they commonly go together, and so whatever tends to increase either, increases Both. And tho' it is certainly true, that the Gospel-Covenant promises *Remission* upon *Repentance*, yet receiving the *Communion*, as it is

y Sic, inquam, Hoc accipiendum est, ut eodem Lavacro Regenerationis & verbo Sanctificationis, omnia prorsus mala Hominum Regeneratorum mudentur, atque sanentur: non solum peccata quæ omnia *nunc* remittuntur in Baptismo, sed etiam quæ *posterius* humanâ ignorantia vel infirmitate contrahuntur. Non ut Baptisma quotiens *peccatur* totiens *repetatur*; sed quia *ipso* quod semel datur, fit, ut non solum *antea* verum etiam *postea* quorumlibet Peccatorum venia Fidelibus impetretur. Quid enim prodesset vel *ante Baptismum* pœnitentia, nisi Baptismus sequeretur, vel *postea*, nisi præcesserit? *Augustin.* de Nupt. & Concupisc. L. 1. p. 298. Tom. X. Ed. Bened. Conf. *Sam. Ward* Determ. Theolog. p. 57. *Vossius.* de Baptism. Disp. VI. p. 277. *Turretin.* Institut. Theolog. Tom. III. p. 460. &c. *Hesychius*, of the 5th Century, expressed it thus: Virtus præcedentis Baptismatis operatur & in ea, quæ postea acta fuerit, pœnitentia. In *Levit.* L. II. p. 118.

z Vid. *Augustin.* de Peccat. Mer. & Rem. L. I. c. 24.

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an Article of *Christian Obedience*, is included in the Notion of *Repentance*, making a Part of it, as often as we *may* and *ought* to receive. But besides that, as *Repentance* alone, without a continual *Application* of the great *Atonement* is of no avail upon the foot of the *Christian Covenant*, nor can be accepted at the Throne of Grace; the least that we can say of the *expediency* of the Eucharist, in that respect, is, that it amounts to a *publick, solemn, certain* Application of Christ's Merits, for the rendring our *Repentance* acceptable, (which no other Service except *Baptism* does) and therefore it is a Service carrying in it the liveliest *Assurance*, and the strongest *Consolation*, with respect to that very *Remission* promised upon our serious *Repentance*. Baptism *once* received may perhaps justly be supposed to carry in it the Force of such *continued Application* all our Lives after: But yet it was not for nothing, that God appointed another Sacrament, supplemental to Baptism, for carrying on the same Thing, or for the more effectual securing the same End. It is further to be considered, that if the Eucharist includes in it (as shall be shewn in its Place) a *Renewal* of the Baptismal Covenant, it must of course be conceived to carry in it a *Renewal* of Baptismal *Remission* also: And Remission, on God's Part, is a kind of *continued Act*, always *growing*, always *improving*, during the several Stages and Advances of the Christian Life\*. Besides, if divine Wisdom, among other

\* *Justificatio & Sanctificatio sunt actus quidem perpetuus, in quo*



other Reasons, has superadded the Solemnity of Baptism, to Repentance, in order to fix the Repentance more strongly, and to render it accepted, as also to make the Pardon therein granted, the more affecting and memorable; it is obvious to perceive how the Solemnity of the Eucharist is fitted to serve the like Purposes; and is therefore the more likely to have been intended for another publick and sensible Application of the Merits of Christ's Death, and a Channel of Remission<sup>b</sup>, succedaneous to Bap-

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quo & Deus semper donat, & Homo semper recipit. Totâ itaque vitâ Homo fidelis poscit Remissionem peccatorum, & Renovationem sui: Totâ item vitâ utrumque impetrat. Habet antè, sed consequitur tum conservationem tum Incrementum ejus quod habet. Omnibus credentibus opus, ut tum Fides tum Gratia fide percepta foveatur, alâtur, augeatur. Omnibus igitur Credentibus & verbi, & Sacramentorum adminiculo opus est &c. Vossius de Sacr. vi & effic. p. 252.

b " By the same Reason that it came to be thought needful  
" to make use of sensible Means to convey or assure to Mankind  
" God's Pardon and Grace upon their first Conversion to Christianity, by the same, or a greater Reason, it must be judged  
" to be so, to make use of the like sensible Means to convey or  
" assure the same Grace and Pardon, after Men have in any measure forfeited the Interest they had in the other.

" By the same Reason again, that it came to be thought needful to exact of us sensible Declarations of our renouncing the Errors of our unconverted State ——— by the same, or a greater Reason, must it be judged to be so, to exact of us the like sensible Declarations, after we have, by our Disobedience, departed from, and prevaricated our former ones. For conversion on the Sacrament p. 158.

The Author here resolves the Reason of granting Remission by the Eucharist, into the expediency of sensible means to testify Repentance on Man's Part, for Sins committed after Baptism, and for the greater Solemnity of granting Pardon, on God's Part. Which appears to be a very just Account of it, in part, or it is, at least, a sufficient Answer to Objections drawn from the Rationale of the Thing.

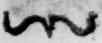
tism,

CHAP. tism, in some Views, and so far serving instead  
 IX. of a *Repetition* of it. But whether we are right  
 or wrong in these and the like plausible Reasonings upon the *Analogy* of the two Sacraments, or upon their common, or distinct uses, yet if we can *prove* the Fact, that the Eucharist really is an *Instrument* of *Remission*, or a *Gospel-Form* of *Abolution*, we need not then concern our selves much about the *Rationale* of the Thing: Our positive Proofs will be sufficient without it. This then is what I shall now proceed to, following the Light of *Scripture*, and *Antiquity*.

I. THAT *Remission* of *Sins* is ordinarily conferred in the Eucharist, follows undeniably from the Doctrine of 1 Cor. X. 16, as explained in the preceding Chapter of this Work. For, if we are therein *Partakers* of Christ's Death, with the *Fruits* thereof; and if the *Atonement* be one of those Fruits, and indeed the *first* and *principal*; and if *Remission* follows the *Atonement*, wherever it is truly *applied*; it is manifest from these Considerations taken together, that *Remission* is *conferred* or (which comes to the same) *renewed* and *confirmed* in the Sacrament of the Eucharist. This Argument is built upon a very clear and allowed Maxim, that the *Effect* must answer to the *Cause*, and the *Fruits* to the *Stock* from whence they grow<sup>c</sup>. Besides, to deny that the Eucharist carries *Remission* with it, seems to make it rather a *Memorial* of the *Reconcilement*, than an actual *Participation* of it:

<sup>c</sup> See Dr. Pelling Disc. on the Sacrament p. 138. &c.

Which

Which is what the *Socinians* do indeed teach, CHAP. but have been confuted (if I may take leave IX. to say so) in the foregoing Chapters. 

2. I GO on to our Lord's own Words in the Institution. *Drink ye all of This: For This is my Blood, the Blood of the new Covenant, shed for you, for many, FOR THE REMISSION OF SINS.* Our Lord here mentions the *Remission of Sins* as the Effect or Fruit of the *Blood shed*: That very *Blood shed* is what we *Symbolically* drink in the Eucharist, together with the *Fruits* of it, as hath been abundantly proved above: Therefore we drink *Remission* in the Eucharist, which is one of those *Fruits*. To inforce the Argument, observe but with what Emphasis our Lord says, *Drink ye all of This; For, This is &c.* Why such a Stress laid upon *drinking* this *Blood shed for Remission*, if They were not to *drink Remission* in the very Act? *Commemorating* will not answer the Purpose: For, drinking is the constant *Symbol* of *receiving* something in, not of commemorating, which is *paying out*: And I have often observed before, that *receiving* in this Instance, must, in the very nature of the Act, mean *present* receiving: Therefore again, the receiving, *Symbolically* in the Eucharist, that *justifying Blood* of Christ, must of consequence amount to receiving *present* Remission of Sins. Bp. Taylor works up the Argument, a little differently, thus: "The Body  
" receives the *Body* of the Mystery (we eat and  
" drink the *Symbols* with our *Mouths*) but *Faith*  
" feeds upon the *Mystery* it self, it entertains  
" the



CHAP. " the *Grace* — which the Spirit of God con-  
 IX. " vey's under that Signature. Now, since the  
 " Mystery is perfectly and openly expressed to  
 " be the *Remission of Sins*, if the *Soul* does the  
 " Work of the *Soul*, as the *Body* the Work of  
 " the *Body*, the *Soul* receives *Remission of Sins*,  
 " as the *Body* does the *Symbols* and the Sa-  
 " crament <sup>d</sup>.

THE Socinians here object, that the Text does not say that the *Eucharist* is ordained for Remission, but that *the Blood*, the Blood spilled upon the Cross, was shed *for Remission*. But it is obvious to reply, that That Blood which was once *literally* given for *Remission*, upon the Cross, is now every Day *symbolically* and *mystically* given in the *Eucharist*, and given with all its *Fruits*: Therefore *Remission of Sins* is given. Such is the nature of *Symbolical* Grants, as I have before explained at large: They *exhibit* what they *represent*, convey what they signify, and are in *divine* Construction and Acceptance, tho' not literally or substantially, the very Thing which they supply the Place of. Which is so true in this Case, that the very Attributes of the *Signs* and Things *signified* are reciprocally predicated of each other: The *Body* is represented as *broken*<sup>e</sup>, tho' that Attribute properly belongs to the *Bread*; and the *Cup*, by a double Figure, is said to be *shed for you*<sup>f</sup>, when, in strictness of Speech, that Attribute belongs only to the *Blood*. This is further confirmed

<sup>d</sup> Taylor's Worthy Communicant p. 51.

<sup>e</sup> 1 Cor. XI. 24.

<sup>f</sup> Luke XXII. 20.

from the *Analogy* which there is between the CHAP. IX.  
*representative* Blood in the Eucharist, and the IX.  
*typical* Blood of the ancient *Passover*. For as W  
the *Blood* there was a *Token* of Remission, and  
made *instrumental* to Remission, so is it also  
in the *Symbolical* Blood of the Eucharist; and  
thus every Thing answers. The Blood like-  
wise of the ancient Sacrifices, *prefiguring* the  
Blood of Christ, was a *Token* of a Covenant<sup>h</sup>,  
and conveyed *Remission* (Legal directly, and E-  
vangelical indirectly) and therefore the Sym-  
bolical Blood of the Eucharist *figuring* the same  
Blood of Christ, cannot but be understood to  
convey Remission as effectually, yea and more  
effectually than the other, which the very  
*Phrases* here made use of, parallel to the former  
strongly argue.

I SHALL only add further, that since there  
certainly is *Spiritual Manducation* in the Eucha-  
rist, as before shewn, and since *Remission of*  
*Sins*, by all Accounts, and even by the *Soci-*  
*nians*, is allowed to be *included* in *Spiritual*  
*Manducation*; it will plainly follow, that *Re-*  
*mission of Sins* is conveyed in and by the Eucha-  
rist, which was to be proved. Having thus far  
argued the Point from Scripture-Principles, I  
may now proceed to enquire what additional  
Light may be borrowed from *Authorities*, an-  
cient or modern. I shall draw together a sum-  
mary Account of what the Primitive Churches

g See above Ch. II. p. 69, 70.

h *Exod.* XXIV. 8. See *Nature and Obligation of the Chri-*  
*stian Sacraments*, p. 86.

CHAP. taught in this Article, and shall afterwards  
 IX. consider, very briefly, the Doctrine of our own  
 Church on the same Head.

THE learned Author of the *Antiquities of the Christian Church*, having previously observ'd of *Baptism*, that it was esteem'd the *Grand Absolution* of all, proceeds soon after to take notice of the *Absolution* granted in the *Eucharist*, and gives this general Account of it.

“ It had some relation to *Penitential Disci-*  
 “ *pline*, but did not *solely* belong to it. For,  
 “ it was given to all *baptized* Persons who ne-  
 “ ver fell under *penitential* Discipline, as well  
 “ as to those who *lapsed* and were restored to  
 “ Communion: And in Both respects, it was  
 “ called the τὸ τέλει, the *Perfection*, or *Con-*  
 “ *summation* of a Christian; there being no  
 “ higher Mystery that an ordinary Christian  
 “ could partake of. To those who never fell  
 “ into such *great Sins* as required a publick  
 “ *Penance*, it was an *Absolution* from *lesser Sins*,  
 “ which were called *venial*, and *Sins of daily*  
 “ *Incurſion*: And to Penitents who had *lapsed*,  
 “ it was an *Absolution* from those *greater Sins*  
 “ for which they were fallen under Censure.  
 To this may be added, that the Name of Ἐ-  
 φόδιον, *Viaticum*, which means *Provision for ones*  
*Journey into the other World*, and which was fre-  
 quently given to the *Eucharist*, in the fourth  
 Century<sup>k</sup>, and so on, is a *general Proof* of the  
 Sense

i Bingham. B. XIX. c. 1.

k Testimonies are collected by

Casaubon. Exercit. N, 52. p. 415.

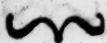


Sense of the Church in those Times with re-  
spect to *Remission* in the *Holy Communion*: For,  
as that Name imports more, so it certainly  
implies *Remission of Sins*, as part of the Idea be-  
longing to it. CHAP. IX.

AFTER this brief general Account, let us  
come to Particulars. The elder Fathers, of  
the two first Centuries (so far as I have ob-  
served) make not express mention of *Remission*  
of *Sins* in the *Eucharist*, tho' They are expli-  
cite enough with respect to *Baptism*. Their  
common way, with regard to the Eucharist,  
was to pass over *Remission*, and to go higher  
up to *Sanctification* of the Spirit, and *spiritual*  
or *mystical* Union with Christ, and the conse-  
quent Right to *Glory*, and *Immortality*, and *eter-  
nal Life*. Perhaps, They might conceive it low  
and diminutive, in that Case, to speak at all  
of *Remission*, which was but the *initiatory* Part,  
and belonged more peculiarly to the *Initiatory*  
Sacrament, which in those Times, and in the  
Case of Adults, immediately preceded the o-  
ther. However that were, we find Proofs suf-  
ficient from the Writers of the Third Centu-  
ry, that the Eucharist was thought to be of a  
*propitiatory* Nature, in virtue of the great *Sacri-  
fice* therein *commemorated*: And tho' the elder  
Fathers do not directly say so, They tacitely  
supposed or insinuated the same Thing, by  
their standing *Discipline*, and by their too often  
calling the Eucharist a *Sacrifice* well-pleasing to

Suicer. in 'Eφ'δ'iov. p. 1290.

Bingham. B. XV. c. IV. §. 9. B. XVIII. c. 4. §. 3.

CHAP. God: Besides that the *Sanctification* which they  
 IX. do speak of, as conferred in the Eucharist, *im-*  
 *plied* Remission of Sins, either as then *granted*,  
 or at least then *confirmed* and *established*.

*Origen* is one that speaks plainly of the *propitiatory* Nature of the Eucharist<sup>1</sup>; understanding it in a qualified Sense, as being propitiatory only in virtue of the grand Sacrifice, or as all *acceptable* Services are, in some Sense, appeasing, and pacificatory.

*Cyprian*, of the same Time, takes notice of the Sacramental *Cup* as relieving the *sad* and *sorrowful* Heart, before oppressed with the *Anguish of Sins*, and now overjoyed with a Sense of the *divine Indulgence*<sup>m</sup>. From which Words it is manifest, that it was *God's Pardon* (not merely the *Church's* Reconciliation) which was supposed to be conveyed in and by the Eucharist; which is farther evident from the noted Story of *Dionysius* Bp. of *Alexandria*, his sending the Eucharist to *Serapion* at the point of Death, and the Reflexions which He made upon it, as being instrumental towards the *wiping out his Sins* before his departure<sup>n</sup>. Such was the prevailing Notion of that Time in relation to *Remission of Sins*, as conferred in the

<sup>1</sup> Si respicias ad commemorationem de qua dicit Dominus, *Hoc facite in meam Commemorationem*, invenies, quod ista est commemoratio sola quæ propitium facit Hominiбус Deum. *Origen*. in *Levit. Hom. XIII.* p. 255.

<sup>m</sup> Epotato Sanguine Domini, mœstum pectus ac triste, quod prius peccatis agentibus premebatur, *divina indulgentia* lætitia resolvatur: Quod tum demum potest lætificare in ecclesia Domini bibentem &c. *Cypr. Ep. 63.* p. 107. alias 153.

<sup>n</sup> Vid. *Euseb. E. H. L. VI. c. 44.* p. 318.

Eucharist. "Some ancient Writers (I use the CHAP. IX.  
 "Words of Mr. *Bingham*) acknowledge no  
 "other Sorts of *Absolution* but only Two; the  
 "Baptismal *Absolution* which is antecedent  
 "to all *penitential* Discipline, and This of re-  
 "conciling publick Penitents to the *Communion*  
 "of the *Altar*: Because this latter *compre-*  
 "hends all other ways of *Absolution*, in the se-  
 "veral Acts and Ceremonies that were used  
 "in conferring it<sup>o</sup>. Another very learned  
 Writer has made the like Observation, in the  
 Words here following: "They that have with  
 "the greatest diligence searched into *Antiquity*,  
 "can discover no other *Rite* or *Solemnity* used  
 "upon this occasion; but barely the admitting  
 "the *Penitents* to *Communion*: By this they  
 "were entirely *acquitted* and *absolved* from  
 "the Censure under which their Crimes had  
 "laid them: By this their *Sins* were *remitted*  
 "to them, and so they became once more  
 "Fellow-Citizens with the *Saints*, and of the  
 "Household of God<sup>p</sup>.

For the Fourth Century, *Eusebius* may be  
 an Evidence to prove the Doctrine of *Remission*  
 in and by the *Eucharist*, where He says:  
 "We moreover offer the *Shew-Bread*, while  
 "we revive the *salutary Memorial* and the  
 "Blood of sprinkling of the Lamb of God  
 "(that taketh away the Sins of the World)

<sup>o</sup> *Bingham*. B. XIX. c. i. §. 6.

<sup>p</sup> *Johnson*. Unbloody Sacrif. Part II. p. 210. Compare p.  
 107. And Part I. p. 284. &c. Conf. *Morin*. de Pœnitent. L.  
 IV. c. 21, 22.



CHAP. " the *purgative* of our Souls<sup>q</sup>. He seems here  
 IX. to understand the *Blood* of Christ as making  
 the Purgation *directly*, and the salutary Memo-  
 rial as doing it *indirectly*, and in virtue of the  
 other. He speaks plainer elsewhere, directly  
 saying, that Christians receive *Remission of Sins*  
 in the daily *Memorial* which they celebrate,  
*viz.* the Memorial of our Lord's *Body* and *Blood*†.

Cyril of the same Century styles the Eucha-  
 rist the *Sacrifice of Propitiation*‡, (in such a Sense  
 as I have before hinted with relation to Origen)  
 and He supposes it to be offered in order to  
 render God *propitious*, which amounts to the  
 same as if He had said, for *Remission of Sins*§.

Ephrem Syrus of the same Age supposes that  
 the Eucharist *purifies* the *Soul* from its *Spots*, that  
 is from its *Sins*||. And Ambrose<sup>w</sup> scruples not  
 to ascribe to the Bread consecrated *Remission of*

q Αλλά καὶ τῆς ἁγίας τῆς προσέσεως προσφέρειν, τὴν στήναι  
 μνήμῳ ζωπυρῶντι, τὸ πὶ τῷ βαντισμῷ αἵμα τοῦ ἀμνοῦ τοῦ Θεοῦ,  
 τοῦ ἀειλόντος τῆς ἀμαρτίας τοῦ κόσμου, καθάρσει τῷ ἡμετέρῳ ψυχῇ.  
 Euseb. in Psalm. 91. p. 608.

† Διὰ τῆς ἐνδείου καὶ μυστικῆς διδασκαλίας πάντες ἡμεῖς οἱ ἐκ ἐθνῶν  
 τὴν ἄφιν τῷ πνεύματι ἀμαρτημάτων ἐνθάδε — εἰκότως τὴν τοῦ  
 σώματος αὐτοῦ καὶ τοῦ αἵματος τὴν ὑπόμνησιν ὁσημέρας ἐπιτελοῦντες.  
 κ. τ. λ. Euseb. Demonstr. Evang. L. 2. c. 10 p. 37.

‡ Τῆς θυσίας ἐκείνης τοῦ ἱλάσμου. Cyrill. Mystag. V. §. 8. p.  
 327. conf. Deylingius Observat. Miscellan. p. 155. &c.

§ Χερσὶν ἰσφαγασμένοι προσφέρουσιν, ὑπὲρ τῶν ἡμετέρων ἀμαρτημά-  
 των προσφέρουσιν, ἱεραῶντες ὑπὲρ αὐτῶν τε καὶ ἡμῶν τῷ Φιλάνθρωπῳ  
 Θεῷ. Cyrill. Mystag. V. §. 10. p. 328.

|| Animæ accedentes per illa tremenda mysteria macularum pu-  
 rificationem accipiunt. Ephr. Syr. de Sacerdotio p. 3.

w Ego sum panis vita; etiamsi quis mortuus fuerit, tamen si  
 panem meum acceperit vivet in æternum: Ille enim accipit qui  
 seipsum probat. Qui autem accipit, non moritur Peccatoris mor-  
 te; quia panis hic Remissio peccatorum est. Ambros. de Benedict.  
 Patriarch. c. IX. p. 525.

Sins;

*Sins*; which is to be understood with some Allowance for a figurative way of speaking. He speaks indeed of the *living Bread*, that is of Christ Himself, but considered as Symbolically received in the *Eucharist*; which is manifest from his referring to 1 Cor. XI. 28. *Let a Man examine Himself.*

St. *Austin* appears to have been in the same Sentiments exactly: Where speaking of the Grand Sacrifice, by which alone *true Remission*\* comes, He immediately adds, that all Christians are *invited* to *drink* the *Blood* of it, meaning in the *Eucharist*.

ALL the ancient *Liturgies* are full of the same Notion of *Remission* of *Sins* conferred in this Sacrament. And tho' they are mostly *spurious*, or *interpolated*, and answer not strictly to the *Names* which they commonly bear, yet some of them have been in use for many Centuries upwards in the *Greek*, *Latin*, and *Oriental* Churches, and are a good Proof of the *universality* of a Doctrine for the Time they obtained. The *Clementine*, tho' it is not thought to have been ever in publick use, is commonly believed to be the *oldest* of any now extant: And tho' as an entire Collection, it cannot perhaps be justly set higher than the *Vth* Century, yet it certainly contains many Things

x Illis Sacrificiis hoc unum Sacrificium significabatur, in quo vera sit Remissio peccatorum. A cujus tamen Sacrificii Sanguine non solum nemo prohibetur, sed ad bibendum potius omnes exhortantur qui volunt habere vitam. *Augustin.* in Levit. Tom. III. p. 516, 517. conf. *Damascen.* de Fid. L. IV. c. 13. p. 271.

CHAP. derived from earlier Times, and among those,  
IX. probably, the Doctrine of *Eucharistical Remission*.

W In that *Liturgy*, Prayer is made, that the Holy Spirit may so bless the Elements that the Communicants may obtain *Remission of Sins*<sup>y</sup>. And in the *Post-Communion*, Prayer is again made that the receiving of the Eucharist may turn to *Salvation*, not *Condemnation*, to the Benefit both of Body and Soul, to the preserving true Piety, and to *Remission of Sins*<sup>z</sup>.

CONFORMABLE to this Pattern are the *later Liturgies*: Particularly, That which is called *Basil's* according to the *Alexandrian* use, in *Renaudot's* Edition<sup>a</sup>. And another, entituled *Gregory's* Liturgy<sup>b</sup>. The same Thing is observable in the *Liturgies* which go under the Names of Apostles or Evangelists, collected by *Fabricius*: As *St. James's*<sup>c</sup>, *St. Peter's*<sup>d</sup>, *St. Matthew's*<sup>e</sup>, *St. Mark's*<sup>f</sup>, and *St. John's*<sup>g</sup>. The Liturgy under the Name of *Chrysostom*, publish'd by *Goar*, has the like Forms<sup>h</sup>. So also have the *Oriental Liturgies* in *Renaudotius's* Collection,

y ἵνα οἱ μεταλαβόντες αὐτοῦ — ἀφίστας ἀμαρτημάτων τύχωσι &c. Apostol. Const. L. VIII. c. 12. p. 407.

z Καὶ παρακαλέσωμεν μὴ εἰς κρίμα, ἀλλ' εἰς σωτήριαν ἡμῶν γενέσθαι, εἰς ἀφίλειαν ψυχῆς καὶ σώματος, εἰς φυλακὴν εὐσεβείας, εἰς ἀφίπναιον ἀμαρτημάτων. κ. τ. λ. Apost. Constit. L. VIII. c. 14. p. 410.

a *Basil. Liturg. Alex.* p. 61. 69. 71. Apud *Renaud.* Vol. I.

b *Gregorii Liturg.* p. 92. 95. 98. 106.

c *Jacob. Liturg.* p. 38. 41. 68. 71. 72. 86. 101. 111. 113. 120.

d *Petri Liturg.* p. 175. 195.

e *Matth. Liturg.* p. 216. 245. 248.

f *Marci Liturg.* p. 261. 299. 315. 316.

g *Johannis Liturg.* p. 203.

h *Goar. Euchol.* p. 77. 80. 82.



Volume the 2d, and the *Latin* ones published CHAP. by *Mabillon*; of which it would be tedious IX. here to speak more particularly; as it is also needless to trouble the Reader with more References in a very clear Point. Upon the whole, there appears to have been a *general* consent of the Christian Churches all along as to the Point of *Eucharistical Remission* of Sins: Which is proved, not only from the Testimonies of *single* Fathers, but from the ancient standing *Discipline* of the Church, and from the concurring Language of all the ancient *Liturgies* now extant.

As to the Judgment of the *First Reformers* abroad, it is well known to fall in with the same: Or if any doubt should be, let *Luther* answer for the Lutherans<sup>i</sup>, and for the Calvinists *Calvin*<sup>k</sup>.

THE Judgment of our own Church will easily be proved to concur in the same Article, from the known Language of our *Communion-*

i Pertinet huc Pulcherrima Gradatio *Lutheri*: "Calix Eucharisticus continet vinum: Vinum exhibet Christi Sanguinem: Sanguis Christi complectitur *Novum Testamentum*, quia est Novi Testamenti Sanguis: *Novum Testamentum* continet *Remissionem Peccatorum*. Ergo, Bibitio ex Calice Eucharistico applicat, obsignat, & confirmat credentibus, Promissionem de *Remissione peccatorum*. —

Sacramentum illud ipsum quod signat, etiam confert, & exhibet. *Gerhard*. Loc. Comm. de Sacr. Cœna c. XX. p. 178.

k Christi consilium fuit, Corpus suum *sub Pane* edendum porrigere in *Remissionem* Peccatorum. *Calvin*. Admonit. ult. ad *Westphal*. p. 950. conf. *Instit.* L. IV. c. 17. §. 42.

*Lambertus Danaus* cautiously words the Doctrine thus: *Cœna Domini* — est  *Applicatio* semel a Christo factæ peccatorum nostrorum *Remissionis*. *Epist. ad Eccles. Gallican.* 1498. —

CHAP. Office, and Homilies. In our publick Service,  
 IX. we pray, that our *sinful Bodies may be made*  
 ~~~~~ *clean by his Body, and our Souls washed thro' his*  
most precious Blood. The Propositions couched
 under these Words, are several: 1. That our
 Bodies are the *Temple* of the Holy Ghost. 2.
 That Sin *defileth* them. 3. That the *Sacrifice*
 of Christ, removing *Guilt* (other due Circum-
 stances supposed) makes them *clean*. 4. That
 there is an *Application* of that Sacrifice made
 in the Eucharist. 5. That therefore such Ap-
 plication ought to be prayed for. So much
 for the *Body*. The like, with a little Change,
 may be understood also of the *Soul*: And the
 Conclusion from both Parts is, that *Guilt* is
 washed away in the Sacrament, *duly* administred
 and duly received, both from *Body* and *Soul*;
 which in other Words amounteth to this, that
Remission of Sins is conferred by the Eucharist,
 to all *worthy* Receivers.

IN a *Thanksgiving-Prayer*, of the same Ser-
 vice, we pray, that *we and all thy whole Church*
may obtain Remission of Sins, beseeching the di-
 vine Majesty, not to *weigh our Merits*, but to
pardon our Offences &c. which Words carry in
 them a manifest Allusion to that *Remission* of
Sins which is conceived ordinarily to pertain
 to this Sacrament, and is expected from it, as
 one of the Benefits of it. But considering that
 all depends upon our being *Meet-Partakers*,
 (whereof God only is the unerring Judge) and
 that it becomes every Communicant to think
humbly of Himself, leaning to the *modest* Side;
 it

it is very proper to refer the whole to God's CHAP. Clemency, intreating Him to accept of us as IX. meet Partakers, and thereupon to grant us the *Remission* we came for. For, tho' it is an undoubted Truth, that the Eucharist confers *Remission* to the *faithful* Communicant, yet it is right to leave the determination of our *Faithfulness* to God the searcher of Hearts, and in the mean while to beg *forgiveness* at his Hands. Add to this, that were we ever so *certain* that we are *actually* pardoned upon receiving the Eucharist, yet as *Remission* is a *continued* Act, and always *progressive* (which I before noted) it can never be improper to go on with our Petitions for it, any more than to make use of the *Lord's Prayer* every Hour of our Lives. It was so used anciently, just after *plenary* *Remission*¹: And in like manner we now make use of it, immediately after our having received the *Communion*; without the least Apprehension that such usage interferes at all with the Principle which I have been maintaining, as indeed it does not. Nothing is

¹ *Jerome's* Remarks upon this Case, when *Baptism* and the *Eucharist* went together, and *perfect Remission* was supposed to have been just granted, is worth noting.

De *Baptismatis Fonte* surgentes, & regenerati in Dominum Salvatorem — statim in *prima Communionem* Corporis Christi dicunt: Et dimitte nobis debita nostra, quæ illis fuerant in Christi confessione dimissa. — Quamvis sit Hominum *perfecta conversio*, & post vitia atque peccata virtutum *plena possessio*; numquid possunt sic esse *sine vitio*, quomodo illi qui statim de Christi Fonte procedunt? Et tamen jubentur dicere, *dimitte nobis debita nostra* &c. Non *Humilitatis mendacio*, ut Tu interpretaris; sed *Pavore* Fragilitatis humanæ, suam conscientiam formidantis. *Hieronym.* Dialog. adv. Pelag. L. III. p. 543.

more

CHAP. more frequent in the ancient *Liturgies*, than
 IX. to ask *Forgiveness* immediately after *receiving*,
 tho' the Doctrine of *present Remission* is fully
 expressed and inculcated in the *same Li-*
turgies^m.

ENOUGH hath been said to shew, that our
Communion-Office supposes *Remission* of *Sins* to
 be conferred in the Eucharist. The same Thing
 is directly and clearly asserted in our *Homilies*.
 " As to the number of *Sacraments*, if they
 " should be considered according to the exact
 " Signification of a *Sacrament*, namely, for vi-
 " sible Signs expressly commanded in the New
 " Testament, whereunto is annexed the Pro-
 " mise of *free Forgiveness of Sins*, and of our
 " Holiness, and joyning in Christ, there be
 " but Two, namely, *Baptism* and the *Supper*
 " of the Lordⁿ. Here, it is not only supposed
 that *Remission* is conferred in the Sacrament of
 the Eucharist, but that it could not in strict-
 ness be reputed a *Sacrament*, if it were not so:
 So great a Stress is there laid on this Princi-
 ple. Accordingly, afterwards in the *same Ho-*
 mily, *Abolution* is rejected as *no Sacrament*,
 having no such Promise of Remission annex-
 ed and tied to the *visible-Sign*: And *Orders* also
 is rejected, because it *lacks the Promise of Re-*

^m See the *Clementine Liturgy* quoted above. And compare
Fabricius's Collection p. 120. 333. *Renaudor's* Vol. I. p. 51.
 Vol. II. p. 42. 152. 174. 212. 233. 253. 269. 447. 634. *Ma-*
billon's in *Mus. Ital.* Vol. I. p. 281. *Missal. Gall.* p. 331.
Liturg. Gallic. p. 300.

ⁿ *Homily IX.* of *Common Prayer and Sacraments* p. 374.
 Compare *Cranmer* p. 46.

mission of Sin. In another *Homily*, where the *Lord's Supper* is particularly treated of, it is observed, that therein “ the favourable Mercies of God are sealed, the Satisfaction by Christ towards us confirmed, and the *Remission of Sins established*°. CHAP. IX.

AFTER these publick, authentick Evidences of the Doctrine of our Church in this Particular, it will be needless to add the concurring Sentiments of our *eminent Divines*, all along from that Time. But because the Point has been sometimes contested, both abroad and at Home, and difficulties have been raised, it will be but fair and just to the Reader, to set before Him the utmost that has been pleaded on the contrary Side, and to suggest, as briefly as may be, the proper Solutions of the appearing difficulties.

OBJECTIONS removed.

1. IT has been objected, that “ The Sacrament of the *Lord's Supper* is not it self like *Baptism*, a Rite appointed for the *Remission of Sins*; but it is a *Commemoration* only of “ the all-sufficient Sacrifice, which was once

o *Homily* on the worthy receiving &c. Part I. p. 471. The *Reformatio Legum*, of the same Time, says thus: *Eucharistia* Sacramentum est, in quo Cibus ex pane sumunt, & Potum ex vino, qui convivæ sedent in *sacra domini mensa*: Cujus panis, inter illos, & vini communicatione, obfignatur Gratia Spiritus Sancti, Veniaque Peccatorum, ad quam ex eo perveniunt, quod Fide comprehendunt & percipiunt Christi Sacrosanctum Corpus, respectu nostræ salutis ad crucem fixum, & cruorem pro tollendis fufum nostris peccatis, ut Dei Promissa palam ipsa loquuntur. Tit. V. de Sacrament. c. 4. p. 29.

“ offered

CHAP. " offered for an *eternal* Expiation^p. To which

IX. I answer, 1. that supposing this Sacrament were not appointed at all for *Remission*, it does not follow that it must be appointed only for *Commemoration*; because it might be (as it certainly is) appointed in part, for *Sanctification* also. 2. Supposing farther, that it is not compleatly equal to *Baptism* in point of *Remission*, yet it does not follow that it may not confer *Remission* in *some measure*, or to an *inferior Degree*. 3. It is untruly suggested, that the Eucharist is only a *Commemoration* of the all-sufficient Sacrifice, since it most certainly is, as hath been proved, an *Application* of that Sacrifice to every worthy Receiver: And since *Remission* of *Sins* is one of the *Fruits* of that Sacrifice, it must, it cannot but be allowed, that the Eucharist carries *Remission* in it, more or less, and to some degree or other.

2. A SECOND Objection runs thus: " To
" imagine that the *Lord's Supper*, which is to
" be repeated perpetually has *such* a Promise
" annexed to it of taking away *all past Sins*
" as *Baptism* had, which was to be administred
" but *once*, is a dangerous and fatal Errour, be-
" cause such an Opinion would be plainly an
" *Encouragement* for Men to *continue* in Sin,
" that the *Grace* of forgiveness might be per-
" petually repeated and *abound*^q. In answer
hereto, let but the Reader put *Repentance* instead
of *Lord's Supper*, and then traverse the Objec-

^p Dr. Clarke's Post. Sermons Vol. IV. Serm. 6. p. 133.

^q Dr. Clarke *ibid.* p. 134.

tion over again in his Mind, if it be only to CHAP.
 see whether the very same Objection does not IX.
 plead as strongly against repeated *forgiveness* upon repeated *Repentance*, as against the same forgiveness upon repeated *Communion*: For, we never suppose any *new* forgiveness granted in the Communion, but upon *new* Repentance. What then have we to trust to, if the plain and comfortable Gospel-Doctrine of *Forgiveness* (*toties quoties*) upon *true* Repentance, shall be represented as a *dangerous* and *fatal* Error, and an *Encouragement* to *continue* in Sins, that *Grace* may abound? It may be true, that such merciful Doctrine of *forgiveness* may carry some *Appearance* of *Encouragement* to Sin: So do some other Gospel-Doctrines; or else St. Paul would have had no need to caution us against *continuing in Sin*, that *Grace* may abound^r: But nevertheless, it would not only be great Presumption, but a *fatal Error*, to draw any such Inference from the Doctrine of *repeated* forgiveness upon *repeated* Repentance. For, what would have been the Consequence, supposing that the Rule had run, that, if a Man sins *once*, or *twice*, or a *Hundred*, or a *Thousand* Times, and repent as *often*, He shall be *forgiven*? Would not many have been tempted to *sin on*, till they come very near to the utmost verge of Forgiveness, before they would think of repenting to purpose? And what Scruples might they not raise about the *number* of Sins, or of *Repentances*? And if any Man

^r Rom. VI. 1, 2.

should

CHAP. should once go beyond the *Limits* now sup-
 IX. posed to be assigned, what would then remain
 but *black Despair*, and a harden'd Resolution
 to *continue* in *Sin*? Therefore divine Wisdom
 has mercifully fix'd this Matter upon a much
 better foot, namely upon one plain Rule, that
as often as Men *sin*, and truly *repent* (without
 Limitation, or Number) *so often* they shall
 be forgiven. When evil Habits have much
 and long prevailed, Repentance, however *sincere*,
 will hardly be compleated *at once*: But
 the ordinary method is, to repent again and a-
 gain, after every Relapse, till by degrees a
 Man gains the entire mastery over his Appe-
 tites and Passions. In this way, his Relapses
 will grow *less frequent*, and evil Habits *less pre-
 valent*, and every new Repentance will be
 stronger and stronger, till at length by God's
 Grace, and his own hearty Endeavours, He gets
 the Victory, and becomes confirmed in all Vir-
 tue and Godliness. By this we may perceive
 the Use and Benefit of frequent forgiveness up-
 on frequent Repentances, in a degree suitable
 and proportionate; that Sinners may never
 want Encouragement to go on *repenting*
 more and more, after their *Relapses*, and as
 often sealing their sincere Repentances in the
 blessed Sacrament, to make them the more
 solemn, and the more enduring. But, in the
 mean while, let Sinners beware how they
 tempt the divine goodness too far, by relaps-
 ing: For even *Repentance*, as depending on divine
Grace, is so far in God's Hands, as well as *Par-
 don*

don: And they who presume to *sin often*, be CHAP.
cause they may be *often forgiven*, are in a like- IX.
ly way to come to an *end of forgiveness*, be-
fore they make an *end of sinning*, and to be
taken, at length, in their own Snare^f.

NORWITHSTANDING what I have here said, with respect to Eucharistical Absolution, I would not be construed to mean, that there is *no difference at all*, in point of Remission, between *Baptism* and the *Eucharist*: For, I am aware, that there is *some* difference, and perhaps *considerable*. I shall here draw from the *Ancients*, and shall endeavour to point out the *difference* as clearly and exactly as I can. It was understood to lie in *three* Things chiefly; the *extent* of the Remission, and the *certainty*, and the *perfection* of it.

BAPTISM was conceived to amount to a *plenary* and *certain* Indulgence for *all kinds* of Sins, were they ever so *great*; (as for instance, the *crucifying* of our Lord^t;) and of any *number*, were they ever so *many*, or ever so *often* repeated, provided only they were sincerely repented of, and forsaken at the *Font*: They were from that Instant, *remembred no more*^u, either

^f Absit ut aliquis ita interpretetur, quasi eo sibi etiam nunc pateat ad *delinquendum* quia patet ad *pœnitendum*; & redundantia clementiæ cœlestis libidinem faciat humanæ Temeritatis: Nemo idcirco *deterior* fit quia deus *melior* est, totiens delinquendo quotiens ignoscitur. Cæterum, *Finem evadendi* habebit, cum *offendendi* non habebit. *Tertullian. de Pœnit. c. VII. p. 126.*

^t *Cyrrill. Hierosol. Catech. III §. 15. p. 47. conf. Morinus de Pœnitent. L. III. c. 2, 3.*

^u Vid. *Theodoret, in Jerem. XXXI. 34. p. 230.*

CHAP. in God's Account, or the Church's. But as to
 IX. Sins committed after Baptism, if of a *grievous*
 kind (as *Idolatry, Murder, Adultery*) or less grievous but *often* repeated, or much *aggravated* by the Circumstances, They were judged too heinous to be *pardoned* in the *Eucharist*, and the Men too vile to be admitted to *Communion* ever after^w. Not that the Church presumed to limit the *Mercies* of God, who searches the *Hearts*, and who could judge of the *Sincerity* of the *Repentance* of such Persons: But Church-Governours of that Time would not take upon them to *promise* such Persons *Peace*, upon any *Professions* of *Repentance* whatever, but left them to God only. In short, tho' they would have given *Baptism* to any the wickedest Pagans whatever, upon proper *Professions* of *Repentance*, yet They would not give the *Eucharist* to such as had sinned in like manner after Baptism: Which shews, that they made some difference between *Baptismal-Remission* and the *Eucharistical* one, in respect of *certainty*, and *extent*. When the severity of Discipline afterwards relaxed a little, and *Communion* was allowed to all *Penitents*, at the Hour of Death, if not sooner, yet they did not then pretend to be *certain*, that God would absolve the Persons, like as They judged with respect to *Baptismal Absolution*^x. Nevertheless, if we distinguish *justly* upon the two Cases, it does not from hence follow that

^w See *Bingham*. B. XVIII. Ch. IV. §. 4.

^x See *Bingham* B. XXIII. c. IV. §. 6. Compare *Marshall*. Penit. Discipl. p. 111.

they

they thought of any proper *disparity* between the two *Absolutions* in themselves considered; but strictly speaking, the *disparity* was supposed to lie in the different *Malignity* of Sins committed *before* Baptism, and *after*. The *Remedies* might be conceived of equal Force, other Circumstances being equal; but the *Malady* was not the same in both Cases.

ANOTHER difference between *Baptismal* and *Eucharistical* Remission was understood to lie here, that the one perfectly wiped out all past Sins; the other, tho' it *healed* them, yet left some kind of *Blots* or *Scars* behind it^y: On account whereof, many who were admitted to *Lay-Communion*, were yet considered as *blemished* in some measure, and not fit to be admitted afterwards to the *Sacred Offices*^z. No Crimes whatever committed *before* Baptism, and left at the Font, were thought any *Bar*, or *Blot* for the Time to come; Baptism washed all away: But the Case was different with respect to Sins of a scandalous Nature committed *after* Baptism; for neither *Repentance*, nor the *Eucharist* was conceived to wash off all *Stain*. Hence, some made a distinction, upon *Psalms* XXXII. 1. between *perfect* Remission of Sin in Baptism, and the *covering* it by *Penance* and *Absolution*^a; that is, by the *Eucharist*. And

^y Vid. *Cyrill. Hieros. Catech.* XVIII. §. 20. p. 295. Ed. Bened.

Athanas. ad Serap. Ep. IV. n. 13. p. 705.

Gregor. Nazianz. Orat. XL. p. 641.

^z *Origen. contr. Cels.* L. III. §. 51. p. 482. Bened. Edit.

^a *Origen. in Psalm.* XXXI. p. 645.

Eusebius in Psalm. XXXI. p. 120. & in *Psalm.* LXXXIV.

p. 525.

CHAP. others seem to have thought that Sins committed before Baptism were perfectly blotted out, as it were, from the Book of God's Remembrance, as if they had never been, but that Sins of any *grievous* Kind committed afterwards, tho' pardoned upon Repentance, should yet be *recited*, or *purged*, at the great Day^b: A *conjectural* Presumption, which I will not be bold to warrant.

HOWEVER, in the whole, it may be admitted, upon the Principles of *Reason*, *Scripture*, and *Antiquity*, that the *Remission* in the *Eucharist* is not in every respect *equal*, or *similar* to the *Remission* in *Baptism*, because of the *different* Circumstances: Nevertheless it is certain, in the general, that there is ordinarily *Remission* in Both, as there is ordinarily an *Application* of the *Merits* of Christ's all-sufficient *Sacrifice* in Both.

I MUST now further add, that the Objection made against *repeated Forgiveness*, upon *repeated Repentance* in the Eucharist, would have been of much greater Force than it really now is, were it not that this Holy Sacrament appears to have been appointed as the *strongest Security* against those very *Abuses* which Men are prone to make of the *Divine Mercy*. The two principal *Abuses* are, first, the putting off Repentance from day to day, fixing *no Time* for it, as it is thought to be left at large, and

^b Vid *Clemens Alex.* Strom. IV. num. 24. p. 633, 634. Strom. VI. p. 795.

Cyrrill. Hieresol. Catech. XV. n. 23. p. 236, 237.

to be acceptable at *any Time*; next, the resting
 content with a *lame, partial, or unsincere* Re-
 pentance: Against Both which, the appoint-
 ment of this Holy Sacrament is a kind of
standing Provision, the best, it may be, that the
 nature of the Case would admit of. To those
 who are apt to *procrastinate, or loyter*, it is
 an awakening call, obliging them the more
 strongly to *fix* upon some *certain* and deter-
 minate Time for Repentance: And to the
superficial Penitents, it is a kind of solemn Le-
 ctüre of *Sincerity* and *Carefulness*, under pain of
 being found *guilty* of trampling under foot the
Body and Blood of Christ. And while it pro-
 mises *Forgiveness* to all that *worthily* receive,
 and to none else, it becomes a strong incite-
 ment to break off Sins without delay, and to
 be particularly *watchful* and *careful* for the Time
 to come. So far is the Doctrine of Remis-
 sion in the Eucharist (when justly stated) from
 being any *Encouragement to Sin*, that it is quite
 the reverse, being indeed one of the strongest
Encouragements to a *good Life*. But I proceed.

3. *Socinus* and his Followers appear much
 offended at the Doctrine of *Remission* in the
 Eucharist (for fear, I presume, of admitting any
Merits of Christ's Death) and they labour all
 possible ways to run it down; sometimes *mis-*
representing it, sometimes *ridiculing* it, and some-
 times putting on an Air of *grave Reasoning*.
Socinus himself was content to throw a blunt
 Censure upon it, as bordering upon *Idola-*
try.

CHAP. try^c. An injurious Reflection, for which there
 IX. was no colour; unless he first wilfully *pervert-*
 ed the meaning, and falsely charged the *Prote-*
stants with the *Opus Operatum*.

Smalcius plainly put that false Construction upon it, and then took the Handle to *ridicule* it, as if any *Remission* could be extracted from the *use* of such *common* Things as the bare *Symbols* are^d. So ridiculous a mistake of the Doctrine which He opposed, either shewed no quickness of Apprehension, or no Sincerity. *Schlictingius* followed the same Blunder, and still with greater Levity^e: A certain Argument, that He had no solid Reasons to produce on that Head. The *Racovian Catechism*, of the first *Latin* Edition (A.D. 1609.) pleaded, that a Man ought to be *sure* of his Pardon^f in Heaven, before He takes the Sacrament, and therefore could have *no more* Pardon to receive here: That must be their meaning, if They intended it for an Argument. However, the

^c Plerique ipsorum in hisce quidem regionibus, credunt se, illâ digne obeundâ, suorum *peccatorum veniam & Remissionem* consequi: Haud valde diversum ab eo quod *Papiste* sentiunt, qui eam propterea in Sacrificium pro vivis & mortuis transformarunt, & *Idolum* quoddam ex ea fecerunt. *Socin. Quod. Regn. Polon.* p. 701.

^d Quis enim de sua Carne, cum omnibus concupiscentiis, crucifigenda cogitet, si *usus panis & vini*, qui quotidie *obvius* est, possit *Remissionem Peccatorum* &c. consequi? *Smalc. contr. Frantz.* p. 333.

^e O facilem vero & expeditam adipiscendæ salutis rationem, si tot tantæque Bona, Micâ Panis, & Guttâ Vini possis consequi! *Schlicting* contr. *Meisner.* p. 799.

^f Qui vult digne Cœnæ Domini participare, eum *de Remissione Peccatorum*, ex parte Dei, *certum ac fide confirmatum* esse oportet. *Racov. Catech. Cap. III.*

Argument,

Argument, at best, is a very lame one: For, CHAP. IX.
 whatever *certainty* of that nature, any Man may pretend to, it is capable of being *renew'd* and *reinforced* by repeated Assurances; and as we are taught *continually* to pray for *Forgiveness*, so may we receive it *continually*, both in the *Word*, and *Sacraments*; but more particularly in the *Sacraments*. In the next Edition of that *Catechism* (A. D. 1659.) that trifling Plea was struck out, and another was substituted in its room; which is to this Effect, that *Remission* cannot be conferred in the Eucharist, because *Commemoration* only, and not *Remission*, was the *End* of that Rite by our Lord's Account of it^g. But here the Suggestion is not true; for our Lord Himself has sufficiently intimated (as I have before proved) that *Remission of Sins* is one End of that Service, in the very Words of the *Institution*^h: And if He had not so plainly said it, the very *Nature* of the *Act* proclaims it, taking in what St. Paul has taught. There are more *Ends* than one to be served by the same Sacrament, whether it be of *Baptism*, or of the *Eucharist*: And all are *consistent*, because *allied*, and *subordinate*. Not to mention that *Commemoration* it self, rightly considered, strongly infers and implies *present*

^g Cum is Finis Ritûs istius usurpandi fit, ut Beneficium a Christo nobis præstitum commemoremus, seu annuntiemus, nec ullus alius præter hunc fit a Christo indicatus Finis; apparet, non eo institutum esse ut aliquid illic Beneficii, aliter quam quatenus dignè observatus pietatis Christiana pars est, a Christo sumamus. *Racov. Catech. c. IV. §. 6. p. 230.*

^h *Matth. XXVI, 28.*

CHAP. Benefits; as I have observ'd aboveⁱ. More-
 IX. over, the *Socinians* themselves are forced to al-
 low *other Ends* of the Sacrament, over and a-
 bove the *Commemoration* of Christ's Death:
 Namely, A *Declaration* of their Communion
 with Christ their *Head*, and with their *Chri-*
stian Brethren; besides a further *Declaration* of
 their spiritual *Feeding* upon Christ, then and at
 all Times, and of their looking upon his *Death*
 as the *Seal* of the *Covenant*, and upon his *Do-*
ctrine as the *Food* of the *Soul*. Now if they
 think themselves at Liberty to *invent* as many
Ends as they please, such as may *suit* with
 their other Principles, why are we debarred
 from admitting such other Ends of the Sacra-
 ment as *Scripture* plainly points out to us, and
 the *Reason* also of the *Thing* manifestly requires?
 From hence then it appears, that the *Socinian*
 Pleas in this Case carry more of *artificial* Ma-
 nagement in them, than of *Truth*, or *Sobriety*.

HOWEVER, it is visible from the last Cita-
 tion, that one principal Drift is, to exclude
God, and *Christ*, and the *Holy Spirit*, and all di-
vine Influences, out of the *Sacrament*, and to
 make nothing more of it than a *Performance*
 of *Man*: And in this View, they are content
 to account it a *Part of Christian Piety*. Ruarus,
 one of the shrewdest and learnedest of them,
 disliked their granting so much, and charged
 them, in a Note of *Correction*^k, with an *Incon-*
sistency,

ⁱ See Above p. 108.

^k Si pars est Christiana pietatis, atque ad Justificationem, at-
 que

sistency, in saying it: Because every pious Ob-
servance contributes, in some measure, towards
Remission of Sins, and they had before absolutely
 denied any *Benefit* at all that way. *Schlic-
 tingius* left this Note of *Ruarus* without any
Reply; tho' He replied to several others which
 went along with it: Which shews, either that
 He found it impossible to evade the Doctrine
 of *Remission* in this *Sacrament*, unless it were at
 the expence of *Self-Contradiction*; or else, that
 He was willing, at length, to admit of it,
 provided only, they may claim *Remission* as
 their *due Reward* for the *Service*, and not as in-
 dulg'd them for the *Merits* of Christ's Death
 and Sacrifice therein commemorated. It must
 be own'd, that *Ruarus's* Hint on that Head, was
 acute, and came home to the Purpose: For,
 as those Men supposed *all other Requisites* for
Remission to be implied in *worthy receiving*,
 and now added this *Part of Christian Piety* to
 the rest, it must of consequence follow, that
Remission of Sins is granted upon it, by their
 own Principles. So then, in the last Result,
 They and We may seem to be nearly agreed
 as to the Point of *Remission* in, or upon this
Service; and the only remaining difference will
 be about the *meritorious Cause* of it: And that
 will resolve into another *Question*, discussed,
 in some measure, above; namely, the *Question*

que ita ad *Remissionem Peccatorum* nobis prodest: Quod tamen in
 initio questionis hujus, simpliciter negatum fuit. *Ruari Nota*
 p. 27.

CHAP. concerning the Value, Virtue, and Efficacy of
IX. the *Sacrifice* of Christ.

4. THERE is an insidious way made use of, by some of our *Socinians*, for the undermining the Doctrine of *Remission* in the Eucharist: They deprectate the *Service*, and the *Preparation* proper to it, making Both so slight, that no Man could justly expect so divine a Grant, from so contemptible a Performance: "I know not, says one, to what Purpose so many *superstitious* Books are written to teach Men to prepare Themselves for the *Memo-rial-Supper*, when an *honest* Intention, and a *reverent* Performance are sufficient both *Preparations* and *Qualifications* for and in all *Gospel-Ordinances*¹. Here is no mention of *Faith*, nor of *Repentance* from dead Works; without which, undoubtedly, there can be no *Remission* of *Sins*, whether in the Sacrament, or out of it. The proper Answer to this Pretence will fall under the Head of *worthy* receiving, in a distinct Chapter below. In the mean while, let it be considered, whether They who require *sincere Repentance* as a necessary Qualification for the *Holy Communion*, or They who labour to defeat that most excellent *End* and *Use* of it, do most consult the *true* Interest of *Religion* and *Virtue*; which the *Socinians* would be thought much to befriend in what They teach on this Head.

¹ The Argument of the *Unitarians* with the *Catholick Church* Part I, p. 12. Printed A. D. 1697.

I INTENDED here to have closed this Chap. CHAP. IX.
 ter, till it came into my Mind that we have had
 some kind of dispute with the *Romanists* also (as
 well as *Socinians*) upon the Point of *Remission*
 in the Eucharist. For, the *Romanists*, as it seems,
 being apprehensive, that if the People be taught
 to expect *Pardon* from God in receiving the
Communion, They will think they need no
 other, and that thereupon *Masses*, and *Indul-*
gences, and other *Absolutions* will sink in their
value; I say, the *Romanists* considering this,
 have contrived, that *venial* Sins only shall be
pardoned upon reception of the *Eucharist*, but
 that *mortal* Sins shall be remitted another way.
Chemnitius, in his *Examen*, has taken notice
 of this matter, and charged it upon them
 with very little Ceremony^m. *Bellarmin*, in re-
 ply, could not deny the main Charge, as to
 their confining the Eucharistical Remission to
venial Sins only, or to *mortal* ones *unknown*;
 but passing over the secret *Reasons*, or *Motives*
 for the Doctrine, He employs all his *Wit* and
Learning to give the fairest Colours to itⁿ.

^m Remissionem Peccatorum graviorum & mortalium, quæ post Baptismum commissæ sunt, docent quærendam & impetrandam esse nostra *Contritione*, *Confessione*, *Satisfactione*, *Sacrificio Missæ*, & aliis modis. Vident autem totam illam *veniarum* structuram collapsuram, si *Remissio* illa & *Reconciliatio* quæatur in *Corpore* & *Sanguine* Christi. Ne tamen nihil tribuant *Eucharistia*, loquuntur de *venialibus*, hoc est, sicut *Jesuitæ* interpretantur, de levioribus & minutoribus peccatis. Ut igitur *Satisfactiones* suas & Reliquas *veniarum* *nundinationes* retineant, acerbè dimicant, in verò usu *Eucharistiæ* non fieri Applicationem *Remissionis* Peccatorum. *Chemnit. Exam. Concil. Trident. Part 2. p. 70.*

ⁿ *Bellarmin. Tom. III. L. IV. de Eucharist. c. 17, 18, 19.*

Gerhard

CHAP. Gerhard came after, and defended *Chemnitius* in that Article, confuting *Bellarmino*^b. I perceive not that the learned *Cardinal*, with all his acuteness, was able to prove any Thing with respect to the main Question, more than this, (which has been allow'd above) that Baptism is *emphatically*, or *eminently* the Sacrament of *Remission*, and the Eucharist of *Spiritual Growth*: And while He is forced to acknowledge that *venial Sins* are remitted in the Eucharist, and *unknown mortal* ones, as often as *necessary*^p, it is obvious to perceive, that it was not any *Love of Truth*, or *Strength of Argument* on that Side, which withheld Him from granting more. His strongest Plea, which all the rest do in a manner resolve into, is no more than this; that as the *worthy Communicant* is supposed to bring with Him *true Faith*, and *sincere Repentance* to the Lord's Table, He comes *pardoned* thither, and can have no *Pardon* to take out there upon his receiving the Eucharist. I mention not, how the Argument recoils upon his own *Hypothesis*. The true Answer is, that the Grace of *Remission*, or *Justification*, is *progressive*, and may be always *improving*, as before noted^q:
And

^b *Gerhard. Loc. Comm. Tom. V. de Sac. Cœn. c. XX. p. 175. &c. Compare Vinct. Treatise of the Lord's Supper p. 328. printed 1657.*

^p Posset etiam dici Eucharistiam applicare Hæreditatem, etiam quantum ad *Remissionem Peccatorum*, sed tum solum cum ea est *necessaria*; nimirum cum ii qui non indignè accedunt habent aliqua peccata *mortalia*, quorum tamen conscientiam non habent. *Bellarmino. ibid. c. XIX. p. 655.*

^q See Above p. 330. Bp. *Taylor's Doctrine* on this Head, as it lies scattered in distant Pages, may be worth noting.
"Justifi-

And whatever *Pardon* we may conceive our selves to be intituled to before, or to be then in Possession of, yet it is no slight Advantage to have the same solemnly *renewed, established, ratified and sealed* in the Holy Communion, by a *formal Application* there made of the *Merits* of the grand *Atonement*, in which only, after our performing the *Conditions*, our *Remission* stands.

CHAP.
IX.
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CHAP. X.

Of the Sanctifying Grace of the Holy Spirit conferred in the EUCHARIST.

THE Greek *Χάρις*, the Latin *Gratia*, the English *Grace* is a Word of some Latitude, admitting of various Acceptations: I need not mention all, but such only as are most for our present Purpose. *Grace*, in the general, signifies *Favour, Mercy, Indulgence, Bounty*: In particular, it signifies a *Gift*, and more espe-

" Justification and Sanctification are continued *Acts*: They are
" like the Issues of a Fountain into its Receptacles, God is al-
" ways giving, and we are always receiving. *Worth. Comm.*
" p. 43. The Sacrament ministers Pardon, as Pardon is mini-
" stered in this World, by *Parts*. — In the usual method
" of God, Pardon is *proportionable* to our Repentance. p. 51.
" If we find that we *increase* in *Duty*, then we may look up-
" on the Tradition of the Sacramental Symbols, as a direct *Con-*
" *signation* of Pardon. Not that it is *completed*: For, it is a
" *Work of Time*; it is as long a doing, as Repentance is *perfect-*
" *ing* — It is then *working*; and if we go on in *Duty*, God
" will proceed to *finish* his Methods of Grace &c. — And
" this He is pleased, by the Sacrament, all the way to con-
" *sign*. p. 74.

cially

CHAP. cially a *Spiritual Gift*, and in a Sense yet more
 X. restrained, the *Gift of Sanctification*, or of such
 ~~~~~ *Spiritual Aids* as may enable a Man both to *will*  
 and to *do* according to what God has com-  
 manded. The last which I have named appears  
 to be the most prevailing Acceptation of the  
 Word *Grace* at this Day, derived from ancient  
 usage, and common consent, which gives the  
 Law to Forms of Speech, and to the Interpre-  
 tation thereof. The use of the Word in the  
 New Testament is various, sometimes larger,  
 sometimes stricter, often doubtful, which I will  
 not be positive, as to several Texts where the  
 Word *Grace* occurs, and seemingly in the strict  
 Sense, that They must necessarily be taken ac-  
 cording to such *precise* Meaning, and can bear  
 no *larger*, or no *other* Construction: As where  
 the *Grace of our Lord Jesus Christ* is spoken of<sup>r</sup>;  
 or where *Grace, Mercy, and Peace* are implored<sup>t</sup>;  
 or *Grace and Peace*<sup>t</sup>; or where the *Grace of*  
*God* is mentioned<sup>u</sup>. In several Texts of that  
 Sort, the Word *Grace* may be understood in  
 the *stricter* Sense, but may also admit of the  
*larger*; in which, however, the *Grace of San-*  
*ctification* must be *included* among others. The  
 Texts which seem to be most expressive of the

<sup>r</sup> Rom. XVI. 20. 24. 1 Cor. XVI. 23. 2 Cor. XIII. 14.  
 Gal. VI. 18. Phil. IV. 23. 1 Theff. V. 28. 2 Theff. III. 18.  
 Philem. 25. Revel. XXII. 21.

<sup>t</sup> 1 Tim. I. 2. 2 Tim. I. 2. Tit. I. 4. 2 John 3.

<sup>t</sup> 1 Pet. I. 2. 2 Pet. I. 2. Revel. I. 4.

<sup>u</sup> Acts XIII. 43. XIV. 26. XV. 40. XX. 24. 1 Cor.  
 I. 4. III. 10. XV. 10. 2 Cor. I. 12. VI. 1. Ephes. III. 7.

1 Pet. IV. 10. Tit. II. 11.

*limited*

limited Sense, now in use, are such as these: CHAP.  
*Great Grace was upon them all<sup>w</sup>. The Grace of X.*  
*God bestowed on the Churches of Macedonia<sup>x</sup>. My*  
*Grace is sufficient for Thee<sup>y</sup>. Grow in Grace<sup>z</sup>.*  
*Let us have Grace, whereby we may serve God ac-*  
*ceptably<sup>a</sup>. God giveth Grace unto the Humble<sup>b</sup>.*  
 In these and the like Places, the Word *Grace*,  
 most probably, signifies what we now com-  
 monly mean by that Name: Or if any larger  
 Meaning be supposed, yet it is certainly inclu-  
 sive of the other, signifying *That* and more.  
 It is not very material whether we understand  
 the Word *Grace*, in the New Testament, in the  
*comprehensive* or *restrained* Sense, since it would  
 be disputing only about *Words*, or *Names*. The  
*sanctifying* Operations of the Holy Spirit of  
 God upon the Minds of Men may be abun-  
 dantly proved from the New Testament: And  
 so it is of less moment to enquire what *Names*  
 they go under, while we are *certain* of the  
*Things*. The Phrase of *Grace*, or *sanctifying*  
*Grace* is sufficiently warranted by its ancient  
 standing in the Church<sup>c</sup>, so that I need not  
 dwell longer upon it, but may proceed direct-  
 ly to shew that what we commonly call the  
*Grace of Sanctification* is conferred in the Eu-  
 charist.

w *Acts* IV. 33. Compare verse 31.

x 2 *Cor.* VIII. 1.

y 2 *Cor.* XII. 9.

z 2 *Pet.* III. 18.

a *Hebr.* XII. 28.

b *Jam.* IV. 6. 1 *Pet.* V. 8.

c See some Account of the Ecclesiastical use of the Word  
*Grace*, in *Nelson's* Life of Bp. Bull p. 519. &c. *Vossius* *Histor.*  
*Pelag.* L. III. par. 1. *Thef.* 2. *Joh. Just. Von Einem.* Select.  
*Animadv. ad Joh. Clerici Scripta.* p. 761. &c. *Magdeb.* 1735.

CHAP. I. I ARGUE, first, from the *Participation* of  
 X. Christ's Death, with its *Fruits*, in the Eucharist,  
 according to the Doctrine of St. Paul 1 Cor.  
 X. 16. insinuated also in the Words of the  
*Institution*, as explained at large in a Chapter  
 above. They who so *partake* of Christ, do of  
 course partake of the *Spirit* of Christ: It can-  
 not be otherwise upon *Christian* Principles  
 taught in the New Testament. If any Man  
 is Christ's, He has the *Spirit of God dwelling in*  
*Him*<sup>d</sup>. And this Spirit is the Source and Foun-  
 tain of *Righteousness* and true *Holiness*<sup>e</sup>. And  
 no one can be made an *acceptable Offering* un-  
 to God, but He who is first *sanctified* by the  
*Holy Spirit*<sup>f</sup>.

2- THE same Thing will be proved, by  
 undeniable *Consequence*, from our Lord's Do-  
 ctrine of the import of *Spiritual Feeding* laid  
 down in *John VI*. For since it has been before  
 shewn, that They who do *receive worthily*, do  
*spiritually* feed upon Christ, and are thereby  
 made Partakers of all the *Privileges* thereto be-  
 longing, it plainly follows that they must have  
 Christ *dwelling* in them<sup>g</sup>; and if Christ, they  
 have the *Spirit* also of Christ, who is *insepara-*  
*ble* from Him. Therefore, the *Sanctification* of  
 the *Spirit* is conveyed in the Eucharist, along  
 with the other *Spiritual Blessings*, which sup-  
 pose and imply it, and cannot be understood  
 without it, upon Scripture-Principles.

<sup>d</sup> Rom. VIII. 9. 1 Cor. VI. 17.

<sup>e</sup> Rom. VIII. 10. 14. 1 Cor. VI. 11. 2 Thess. II. 13.

<sup>f</sup> Rom. XV. 16.

<sup>g</sup> John VI. 56.



3. A FARTHER Argument may be drawn CHAP. X.  
from the known *Analogy* there is between the *Two Sacraments*, taken together with those several *Texts* which speak directly of the Sanctification of the *Spirit* conferred in *Baptism*<sup>h</sup>; or an Argument may be drawn *a fortiori*, in this manner: If the *putting on* Christ (which is done in Baptism) carries with it a Conveyance of the *Holy Spirit*; much more does the *eating* or *drinking* Christ, which is done in the Eucharist.

4. BUT to argue yet more *directly* (tho' *indirect* Arguments, where the *Connexion* is clear and certain, as in this Case, are not the less *conclusive*) we may next draw a Proof of the same Doctrine from the express Words of St. Paul, where He says: *By one Spirit are we all baptized into one Body*——— *and have been all made to drink into one Spirit*<sup>i</sup>. That is to say, by one and the same *Spirit* before spoken of<sup>t</sup>, we Christians (as many of us as are so more than in Name) are in Baptism made one *mystical* Body of Christ, and have been all made to *drink* of the Sacramental Cup in the Eucharist; whereby the *same Spirit* hath again *united* us, yet more perfectly, to Christ our *Head*, in the same *mystical* Body. Such appears to be the natural and obvious Sense of the Place: Which accordingly has been so understood by judicious Interpreters, an-

<sup>h</sup> John III. 5. 1 Cor. VI. 11. Ephes. V. 26. Tit. III. 5.  
<sup>i</sup> 1 Cor. XII. 13.      <sup>t</sup> 1 Cor. XII. 3. 4. 7. 8. 9. 11.

CHAP. *cient*<sup>l</sup> and *modern*<sup>m</sup>. I shall not dissemble it, X. that several *ancient* Interpreters, as well as some *moderns*, have understood the whole Text of *Baptism* only; interpreting the former Part of the *outward* washing, and the latter Part of the *Spirit* accompanying it<sup>n</sup>. But, it seems, They did not well consider, that the concurrence of the *Spirit* in *Baptism*, had been sufficiently insinuated before, in the former Part of the Verse; *By one Spirit are we all baptized* &c. And therefore to interpret *Spirit* again of the same Sacrament, appears to border too nearly upon *Tautology*: Neither did They sufficiently reflect, how harsh a Figure that of *drinking* is, if applied to *Baptism*; when *putting on* the *Spirit* (as is elsewhere said of Christ, with respect to that Sacrament<sup>o</sup>) might have been much more proper. They may seem also to have forgot, or not to have consider'd, how suitable and pertinent it was to the Apostle's Argument, to refer to *both* Sacraments in that Place, as I shall presently make appear. It might be highly proper, and much to the Purpose, when the Apostle was mentioning *Baptism*, as *one* Bond of mystical Union, to take notice also of the *Eucharist*, as *ano-*

<sup>l</sup> *Chrysostom.* in loc. Tom. V. p. 324. Ed. Paris.  
*Damascen.* in Loc.

<sup>m</sup> *Calvin.* *Beza.* *Peter Martyr.* *Gerhard.* *Grotius.* *Gataker.* *Hammond.* *Locke.* *Wells.* *Vitrina.* *Observ. Sacr. L. V. c. 7.* p. 109. 114.

<sup>n</sup> *Pelagius.* under the Name of *Jerome*; and *Hilary* the *Deacon*, under the Name of *Ambrose*: As likewise *Theophylact* in loc. And perhaps more.

<sup>o</sup> *Gal. III. 27.*

ther; which it certainly was, according to his CHAP. own Doctrine in the same Epistle<sup>p</sup>. Indeed, X. it might be thought a kind of *Omission*, and in some measure *diminishing* the Force of his Argument, in this Place, had He referred but to *One* Sacrament, when there was just occasion, or the like occasion for referring to *Both*. His Design was to set forth the inviolable *Union* of Christians, and to represent the several *Ties* by which they were bound together. He knew that the *Eucharist* was a strong *Cement* of that *mystical Union*, as well as the other Sacrament; for He had himself declared as much, by saying elsewhere, *We being many are one Body, being all Partakers of that one Bread*. It was therefore very natural here again to take notice of the *Eucharist*, when He was enumerating the Bonds of *Union*, and amongst them particularly the Sacrament of *Baptism*, which would obviously lead to the mentioning this other Sacrament. Accordingly, He has briefly, and elegantly made mention of this other, in the Words, *made to drink into one Spirit*. Where made to drink, but in the *Eucharist*? He had formerly signified the mystical Union under the Emblem of *one Loaf*: And now He chooses to signify the same again under the Emblem of *one Cup*, (an Emblem, wherein *Ignatius*, within 50 Years after, seems to have follow'd Him<sup>q</sup>) both belonging to one and the same Eucharist,

<sup>p</sup> 1 Cor. X. 16, 17.

<sup>q</sup> Εὐχαριστοῦντες ἐκ ἑνὸς τοῦ αἵματος αὐτοῦ. Ignat. ad Philadelph. c. IV.



CHAP. both referring to one and the same mystical  
 X. Head. Dr. *Claget* well argues against the Ro-  
 manists, from this Text, as follows: "St. Paul  
 " thought, the Observation of the *two* Institu-  
 " tions of our Saviour (viz. *Baptism*, and the  
 " Communion of the Holy Table) was a suffi-  
 " cient Proof that Believers were *one Body*:  
 " And we have reason to believe, that if He  
 " had *known* there were *other* Sacraments —  
 " He would not have *omitted* the mention of  
 " them here, where He proves the *Unity* of  
 " the Church by *Baptism*, and *Communion*  
 " of the Body and Blood of Christ. It is some-  
 " thing to our Purpose, that St. Paul owns  
 " no more than These, where He industrious-  
 " ly proves that Christians are *one Body* by  
 " These<sup>r</sup>. If this Reasoning be just, as it ap-  
 pears to be, and if St. Paul knew (as He cer-  
 tainly did know) that the *Eucharist* has some  
 share in making Christians *one Body*, as well as  
 the other *Sacrament*, it manifestly follows, that He  
 could not well *omit* the mention of it in this  
 Place. I should take notice, that our very ju-  
 dicious ABp. *Sharpe* has pressed the same Ar-  
 gument, in a fuller and still stronger manner,  
 from the same Text<sup>f</sup>; and that the *Protestants*  
 in general have made the like use of the Text  
 in their disputes with the *Romanists*, against *mul-*  
*tipling* Sacraments, or against *mutilating* the  
 Sacrament of the Eucharist by taking away the

<sup>r</sup> *Claget* Vol. I Sermon. X. p. 263.

<sup>f</sup> *Sharpe*. Vol. VII. Sermon. V. VI. p. 106. &c. Sermon. X.  
 p. 230.

Cup from it<sup>t</sup>. So that besides *Commentators*, in CHAP. great Numbers, thus interpreting this Text, X. there is the concurring Judgment of many or  most *Protestant Divines* confirming the same Construction.

NEVERTHELESS *Socinus*, having formed a Project to throw off *Water-Baptism*, labour'd extremely to elude the Interpretation before mention'd. He considered, that if the *latter* Part of it were interpreted of the *external* Service of the *Eucharist*, then the *former* Part must of course be understood of *external* Baptism; Besides that He was not willing to allow that any inward *Grace* went along with either Sacrament. Such were his *Motives* for eluding the true meaning of this Text: His *Pretexts*, or *Colourings* were as here follow.

I. HE pleaded, that partaking of the Eucharist is never once represented in the New Testament by that *particular* Part of it, the *drinking*. He acknowledges that the *whole* Service is sometimes signified by the *other* Part (the *nobler* Part, in his Judgment) viz. the *eating*, or *breaking Bread*; but that it should be signified by *drinking only*, the meaner Part of the Sacrament, He could not be perswaded to allow<sup>u</sup>.

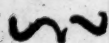
BUT

<sup>t</sup> Nihil obstat quo minùs Synecdochicè hoc loco *Potionis* ac *poculi* nomine explicetur *Eucharistia* (quod *Protestantes* omnes meritò ex hoc loco pertendunt, contra *Substractionem* *Calicis* in *Communione Romana*) ac alibi per solam panis *Fractionem* designatur. Act. XI. 42. 46. XX. 7. *Maresius*. *Hydra Socinianismi* Tom. III. p. 835.

<sup>u</sup> Cur quæso *Paulus* *Cœnam Dominicam* cum *Baptismo* collaturus

CHAP.

X.



BUT He seems to me to have been over delicate in this matter, and more scrupulous than need required. For, since the *whole* Service (as He is forced to confess) may be signified by *one Part*, while the *other* is understood; why not by the *drinking*, as well as by the *eating*? Or why must the *eating* be looked upon as the *nobler*, and *better Part* of the *Two*, in this Instance especially, when the *Blood* of Christ, (the most *precious* Blood of Christ, so much spoken of in the New Testament) is the Thing signified<sup>w</sup>? But supposing the *eating*, or the *Meat* to be the nobler of the two, then the New Testament, one would think, has paid a proper Respect to it, by denominating the *whole* from it *more than once*; tho' taking the Liberty to pay *some* Regard also to the *other Part*, by denominating the *whole* from it *once* at least, if no more. The Apostle might have particular Reasons for doing it here, because having mention'd *washing* just before, as belonging to one Sacrament, He might think that *drinking* would best answer to it in the other Sacra-

laturus *Potionis* tantum mentionem fecisset, non etiam *comestio- nis*, five *cibi*, quæ *præcipua* ex duabus quodammodo Cœnæ illius partibus censenda est, & cujus *solius* nomine alicubi *Tota Cœna* intelligitur, ut 1 Cor. XI. 33. — Frequentissimè in Sacris Literis *Solius Cibi*, aut etiam *Panis* mentione facta, ipse quoque *Potus* intelligitur: Id quod, saltem in Cœna Domini, nunquam *Potionis Solius* nomine fieri contingit. Socin. de Bapt. Aquæ. c. VIII. conf. Volkel. de ver. Relig. L. VI. c. 14. p. 684. alias 835.

<sup>w</sup> It may be noted, that the *Ancients*, when they made any distinction, supposed the *Cup*, the *drinking*, to be the *nobler* Part of the *Two*, as being the *finishing* and *perfecting* Part. See *Salmasius* de Transubstantiatione contr. Grot. p. 280. — 284.

ment,



ment, as *Water* and *Wine* are more analogous CHAP. than *Water* and *Bread*<sup>x</sup>. Or since the Apostle X. had signified *Christian Unity* before<sup>y</sup>, under the Emblem of Sacramental *Meat*, He might choose the rather now to represent the *same Unity* under the Emblem of Sacramental *Drink*, being that there is as properly *one Cup*, as there is *one Loaf*.

2. *Socinus* and *Volkelius* farther plead, that had the Apostle intended to speak of the *Lord's Supper*, He would have used the Word *πρωτόμεθα*, to denote the Time *present*, not *ἐποτιόμεθα*, which refers to Time *past*: For, the Lord's Supper is what Christians *continually* partake of with *repeated* Attendance, and so is never wholly *past*, or *done with*, like Baptism which is but *once* submitted to<sup>z</sup>.

Now, in answer to this reasoning, I shall not insist, as I justly might, upon the known Latitude of the *Aorists*, which are *indefinite* as to Time; nor upon any *enallage* of *Tenses*, which

x Conf. *Hoornbeeck*. Socin. Confut. Tom. III. p. 381.

y 1 *Cor.* X. 17.

z Si *Paulus* Cœnam Dominicam intellexisset, non verbo *præteriti* Temporis, *potavimus*, sed *potamus* præsentis usus fuisset: cum ea Cœna non a quolibet Christiano Homine plane & omnino jam *manducata fuerit* aliquando, sed identidem in posterum, ubi facultas detur, manducari debeat. *Socinus* de Bapt. Aquæ. c. VIII. p. 88, 89.

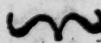
Adde quod non *potavimus*, sed *potamus* dixisset, si de Cœna Dominica locutus fuisset. ——— Aetiones quippe quas semel perfecisse satis est, *præteriti* potius quam *præsentis* Temporis verbo exprimi solent: Hæc vero, cum & in posterum, qualibet se offerente occasione peragenda sit, rectius & communi consuetudini loquendi convenientius *præsentis* Temporis verbo effertur, *Volkelius* Lib. VI. c. 14. p. 685. alias 836.

CHAP. is frequent in Scripture; but allowing that St.

X. *Paul* is to be understood of the *Time past*, in that Instance, I say, it is no just Objection against interpreting the Text of the *Eucharist*. The Apostle is there speaking of the Union of Christians as then *actually subsisting*, and therefore *made* before He spake of it; made by *Baptism*, and the *Lord's Supper*, considered as *previous* to that Union, and therefore *past*. He had nothing to do with *future* Communions, so far as his Argument was concerned: None but *past* Communions could have any Share in making, or strengthening that *Union*, which *subsisted* before He spake of it. Therefore it might be proper in both the Instances, to make use of a *Verb* of the *preter Tense*, referring to *Time past*. *Communions*, which *are not*, or only *will be*, or *may be*, unite nothing, effect nothing in the *mean Season*, but would have been *foreign* to the Apostle's Argument, which looked only to what had *been done*, and had had its *Effect* already upon the *Union* then subsisting. The *Eucharist* in that View, was a Thing *past*, as much as *Baptism*; and so the *Verbs* in both Instances were rightly chosen, and aptly answer to each other<sup>a</sup>:— *We have been all baptized*, and *we have been all made to drink*<sup>b</sup> &c.

<sup>a</sup> Conf. *Hoornbeeck*. Tom. III. p. 387. *Maresius* Hydra Tom. III. p. 836.

<sup>b</sup> Πάντες εἰς ἓν πνεῦμα ἐκατίσθημεν ——— πάντες εἰς ἓν πνεῦμα ποτίσθημεν. As to some few Copies here reading πνεῦμα, for πνεῦμα, I refer to Dr. *Mill*, who vindicates the present Reading. But the Sense might be the same either way, because the preceding Words, *By one Spirit*, might be applied to both Parts of the Sentence.

3. *Socinus* and *Volkelius* farther urge, (which CHAP. X.  
looks the most like an Argument of any Thing X.  
they have) that the Apostle, in that Chapter,   
refers only to the *extraordinary* Gifts of the  
Spirit, and therefore cannot reasonably be un-  
derstood either of *Baptism*, or the *Eucharist*,  
which were *common* to all Christians, and not  
to the *gifted* only<sup>c</sup>. But it is unfortunate for  
this Objection, that the Apostle should so em-  
phatically word it twice over, *We have all* &c.  
as it were on purpose to prevent its being un-  
derstood to relate to the *gifted* only. The *uni-*  
*versality* of the Apostle's Expression is a much  
stronger Argument for interpreting Him of the  
*Sacraments*, than any Thing else in the Con-  
text can be for understanding the Words of  
the *extraordinary* Gifts: For, it is plain, and is  
on all Hands confessed, that the extraordinary  
Gifts were not *common* to *all*, or to *many*, but  
rather peculiar to a *few* only in comparison.  
But to answer more directly to the Pretence  
drawn from the *Context*, it may be observed,  
that the *Design* of the Apostle in that Chapter  
does not only well suit with the Interpretation  
we contend for, but is *better* cleared upon that  
Foot, than upon any other. His *Design* was  
to prevent, as much as possible, any *Emula-*  
*tion* between the *gifted* and *ungifted* Brethren.  
How does He execute it? By representing, how

<sup>c</sup> De donis *Spiritualibus*; ut unicuique totum caput accurate  
legenti constare poterit. *Socinus* c. VIII. p. 84. *Paulus* isto in  
loco de *variis* Spiritus Sancti donis disserit, quibus Deus per Fi-  
lium suum *primam* illam *Ecclesiam* mirum in modum locupleta-  
verat. *Volkelius* L. VI. c. 14. p. 675. alias 815.



CHAP. many Things were *common* to all, and how far  
 X. *all of them* participated of the *Spirit*, one way  
 or other. 1. They *all* owned Christ *Jesus* for  
 their *Lord*, which none could do *but by the*  
*Holy Ghost*<sup>d</sup>; therefore they were so far upon  
 a level, with respect to the Favour of the *Ho-*  
*ly Spirit*. 2. Those extraordinary Gifts, impart-  
 ed to a *few*, were really intended for the *com-*  
*mon* Benefit of the *whole Body*: They were gi-  
 ven to *every one* of the gifted, to *profit* others  
*withal*<sup>e</sup>. 3. The same Spirit was present to  
 the *whole Church*, to all *true* Members of it,  
 in both *Sacraments*<sup>f</sup>; so that they did not on-  
 ly reap the *Benefits* of what the *gifted* Men did,  
 but they had themselves an immediate *Communi-*  
*on* with the self-same Spirit, in as *useful*, tho'  
 not altogether so *glaring* a way. 4. However  
 pompous those *shining* Gifts might appear, and  
 be apt to dazzle, yet there were *other* Gifts  
 more *excellent*<sup>g</sup> by far than they, and *common*  
 to all good Christians; namely, the Gifts of  
*Faith*, *Hope*, and *Charity*<sup>h</sup>, from the same Spi-  
 rit<sup>i</sup>. Such appears to be the Scope and Con-  
 nexion of the Apostle's Discourse in that Chap-  
 ter and the Chapter following: And it is so  
 far from proving that the *Text* which we are  
 now considering, belongs not to the *Sacraments*,

d 1 Cor. XII. 3.

e 1 Cor. XII. 7.

f 1 Cor. XII. 13.

g 1 Cor. XII. 31.

h 1 Cor. XIII. 1. — 13.

i That appears to be insinuated by the Apostle there: But else-  
 where He expressly teaches, that all such Christian Virtues are  
 the *Fruits of the Spirit*. Gal. V. 22. Ephes. V. 9.

that,

that, on the contrary, it very much *confirms* CHAP.  
That Construction <sup>k</sup>.

X.

ENOUGH, I presume, hath been said for the  
vindicating our Construction of this Text a-  
gainst the forced Glosses and unnatural Eva-  
sions of *Socinus* and his *Followers*: Tho' some  
of them, either more acute, or more ingenu-  
ous than the rest, have not scrupled to give up  
the *new* Construction, so far, as to understand  
the Text of both *Sacraments* <sup>m</sup>.

THE Construction of the Text being thus far  
fix'd and settled, it remains now, that we draw  
the just Conclusion from it, and so wind up our  
Argument. If the *drinking* of the Sacramental  
Cup is drinking into *one Spirit*, the Spirit of  
God, then the Eucharist duly administred and  
duly received, is a *Medium* by which we ordi-  
narily partake of the *same Spirit*, and conse-  
quently of the *sanctifying* Gifts or Graces of the  
Spirit. By this we understand, how He that  
is *joynd unto* Christ our Lord, is *one Spirit* <sup>n</sup> with  
Him: Because that *Spirit* who is *essentially* one  
with Him, is *Sacramentally* united with us:  
And as Christ *dwelleth* in all those who *Spiri-*  
*tually* feed upon Him <sup>o</sup>, so are all such the Tem-

<sup>k</sup> Compare *Clem. Alexandrin. Pædag.* L. I. c. XI. p. 106,  
107.

<sup>m</sup> Nec ausim multum ab iis dissentire, qui in istis verbis non  
ad *Baptismum* tantum, sed ad *Cœnam Domini* quoque respici pu-  
tant: Utrumque enim Institutum nos tam ad *unitatem & commu-*  
*nionem* unius Corporis Ecclesiæ accedere, quam in unitate Cor-  
poris ejusdem manere testatur. *Sam. Præpocius* in loc. p. 93.

<sup>n</sup> 1 Cor. VI. 17.

<sup>o</sup> John VI. 56.

CHAP. *ple of the Holy Ghost*<sup>p</sup>; and while they are so,

X. they are *sanctified* both in Body and Soul. Such  
 ~~~~~ *Sanctification* carries in it all that the Scripture  
 reckons up among the *Fruits* of the Spirit, as
enriching the Soul^q; and likewise all that con-
 cerns the *immortalizing* of the Body^r, and *seal-*
ing the whole Man to future Glory^f. All these
 Blessings and Privileges are conferred in the
 Eucharist, to them who receive *worthily*; be-
 cause the *Spirit* is conferred in it, who is the
 Fountain of them all, and whose *gracious* Pre-
 sence supposes them.

IN Confirmation of what hath been ad-
 vanced upon Scripture-Principles, it may now
 be proper to descend to *Fathers*, who had the
 same *Scriptures* before them, and whose Senti-
 ments, if concurring, may be of use to give
 us the more abundant Satisfaction in the pre-
 sent Article. I have occasionally, in the course
 of these Papers, cited several Passages which
 speak expressly of *Sanctification*, as conferr'd *in*
or by the Eucharist. I shall not here repeat
 the same at full length, but shall throw them
 together in a summary way, to serve as Hints
 for recollection, reserving what concerns the
Illapse of the *Spirit* (an Article hereto belong-
 ing) to be separately treated of in the remain-
 ing Part of this Chapter.

p 1 Cor. III. 16. VI. 19. 2 Cor. VI. 16. Ephes. II.
 21, 22. 1 Pet. II. 5.

q Gal. V. 22. Ephes. V. 9.

r Rom. VIII. 10, 11.

f Ephes. I. 13, 14. IV. 30. 2 Cor. I. 22.

Clemens

Clemens of Alexandria, upon another occasion, has been cited, saying that They who receive the Eucharist with Faith, are sanctified both in Body and Soul^t. Tertullian says, that the Body is fed with the Body and Blood of Christ, that the Soul may be replenished with God^u. In like manner, Origen asserts, that the Eucharist does sanctify them that use it as they ought^w. The same Thing is intimated by Cyprian of that Time, under some variety of expression^x. Cyril of Jerusalem expressly says, that the Heavenly Bread and salutary Cup sanctify both Body and Soul^y. Gaudentius Brixienſis, whom I have not quoted before, says of the Eucharistical Food, that it sanctifies even Them who consecrate it^z. Lastly, Cyril of Alexandria maintains, that faithful Communicants are sanctified by being Partakers of the Holy Flesh, and precious Blood of Christ, the Saviour of us all^a. These Testimonies might suffice to shew how unanimous the Ancients were, in asserting Sanctification, as conferred in the Eucharist.

^t Clem. Alex. Pædag. L. 2. c. 2. p. 178. See Above Ch. VII. p. 226.

^u Tertullian. de Resurr. Carn. c. VIII. p. 330. See Above Ch. VII. p. 231.

^w Origen. in Matt. p. 254. contr. Cels. L. VIII. p. 766. See Above Ch. V. p. 130, 131.

^x Cyprian. Ep. 54. 63. See above Ch. VII. p. 237.

^y Cyrill. Hieros. Mystag. IV. p. 321. See Above Ch. VII. p. 240.

^z Consecrantes Sanctificat consecratus. Gaudent. Brix. de Exod. 2. p. 806.

^a Ἀγαζόμεθα μέτοχοι γενόμενοι τῆς τοῦ αἵματος σαρκὸς, καὶ τοῦ τιμιού αἵματος τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. Cyrilli & Synod. Alexandr. Epist. apud Binium. Vol. 2. p. 210. Conf. Theophil. Alexandrin. Pasch. 1. inter opp. Hieron. Tom. IV. p. 698.

BUT

CHAP. BUT for the farther *Confirmation*, or *Illustration* of this Particular, I shall now proceed to consider what the *Ancients* taught concerning the *Descent*, or *Illapse* of the *Holy Spirit* upon the *Symbols*, or upon the *Communicants* in this Holy Solemnity. Which I the rather choose to do, that I may at the same Time clear up that important Article, in some measure, and remove some common Mistakes.

To give the Reader a just Idea of the whole Thing, it will be necessary to begin with the Sacrament of *Baptism*, wherein the like *Descent*, or *Illapse* of the Holy Ghost was expected, and where the like *Invocation* obtained very early; sooner, I conceive, than in the Service of the *Eucharist*, so far as may be judged from the Records now remaining. The *Form* of *Baptism*, probably, might give the first Handle for it, as it ran in the Name of the *Father*, *Son*, and *Holy Ghost*. Or, there appeared sufficient warrant in the new Testament, for beseeching God to *send* the *Holy Spirit*, since our Lord had promised that his Heavenly Father would *give the Holy Spirit to them that should ask Him*^b. Where could they more properly ask it, than in their *Sacramental* Offices, in that of *Baptism* especially, when the New Testament makes such frequent mention of the *Holy Spirit*, as assisting to it, or presiding in it^c? Indeed, we find no *express* mention in the New Testament of any ordinary *Descent* or *Illapse* of the Spirit in

^b Luke XI. 13.

^c See above, in this Chapter p. 367.

either *Sacrament*, nor any *direct* Precept for a *CHAP.*
special Invocation of that kind : Neither can we *X*
 be *certain* of *Apostolical* Practice, as to that par- *W*
 ticular. The custom might commence in the
Apostolical Age, or it might come in later : But
 whenever it commenced, it seems to have been
 grounded upon such *Scripture-Principles* as I have
 just now hinted.

Tertullian (about A. D. 200.) is, I think, the
 first who speaks any Thing *plainly* and *fully* to
 this Matter^d. He supposes that ever since *the*
Spirit of God moved upon the Face of the Waters^e,
 all Waters have contracted some degree of
Sanctity, and are susceptible of greater, up-
 on *Prayer* made to *God*; particularly, in *Bap-*
tism, after *Prayer* has been sent up, the *Holy*
Ghost comes down upon the *Waters*, and *san-*
ctifies them, yea and gives them a *sanctifying*
Quality. But He supposes the *Angel of Baptism*
 to be sent beforehand^f, to *prepare* the way for
 the reception of the Spirit; which He endea-
 vours to illustrate from some resembling Cases
 in the New Testament^g. After the *Angel's*
 performing his Part^h upon the *Waters*, the *Holy*
Spirit

d Omnes Aquæ de pristina originis prærogativa Sacramentum
 Sanctificationis consequuntur, invocato Deo: Supervenit enim sta-
 tim Spiritus de Cœlis, & Aquis superest, sanctificans eas de se-
 metipso; & ita Sanctificatæ vim Sanctificandi combibunt. *Ter-*
tullian. de Baptism. c. IV. p. 225.

e Gen. I. 2.

f *Tertull. ibid. c. VI.* Angelus Baptismi Arbiter superventuro
 Spiritui Sancto vias dirigit Ablutione delictorum, quam Fides
 impetrat, obsignata in Patre, & Filio, & Spiritu Sancto p. 226.

g *John V. 4. Matt. III. 3.*

h It is frequent with the *Ancients*, to speak of the Offices of
Angels

CHAP. *Spirit* descended in Person on the Parties coming to be baptized, and rested, as it were, upon the *Waters*ⁱ. So writes our Author: And the true meaning, or result of all is, that the *Holy Spirit*, by his coming, *sanctifies* the *Persons* in the use of those Waters, or use of that Service^k. Allowances must be made for something of oratorical Flight and Figure, contriv'd for Ornament, and to make the more lively Impression: It would be wrong to conceive, that every *Pool*, *Pond*, or *River*, in which any Person happen'd to be baptized, contracted any *abiding* Holiness from that Time forwards, or that it was not left open to all *common* uses as before. It is evident, that *Tertullian*, where He came to explain his Notion, and, as it were, to correct his looser and less accurate Expressions, did not suppose the *Waters* to be so much as the *Medium*, properly speaking, of *Sanctifi-*

Angels, which they supposed to be employ'd in *ministering* to God, for the *Heirs of Salvation*, according to *Heb. I. 14*. And according to their respective *Offices*, they assigned them *Names*, having no other Rule to go by. So they sometimes mention, besides the *Angel of Baptism*, (which means *any*, or *every* Angel so employ'd) The *Angel* also of *Prayer*, *Angel* of *Repentance*, *Angel* of *Peace*, and *Angel* of *Light*, or the like: Such manner of Speaking and Thinking was just and innocent, till the succeeding *Abuses* by *Angel-Worship*, made it almost necessary for wise Men to lay it aside.

i Tunc ille sanctissimus Spiritus super emundata & benedicta corpora libens a Patre descendit, super Baptismi Aquas, tanquam pristinam sedem recognoscens conquiescit, columbæ figurâ dilapsus in Dominum, ut natura &c. *Tertull. ibid. c. VIII. p. 227.*

k Eadem dispositione *Spiritualis effectus*, Terræ, id est, *Carni* nostræ, emergenti de Lavacro post vetera delicta, Columba sancti Spiritus advolat, *pacem Dei* adferens, emissâ de Cœlis, ubi Ecclesia est *Arca* figurata. *Tertull. ibid. c. VIII. p. 227.*

cation;

CHAP. X.
 cation; but He conceiv'd the *Illapse* of the *Spirit* upon the *Persons*, to come afterwards, when the *washing* was over, and done with^l. I shall only note farther, with respect to these Passages of *Tertullian*, that it cannot be *certainly* concluded from them, that a *formal* Prayer for the *Descent* of the *Holy Spirit*, was in use at that Time: But from his saying that immediately after *Invocation* of *God*, such *Descent* follow'd, and from his adding afterwards, that in the *Benediction*, or *Consecration*, the *Spirit* was *called*, and *invited*^m, I look upon it as extremely *probable*ⁿ, that the Practice did then obtain, in the *African* Churches, formally to pray for the *Descent* of the *Holy Ghost*, either *before* the *Immersion*, or *after* (upon the *Imposition* of *Hands*) or perhaps both *before*, and *after*.

OUR next Author is *Origen* (about A. D. 240.) not that He says any Thing of the *Descent* of the *Spirit* in *Baptism*, or of any *Prayer* made use of for that Purpose: But He occasionally drops some Things, which may give light to the present Question. His Notion was,

^l Restituitur Homo Deo, ad similitudinem ejus qui retro ad Imaginem Dei fuerat. — Recipit enim illum Dei Spiritum, quem tunc de afflatu ejus acceperat, sed post amiserat per delictum. Non quod in *Aquis* Spiritum Sanctum consequamur, sed in *Aquâ* emundati sub Angelo, Spiritui Sancto præparamur. *Ibid.* c. V, VI. p. 226.

^m Dehinc manus imponitur, per Benedictionem advocans & invitans Spiritum Sanctum. c. VIII. p. 226, 227.

ⁿ It might be, that upon a *Benediction* formed in *general* Terms, Christians might expect the *Illapse* of the *Spirit*: But it appears more natural to think, from what *Tertullian* here says, that they directly and formally prayed for it.

that

CHAP. that the *Holy Spirit*, whose Office it is to sanctify, operates not at all upon *inanimate* Things, nor upon *Persons* of obdurate Wickedness, but upon Those only who are capable of receiving his *sanctifying* Influences°. Now, from his saying, that the *Holy Spirit* operates not on Things *inanimate*, it must follow, that He thought not of any *Descent* of the *Holy Ghost* upon the *Waters* of Baptism, but upon the *Persons* only, those that were *worthy*. *Theophilus*, Bishop of *Alexandria*, in the decline of the fourth Century, charg'd his Doctrine with that Consequence, and thereupon condemn'd it, as overturning the *Consecration* of the *Waters* of Baptism, supposed to be made by the *coming* of the *Holy Ghost* upon them^p. But it is certain, that *Origen* did admit of a *Consecration* of the *Water*^q, tho' He might not perhaps explain it in the manner which *Theophilus* most approved of 150 Years after: And it is his constant Doctrine, that the *Baptism* of the *Spirit* goes along with the outward *washing*, wherever there is no Obstacle on the part of the Recipient^r. Nay, He

o Vid. *Origen. πρὸς ἀρχ.* p. 62. Edit. Bened. Conf. *Huetii Origeniana* p. 46. *Albertin. L. 2.* p. 357.

p Dicit (*Origenes*) Spiritum Sanctum non operari in ea quæ *inanima* sunt, nec ad *irrationabilia* pervenire: Quod adserens, non recogitat aquas in Baptismate mysticas *Adventu* Sancti Spiritus consecrari. *Theoph. Alex. Lib. Paschal. 1.* p. 698. apud Hieronym. Opp. Tom. IV. Edit. Bened.

q Vid. *Origen. in Johann. p. 124.* Edit. Huet. And compare what He says of the *Eucharistical* Consecration (in *Matt. p. 254.*) where the Reason is the same. See also *Albertinus* p. 358.

r Vid. *Origen. in Matt. p. 391. 416. in Johann. p. 124, 125.*

crupled not to admit, that the Spirit of God CHAP. now moves upon the Face of the Waters^f of Baptism, alluding to Gen. I. 2. so that Origen could X. not be much out of the way, upon this Article: But this we may collect from Him, that properly speaking, the work of the Spirit in Baptism, was upon the Persons, when fitly qualified, rather than upon the outward Element; and that the Spirit's coming upon the Water, and other the like Phrases, ought not to be too rigorously interpreted, but should be understood with due Grains of Allowance.

A LATE learned Writer, apologizing for Origen, takes notice, that Chrysostom was very positive for the Illapse of the Spirit on the outward Symbols; a plain Sign that He did not think Origen to be guilty of the Errour charg'd upon Him^t. I rather think, that Chrysostom understood the popular way of expressing the Illapse of the Spirit, in the same qualified Sense that Origen before did; and That was one Reason why He would not come into the warm measures of Theophilus, Epiphanius, and other Eustathians^u of that Time, about the Year 400. And whereas it is suggested by the same learn-

^f Καὶ παλιγγενεσίας ὀνομαζόμενον λυτὸν μετὰ ἀνακαινώσεως χρίσματος πνεύματος, τὸ καὶ νῦν ἐπιφαινομένη ἐπειδὴ περὶ θεοῦ ἐστίν, ἐπάνω τῷ ὕδατι, ἀλλ' ἔτι πάντες μετὰ τὸ ὕδωρ ἐγίνοντο. Ibid. p. 125.

Note, that the Latin Version has obscured the Sense of the Passage, not observing, perhaps, the Allusion to Genesis.

^t Johnson. Unbloody Sacrifice Part I. p. 181. alias 186.

^u A short Account of the Odium raised against Origen, may be seen in my Second Defence p. 353. &c. and a larger in Huetius Origeniana.

CHAP. *ed Writer*^w, that a *solemn Consecration* of Things inanimate to *Holy Uses*, without supposing a formal *Ilapse* of the *Spirit* upon them, is a *degrading Account* of a venerable Mystery, and leaves no difference between the Consecration of a *Church*, and the Consecration of *Baptismal Water* &c. I must take leave to reply, that the Conclusion is not just: For in Things so consecrated to *Holy Uses*, there will always be as much *difference* as there is between *more* and *less* sacred, according as the *Ends* and *Uses* are *higher* or *lower*, *holier* or *less* holy. The *higher* and *holier* the use is to which any Thing is consecrated by proper Ministers, so much the more *worthy* it is, and so much the *nearer* and more *important* Relation it bears to God and Religion; demanding thereupon so much the *greater* Reverence and more *awful* Regard.

St. Cyprian (A. D. 255.) speaks of a *Sacerdotal Cleansing* and *Sanctification* of the *Baptismal Water*; which He supposes to be wrought by the *Holy Spirit*^x, and very frequently makes mention of it, up and down in his Works. But He says nothing from whence one may certainly collect whether any formal *Prayer* for the *Descent* was then in use; neither does He explain in what Sense the Holy Ghost was understood to *sanctify* the *Baptismal Waters*. On-

^w Johnson: *ibid.* p. 182. alias 185.

^x Oportet ergo Mundari & Sanctificari Aquam prius a Sacerdote, ut possit Baptismo suo Peccata hominis qui baptizatur abluere. — Quomodo autem Mundare & Sanctificare Aquam potest, qui ipse immundus est, & apud quem Spiritus Sanctus non est? Cyprian. Epist. LXX. p. 190.

ly, as He intimates over and over, that the CHAP.
End and Use of sanctifying the Water, was to X.
 convey *Spiritual Graces* to the *Persons* coming W
 to be baptized in it; and as it is certain that
 those *Spiritual Graces* could not reside in, or
 upon the outward Element, it is more than
 probable that He supposed the *Spirit* to rest
 where those *Spiritual Effects* rested, that is, up-
 on the *Persons* only: And then the *sanctifying*
 of the *Waters* can mean no more than the *con-*
secrating them to the uses of *personal* Sanctifi-
 cation. The *Spirit* made use of them as a *Sym-*
bol, for conveying his *Graces*; and in that *use*
 consisted their *relative Holiness*: But the Spirit
 dwells not properly upon *Them*, but upon the
Persons baptized.

WHEN we come down to the *fourth* Cen-
 tury, there we find plainer Evidences of for-
 mal Prayers offer'd for the *Descent* of the *Holy*
Ghost upon the *Waters* of Baptism. Cyril of Je-
 rusalem (who wrote A. D. 348.) speaks to his
 Catechumens thus: "The Holy Ghost is
 " coming to seal your Souls: — Look not
 " upon the Laver as *common* Water, but to
 " the *Spiritual Grace* bestow'd along with it.
 " — This common Water, upon receiving
 " the Invocation of the *Holy Spirit*, and of
 " *Christ*, and of the *Father*, acquires a Virtue
 " of Sanctification." It may be doubted whe-

γ μέλει τὸ πνεῦμα τὸ ἅγιον σφραγίζειν ὑμῶν πρὸς ψυχὰς —
 μὴ ὡς ὕδατι λιβανὸς προσέχει τὰ λείπρα, ἀλλὰ τῇ μετὰ τὸ ὕδατος διδο-
 μένῃ πνευματικῇ χάριτι — τὸ λιβανὸν ὕδωρ πνεύματος ἁγίου, καὶ
 Χριστοῦ, καὶ πατρὸς τὴν ἐπίκλησιν λαβόν, δύναμιν ἁγιότητος ἐπικτάται.
 Cyril. Hierosol. Catech. III. Sect. 3. p. 40, 41.

CHAP. ther Cyril here refers to the *Prayer of Consecration*, or to the *Form of Baptism*: But it appears
 X. most probable, that He refers to the *Consecra-
 ~~~~~ tion*; as the *Benedictine* Editor has endeavour'd to prove at large, in his *Notes* upon the Place. What I have further to observe upon it, is, that Cyril speaks of the *Water* as receiving a *sanctifying Virtue*. And what does He mean by it? He means what He had just before said, that the *outward* washing and the *inward* Graces go together, and are both conferr'd at once upon the *worthy* Receiver, in the self same Act. The *visible* Sign is *connected*, in certain effect, with the *invisib'le* Grace; and Both are applied, at the same instant, to the same Man, jointly concurring to the same End and Use<sup>z</sup>. This is the Foundation of the common way of speaking, as if the Spirit and the Water were *physically* united with each other; which is not strictly true in *Notion*, but amounts to the same in *moral* Effect.

*Optatus*, an *African* Bishop (A.D. 368.) alluding to the Name *ἰχθῦς*, (a technical Name of our Lord) says; *This Fish* (meaning Christ) *is brought down upon the Waters of the Font, in Baptism, by Invocation<sup>a</sup>*. I presume this refers to the *Consecration-Prayer<sup>b</sup>*: And so it imports an Expectance of, or Petition for the *divine*

<sup>z</sup> Vid. *Vossius* Harmon. Evangel. L. III. c. 4. p. 233. opp. Tom. VI.

<sup>a</sup> Hic est Piscis qui in Baptismate, per Invocationem, Fontalibus undis inferitur &c. *Optat. Lib. III. p. 61.*

<sup>b</sup> See *Bingham*. Christian Antiq. B. XI. c. X. Sect. 1. p. 333. Conf. 340.

Presence of Christ, to sanctify the Person bap- CHAP.  
tized in the Use of the appointed Service. X.

St. Basil of the same Age (A. D. 374.) speaks of the conjunction of *Water* and the *Spirit* in Baptism; first observing (in order to obviate Mistakes, or invidious Constructions) that the Church did not mean to prefer *Water* before all other *Creatures*; much less to give it a share in the Honours due to the *Father* and the *Son*: But He takes notice, that the *Water* serves to make out the *Symbol* of a *Death unto Sin*, and the *Spirit* is the *Pledge*, or *Earnest* of *Life*<sup>d</sup>: Therefore *Water* and the *Spirit* go together in that Sacrament. Then He adds, that as to the *Grace* supposed to be in the *Water*, it belongs not properly to the *Water*, but is entirely owing to the *Presence* of the *Spirit*<sup>e</sup>. Presence *how*, and *where*? To the *Water*, or to the *Persons*? His next immediate Words will decide the Question; for He adds, in the Language of St. Peter, that *Baptism is not the putting away the Filth of the Flesh, but the stipulation of a good Conscience towards God*<sup>f</sup>. The *Spirit* therefore, in his Account, must rest upon the *Persons*, to answer the *End*. He proceeds, soon after, to observe how much the Baptism of the *Spirit*

<sup>c</sup> Καὶ εἰς ὕδωρ βαπτίζομεθα, καὶ οὐδέποτε τὸ ὕδωρ πάσης οὐκ τῆς κτίσεως θεωρησόμεν, ἢ καὶ αὐτὸ τῆς πατρὸς καὶ υἱοῦ πμῆς μεταδώτορον.  
Basil. de Sp. S. c. XV. p. 28. Tom. III. Edit. Bened.

<sup>d</sup> Basil. *ibid.* p. 29.

<sup>e</sup> Ὡστε εἴ τις ἐστὶν ἐν τῷ ὕδατι χάρις, οὐκ ἐκ τῆς φύσεώς ἐστι τοῦ ὕδατος, ἀλλ' ἐκ τῆς τοῦ πνεύματος παρουσίας. οὐ γὰρ ἐστὶ τὸ βάπτισμα ῥύπου σαρκὸς ἀπέδεσις, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπιτέτημα εἰς θεόν.  
Basil. *ibid.* p. 29.

<sup>f</sup> 1 Pet. III. 21.

CHAP. is preferable to baptizing merely with *Water*;

X. and He takes notice, that there is a *Baptism*, as valuable as any, wherein no *Water* at all is needful, namely, *Baptism* in one's own *Blood*, as a *Martyr* for the Name of Christ. Then He closes up the Article He was upon, in these Words: "Not that I say this, in order to dis-  
 " parage *Water-Baptism*, but to baffle the Rea-  
 " sonings of those who rise up against the *Spi-*  
 " rit, and who would *blend* Things together  
 " which are *not blended*, and *compare* Things to-  
 " gether, which admit not of *Comparison*."

I HAVE laid these Things together, as *explanatory* of what the ancient Fathers meant by *joining* the *Spirit* with the outward *Elements* in the *Sacraments* (for the Reason is the same in *Both*), and as serving to clear up some of their other more *dubious*, or *less guarded* Expressions. Here, when an Objection was rais'd by Adversaries<sup>h</sup>, grounded on nothing but *Words*, and *Names*, this good Father then rejected with abhorrence any such *mixture* of the *Spirit* and the *Water*, as the Catholicks were maliciously

g Καὶ σὺν ἀδελφῶν τὸ ἐν τῷ ὕδατι βάπτισμα, πῦρ λέγω· ἀλλὰ τὰς λογισμὰς καθαιρῶν ἢ ἐπαρκομένων κατὰ τοῦ πνεύματος, καὶ μὴ γίνονται πρὸς ἁμικτι. καὶ περισσίζονται τὰ ἀσυνείκητα. Basil. p. 30.

h As the Catholicks had argued justly for the *Divinity* of the Holy Ghost, from our being *baptized* into the *Spirit*, and sanctified by the *Spirit*, the *Macedonians*, on the other hand, frowardly retorted, that we are baptized also *eis ὕδατος*, *in*, or *into Water*, and sanctified by *Water*; and therefore *Water* would be *divine*, by that Argument, as much as the *Spirit*. It was in reply to such impertinent Cavils, that *Basil* took occasion to explain what concerned the *Water*, and what the *Spirit* in that Sacrament.

charg'd



charg'd with: And He declar'd, They were CHAP. X.  
*ἀμικτα*, not mix'd with each other. At the same Time, He insinuated the true meaning of all to be, that the *Spirit* and the *Water* so far went together<sup>i</sup>, as to be *applied* at once to the same Man, in the same Service; but that the *Spirit* properly rested upon the *Person* baptized, and not upon the outward *Element*. Had the *Romanists* been as careful to distinguish in the matter of the *Eucharist*, as *Basil* here was with respect to *Baptism*, They would have seen no more Reason for *Adoration* of the *Host*, than *Basil* could find for *Adoration* of *Water*. He rejected the latter with the utmost disdain; and so should They likewise have rejected the former. But I proceed.

IN the same Treatise, the same excellent Writer speaks of the *Consecration*, or *Benediction* that passes upon the *Waters* of Baptism, analogous to that of the *Eucharist*, which He had spoken of a little before. *We also bless*, says He, *the Water of Baptism, and the Oyl of Chrism, and the Person likewise whom we baptize*<sup>k</sup>. But yet

i This is clearly expressed by *Nazianzen* of the same Time.

Διττὴ ἐ ἡ καθαρίσις, δι' ὕδατος π φημι, καὶ πνεύματος, τοῦ μ̃ θεωρητῶς π καὶ σωματικῶς λαμβανομένου, τοῦ δὲ ἀσωμάτως καὶ ἀδευρῆ-  
 τως συντρέχοντος. *Nazianz. Orat. 40. in Baptism. p. 641. conf. Greg. Nyss. Tom. II. p. 801. de Baptism. Christi.*

k Εὐλογοῦμεν καὶ τὸ τε ὕδωρ τοῦ βαπτίσματος, καὶ τὸ ἔλαιον τῆς χρί-  
 σως, καὶ αὐτὸν τὸν βαπτιζόμενον. *Basil. de Sp. S. cap. 27. P. 55.*

Cum veteres aiunt Sanguinem Christi, & Spiritum Sanctum se aqua miscere, popolare est loquendi genus; quod ita capere oportet quasi dicerent, quando aqua abluimur foris, oculis Fidei intuentium esse Sanguinem & Spiritum Christi, quia hæc cum

CHAP. yet He understood the difference (as may appear from what hath been before said) between the *relative* Holiness thereupon accruing to the *Water*, or the *Oyl*, and the *Grace* of the *Spirit* accruing to the Person baptized. Having dwelt thus largely upon *Basil*, who may serve as a Key to all the rest, I shall but touch upon others who came after, contenting my self with a bare *recital* of their Testimonies, as needing no farther Comment.

Gregory Nyssen, of the same Time (*Basil's* younger Brother) speaking of Baptism, says: "It is not the *Water* that confers this *Benefit*" (for then would it be superior to the whole "Creation) but it is the Appointment of God, "and the supervening of the *Spirit*, mystically "advancing to our Rescue: However, the *Water* serves to *signify* the *Cleansing*!. A little after He observes, that the Spirit invisible being *call'd* by Faith, *comes* in a manner ineffable, and *blesse*s both the *Person*, and the *Water*: And the *Water* so *blessed* purifies, and illuminates the Man<sup>m</sup>: But if the Man is not better'd, the

aqua concurrunt, haud secus, ac si miscerentur cum aqua. *Noss.* de Bapt. Disp. V. p. 274. *Conf.* de Sacram. vi & efficacia p. 252, 253. Tom. VI.

Ἡ ταύτην δὲ τὴν εὐεργεσίαν οὐ τὸ ὕδωρ χαρίζεται, ἢ ᾧ ἂν πάσης τῆς κτίσεως ὑψηλόπερον· ἀλλὰ Θεοῦ προσηγάμενον, καὶ ἡ τοῦ πνεύματος ἐπιφοίτησις, μουσικῶς ἐρχομένη πρὸς τὴν ἡμετέραν ἰλευθερίαν. Ὑδὼρ δὲ ὑπηρετεῖ πρὸς ἰνδείξιν τῆς καθάρσεως. *Greg. Nyss. in Baptism. Christi* p. 801.

ἢ Πνεῦμα τὸ ἀφανὲς, πιστὶ καλύμμενον, ἀρήτως παραγιγνώσκον — εὐλογεῖ τὸ βαπτίζομενον, καὶ τὸ ὕδωρ τὸ βαπτίζον p. 801. Ὑδὼρ εὐλογηγύμενον καθαίρει καὶ φωτίζει τὸ ἄνθρωπον. p. 803.

Water

Water is mere *Water* to Him, destitute of the *CHAP.*  
*Spirit*<sup>n</sup>. *X.*

St. *Ambrose* (or whoever is the Author) speaks of the *Descent* of the *Holy Ghost* in Baptism<sup>o</sup>: And also of the *Presence* of Christ, upon the sacerdotal *Invocation*<sup>p</sup>. But it is remarkable, how in one Place He distinguishes the *Descent* of the Spirit upon the *Water* from the *Descent* upon the *Persons*, and, as it were, corrects an *inaccurate* Expression by one more *proper*<sup>q</sup>, intimating what the *vulgar* way of speaking really and strictly meant. In another Treatise, He mentions the *Descent* of the *Holy Ghost* in Baptism, after the sacerdotal *Invocation*<sup>r</sup>: From whence it is manifest that some *Prayer* was then used to be offered up for that Purpose, imploring such *Descent*. The Book *De Sacramentis* is not justly ascrib'd to St. *Ambrose*: Some think, it may have been compil'd not long after Him, by some of his chief Admirers<sup>s</sup>, others set it later. I shall only take notice

ἡ ἐπὶ τούτων τὸ ὕδωρ, ὕδωρ ἐστὶν, οὐδαμῶς τῆς διαιρέσεως τοῦ ἁγίου πνεύματος ἐπιφανέως &c. p. 540.

o Illis Angelus descendebat; Tibi Spiritus Sanctus: Illis creatura movebatur, Tibi Christus operatur, ipse Dominus creaturæ. *Ambros.* de Myster. c. IV. p. 330. Edit. Bened. In hunc Fontem vis divina descendit. p. 331. conf 342.

p Crede ergo adesse Dominum Jesum, invocatum precibus Sacerdotum. p. 332.

q Non utique dubitandum est, quod (Spiritus) superveniens in Fontem, vel super eos qui Baptismum consequuntur, veritatem Regenerationis operetur. *Ambros.* ibid. c. IX. p. 342.

r Quid in hoc typo Angelus, nisi descensionem Sancti Spiritus nuntiabat, quæ nostris futura temporibus, aquas Sacerdotalibus invocata precibus consecraret? *Ambros.* de Sp. Sancto L. I. c. VII. p. 618.

s See the Editor's Preface to that Work. Oudin brings it down to



CHAP. notice of a Custom then prevailing, of pray-  
 X. ing for the *Presence* of the *Son* and *Holy Ghost*,  
 in their Baptismal Offices; or sometimes of  
 the *whole Trinity*<sup>t</sup>.

I SHALL descend no lower in this Account, (since enough has been said) except it be to present the Reader with two or three *Forms* of the *Invocation* made in Baptism, beseeching God to send the *Holy Spirit* to sanctify the Baptismal *Waters*, or the *Persons* to be baptized. We have not many of those *Forms* remaining, in comparison of what we have with respect to the other Sacrament, less care having been taken to preserve, or to collect them: But we have enough for our Purpose. One of them occurs in the *Constitutions*; the oldest perhaps that is extant, tho' of *uncertain* Date. It runs thus: "Look down from Heaven, and *sancti-*  
 " *fy* this Water: Give it *Grace* and *Power*, that  
 " He who is baptized therein, according to  
 " the command of thy Christ, may be crucified  
 " with Him, and die with Him, and be buried  
 " with Him, and rise again with Him to that  
 " *Adoption* which comes by Him; that dying

to the VIII<sup>th</sup> Century, about 780. See *Oudin*. Tom. I. 1858. Some attribute it to *Maximus Taurinensis* of the 5<sup>th</sup>. Vid. *Fabrics* Bibl. Med. & Infim. Latin. L. XII. p. 191.

t Ubi primum ingreditur Sacerdos, exorcismum facit secundum Creaturam aquæ; Invocatione postea & precem defert, ut Sanctificetur Fons, & adsit *præsentia* Trinitatis æternæ. *Pseud. Ambros.* de Sacram. L. I. c. V. p. 353.

Venit Sacerdos, precem dicit ad Fontem, invocatur *patris nomen*, *præsentiam Filii*, & *Spiritus Sancti*. L. II. c. V. p. 357, 358.

The Reader may see more Authorities of like kind in *Albertin.* p. 465.

“ unto

“ unto Sin, He may live unto Righteousness<sup>u</sup>. CHAP. X.  
 Here indeed no *express* mention is made of the Holy Ghost the Sanctifier: But it is implied in the Word *sanctify*, and *Grace*, and *Power*, or *Virtue*. The *Blessing*, we may note, is craved upon the *Water*: But as no *Grace* can properly rest there as in its *Subject*; it is plain what all means, *viz.* that the *Persons* should receive the *Grace* of the Holy Ghost in the *use* of that *Water* according to *divine* Appointment; or that the outward washing and the inward *Graces* go together<sup>w</sup>. So, in common or customary Speech, when any one prays that God may *blefs* the *means* made use of for any Person's *Recovery*, no body understands more in it, than that God may *blefs* the *Persons* in the *use* of those means, and crown them with the *Success* desired. We have another the like *Form* in Pope Gregory's *Sacramentarium*: Which how-

u Κάπιδι ἐξ οὐρανοῦ, καὶ ἀγιάσας τὸ ὕδωρ τοῦτο δις δὲ χάριν καὶ δύναμιν, ὥστ' ὁ βαπτιζόμενος, κατ' ἐντολὴν τοῦ Χριστοῦ σου, αὐτῷ συσταμεθαί, &c. Constitut. Apost. L. VII. c. 43. p. 384.

N. B. As to the Age of the *Constitutions*, Mr. Dodwell observes, that there is no evidence for them, (as we now have them in VIII Books) elder than the Time of *Dionysius exiguus*, who was of the Sixth Century. See *Dodwell* of *Incensing* p. 164. *Ittigius*, and *Buddeus* give the like Judgment. Others name the Vth Century.

Præferenda mihi reliquis videtur Sententia Tho. Ittigii, quarto omnino seculo *Constitutiones* quasdam *Apostolicas* innotuisse, quæ postea circa *Sextum Saculum* ab Homine quodam *Ariano* corruptæ fuerint & interpolatæ. *Buddei* Isagog. p. 747. conf. *Turner*. Ch. XXIII. p. 237. &c. *Fabric*. Bibl. Græc. Tom. V. p. 33. Tom. XI. p. 7. — 10.

w Accordingly, the Person baptized is directed, immediately after to pray for the *Descent of the Holy Ghost* upon Him  
 Δός μοι ——— πνεῦμα τὸ ἅγιον ἐπιφοίτησιν πρὸς κτῆν καὶ πληροφo-  
 ρίαν τῆς ἀληθείας, διὰ τοῦ Χριστοῦ σου. Ibid. c. 45. p. 385.

ever

CHAP. ever in its present State, is not altogether so  
 X. old as that Pope; for the *sacramentary* is not  
 without *Interpolations*<sup>x</sup>. The *Form* runs thus:  
 “ Let the *Virtue* of thy *Spirit* descend, O Lord,  
 “ upon the Plenitude of this *Font*, and im-  
 “ pregnate all the Substance of this Water with  
 “ a regenerating Efficacy: Here may the Spots  
 “ of all Sins be washed off; here may that  
 “ Nature, form’d after thy Image, and now  
 “ restor’d to its original Purity, be cleansed  
 “ from all its former Stains; that every one  
 “ coming to this *Sacrament* of *Regeneration*,  
 “ may be born again to a new Infancy of true  
 “ Innocence<sup>y</sup>. Here we may observe, that  
 the Petition is put up for the *Descent* of the  
*Holy Spirit* upon the *Waters*, as usual, for the  
 Benefit of the *Persons*, that they may therein  
 receive Remission of Sins, and all other *Spiri-*  
*tual Graces*, for restoring original Righteousness  
 lost by the Fall of *Adam*, and for supporting  
 and sustaining the *Christian Life*.

THE *Gothick Missal* publish’d by *Mabillon*<sup>z</sup>,  
 bearing Date as high as the eighth Century<sup>a</sup>,

<sup>x</sup> Of the Age of the *Gregorian Sacramentary*, See *Dodwell* of *Incense* p. 218. &c.

<sup>y</sup> Descendat Domine, in hanc Plenitudinem Fontis, Virtus Spiritus tui; totamque hujus Aquæ substantiam regenerandi fecundet effectum. Hic omnium Peccatorum maculæ deleantur, hic natura ad imaginem Dei condita, & ad Honorem sui reformata principis, vetustatis cunctis squaloribus emundetur, omnis Homo hoc Sacramentum Regenerationis ingressus, in veræ innocentiae novam Infantiam renascatur. *Gregor. Mag. Lib. Sacram. p. 73. Edit. Benedict.*

<sup>z</sup> *Mabillon* de Liturgia Gallicana p. 188. &c.

<sup>a</sup> See *Mabillon. Præf. Sect. IX.* And compare *Dodwell* on *Incense* p. 190.



will furnish us with another *Form*; wherein CHAP. X.  
 the *Descent* of the *Holy Spirit* is directly pray'd W  
 for, to *sanctify* the *Baptismal Waters*, in order  
 to derive *Pardon* and *Grace* upon the Persons  
 brought to the Font<sup>b</sup>. I shall take notice of  
 but one more, which occurs in the *Gallican*  
*Sacramentary*, of the latter End of the 8th Cen-  
 tury, or thereabout<sup>c</sup>. There also *Prayer* is di-  
 rectly and in Terms made, that God would  
 send his *Holy Spirit* upon the *Water*, in order  
 to the purifying, and regenerating the *Persons*  
 coming to Baptism<sup>d</sup>.

I HOPE, my Readers will not think much  
 of the *Excursion* which I have here made into  
 the Sacrament of *Baptism*, with a view to il-  
 lustrate what belongs to our present Subject of  
 the *Eucharist*. For, indeed, I know of no sur-  
 rer, or shorter way of coming at a just and  
 clear Apprehension of what concerns *one*, than  
 by comparing together and duly weighing the  
 Circumstances of *Both*. They are both of them

<sup>b</sup> Benedic Domine Deus noster hanc creaturam *Aqua*, & de-  
 scendat super eam virtus tua: Desuper infunde *Spiritum* tuum,  
 Sanctum *Paraclitum*, Angelum veritatis. Sanctifica Domine hu-  
 jus Laticis undas, sicut sanctificasti Fluenta *Jordanis*, ut qui in  
 hunc Fontem descenderint, in nomine Patris, & Filii, & *Spiritus*  
*Sancti*, & Peccatorum veniam, & *Sancti Spiritus* Infusionem con-  
 sequi mereantur. *Missal. Goth.* p. 248.

<sup>c</sup> See *Mabillon. Mus. Italic. Tom. I.* in Præfat. ad Sacram. G.  
 p. 275. *Dodwell* of Incense p. 203. &c.

<sup>d</sup> Te Deum Patrem omnipotentem deprecamur, ut hic *Spiri-*  
*ritum Sanctum* in *Aquam* hanc supermittere digneris, ut quos-  
 cunque baptizaverimus in nomine &c. purificans & regenerans  
 accipias eos in numero Sanctorum tuorum, & consummes in *Spiri-*  
*ritu tuo Sancto* in vitam æternam, in sæcula Sæculorum. *Sacra-*  
*ment. Gallican.* p. 324.

CHAP. equally *Sacraments* of the Christian Church,  
 X. and have the like Promise of the *Holy Spirit*,  
 founded in the same *Merits* of Christ's Obedi-  
 ence and Sufferings: There is the same Reason for a *Consecration* of the outward *Symbols* in Both, the same ground for *expecting* the *Presence* of the *Spirit*; the same warrant for *asking* it; the same *Rule* to go by, in the doing it; and the like *primitive* Practice to countenance it. If we proceed upon *favourable presumption*, that what obtain'd universally, without order of *Councils*, in the *third* or *fourth* Century, (and of which there is no Memorandum left when it *began*) must be taken for *Apostolical*, then the Practice as to either Sacrament, will bear the same Date: But if we choose rather, apart from all *Conjectures*, to set the Practice in each no higher than we have *certain* Evidences of it, from Monuments now extant, then we must date the Practice with respect to *Baptism* no higher than the *third*, or however *second* Century, when *Tertullian* flourish'd; and with respect to the *Eucharist*, no higher perhaps, than the *fourth*, as we shall see presently<sup>e</sup>.

I AM aware, that several very worthy and learned Men (and among the rest Dr. *Grabe*) have thought of an *earlier* Date than I have just now mention'd; and by their united Labours and Searches into that Question, have

<sup>e</sup> The Testimonies of such *Invocation* in the Eucharist are collected by *Pfaffius* p. 374 &c. *Bingham* XV. 3. 11. *Gellier*. Reasons &c. p. 21. &c. *Deylingius* Observ. Miscellan. p. 196. &c. 344. &c.

enabled Those that come after them, to see CHAP. the more clearly into it. Two very learned X. Writers, (not to mention more now) Mr. Pfaffius abroad, and Mr. Johnson at home, have particularly traced that matter with all the diligence imaginable, and have both of them endeavour'd to carry it up as high as there was any colour for carrying it. One of them appeals even to *Ignatius*, as a Voucher for the Practice<sup>f</sup>, because He makes mention of some Hereticks who *abstained from the Eucharist and Prayer, as not acknowledging the Eucharist to be the Flesh of Christ Jesus*<sup>g</sup>. But I cannot see how by any ever so distant Consequence, we can thence fairly conclude, that it was the Practice of that Time to *pray* for the *Descent* of the *Holy Ghost* in the Eucharist: For, if the *Words* of the *Institution* were but used in the Prayer of *Consecration*, in those Days, That alone is sufficient to account for all that *Ignatius* says there, or any where else.

Mr. Pfaffius, more plausibly, endeavours to run up the Practice as high as *Irenaeus* of the *second* Century. And, indeed, could He have sufficiently warranted the *Genuineness* of those *Fragments* which He has obliged the learned World with, under the Name of *Irenaeus*, there could have been no room left for farther dispute on that Head<sup>h</sup>. But He has not done

<sup>f</sup> Johnson's Unbloody Sacrifice Part I. p. 241. alias 245. Part II. p. 180. Compare Collier. Reasons &c. p. 22. Defence p. 101. &c. Vindication p. 109. &c. 128. &c.

<sup>g</sup> Ignat. Ep. ad Smyrn. c. 7. p. 4.

<sup>h</sup> Vid. Fragmenta Irenaei ap. Pfaff. p. 27. Conf. p. 94. &c. it;



CHAP. it; neither is it, I believe, possible to be done<sup>l</sup>.

X. As to his Argument drawn from the use of the Word ἐκκλησις, or ἐπίκλησις, *Invocation* of God; in *Irenaus's* certainly genuine Works<sup>k</sup>, it is too precarious a Topick to build a Thing of this moment upon; because there may be an *Invocation* of God in Prayer, without any praying for the *Descent* of the Holy Spirit; and ἐπίκλησις is nothing but a common Name for any kind of *Invocation* in Prayer; as when the three Persons are named or invoked, in the *Form* of *Baptism* (for so *Origen* uses it<sup>l</sup>) or are otherwise named in the *Eucharist*; as they certainly were by *Justin Martyr's* Account<sup>m</sup>. No Proof therefore hath been yet given of the Practice of praying for the *Descent* of the Holy Ghost, in the Eucharistical Service, so early as *Irenaus's* Days.

Mr. *Pfaffius* endeavours next<sup>n</sup>, to make it at least as ancient as the *third* Century; because the *Dialogue* against the *Marcionites*, commonly ascrib'd to *Origen*, or else to *Maximus* of the same Age, makes mention of the Holy Spirit's *coming upon* the *Eucharist*<sup>o</sup>. But besides that there is no mention of any *Prayer* for such *Descent* (so that the Evidence here comes not

i Vid. *Scipio Maffei* in *Notis ad Cassiodori Complex.* p. 240, 241.

k *Iren.* p. 60, 251. Edit Bened. Conf. *Pfaffius* p. 96 &c.

l *Origen.* in *Johann.* p. 124. & apud *Basil.* de Sp. S. c. 29.

m *Justin. Martyr.* Apol. I. p. 96. conf. *Cyrill. Hieros. My-*  
tag. I. §. 7. p. 308.

n *Pfaffius* in *Præfat.*

o Το ἅγιον πνεῦμα ἐπὶ τῆς εὐχαριστίας ἔρχεται. *Adamantius Dia-*  
log. Sect. II. p. 826. Edit. Bened.

up to the Point in Question) I say, besides CHAP.  
That, the Author of that *Dialogue*, most cer- X.  
tainly, was neither *Origen*; nor *Maximus*; nor  
any of that Age, but probably, another *Adamantius*, who lived in the IV<sup>th</sup> Century, in the  
Time of *Constantine*; as the learned Editor in  
his new Edition of *Origen*, has observ'd at large<sup>p</sup>.  
At last then, we must be content to come  
down as low as the *fourth* Century, and in-  
deed towards the *middle* of it (when the elder  
*Cyril* wrote) for *clear* and *undoubted* Evidence  
of the Practice of praying for the *Illapse* of the  
*Spirit* upon the *Symbols* in the Holy Commu-  
nion. No doubt but it was used in the Church  
of *Jerusalem* before, for *Cyril* did not invent  
it, nor first use it: But *how long* before, is the  
Question; which, for want of higher Records,  
we cannot now *certainly* determine. *Cyril* in-  
timates part of the very *Form* of the *Invocation*  
then in use; and it may be worth the setting  
down here, for the Reader's perusal. " We  
" beseech the all merciful God to *send the*  
" *Holy Ghost* upon the Elements, that He may  
" make the Bread *Christ's Body*, and the Wine  
" *Christ's Blood*. For, whatsoever the *Holy Ghost*  
" once touches, that most certainly, must be  
" *sanctify'd*, and *changed* <sup>q</sup>: that is, as to its *Uses*  
" or *Offices*. Some Time after, the Priest says:

<sup>p</sup> Delarue. in *Admonitione* prævia. p. 800. &c.

<sup>q</sup> Παρακαλούμεν ἡμεῖς τοὺς ἀγαθούς, τὸ ἅγιον πνεῦμα ἀποστείλαι  
ἐπὶ τὰς εὐχαριστίας. ἵνα ποιήσῃ τὸ μὲν ἄρτον σῶμα Χριστοῦ, τὸ δὲ οἶνον  
αἷμα Χριστοῦ. πάντως ᾧ οὐκ ἐστὶν ἰσχύς αὐτοῦ τὸ ἅγιον πνεῦμα τοῦτο ἡγί-  
ασαι καὶ μεταβάλλειν. *Cyrill. Mystag.* V. c. 7. p. 327. Conf.  
*Albertin.* 320.

CHAP. " Holy are the Elements which lie before us,  
 X. " having receiv'd the *Illapse* of the *Holy Spirit*:  
 ~ " Holy also are ye, being now endow'd with  
 " the *Holy Spirit*<sup>r</sup>. This was said before the  
*receiving*; which I note, for the sake of some  
 Inferences to be made from it: 1. That the  
*Elements* are not here made the *Conduit* of the  
 Holy Spirit, (for the Spirit is supposed to be  
 receiv'd by the Communicants *before* them, and  
*without* them) but the *Service* of the Eucharist  
 is the *Conduit* rather, if either of them proper-  
 ly be so. 2. That the meaning of the *Prayer*  
 for the *Illapse* of the *Spirit*, is to invite the Spi-  
 rit to come down upon the *Communicants* im-  
 mediately, or principally, to make them *Holy*  
 in a Sense proper to them, as well as to make  
 the *Elements* holy, in a Sense proper to Things  
 inanimate: Therefore *Cyril* adds, *Holy Things*  
*then are meet for Holy Men*. Hence also came  
 that ancient Eucharistical Form of *Sancta San-*  
*ctis, Holy Things for Holy Men*<sup>r</sup>, made use of pre-  
 viously to the Reception of the sacred Symbols.  
 3. Tho' the Elements are *sanctified* by the Ho-  
 ly Ghost, and thereupon become *relatively* Ho-  
 ly, as being now *sacred* Symbols and Repre-  
 sentatives of our Lord's *Body* and *Blood*, yet  
 they are not *beneficial* to *unholy* Persons, but

<sup>r</sup> Ἅγια τὰ περὶ μέναι, ἐπιφοίτησιν δὲ ἀμείνω ἁγίου πνεύματος.  
 ἅγιοι καὶ ὑμεῖς πνεύματος ἁγίου καταξιοθέντες. Τὰ ἅγια οὖν πρὸς ἁ-  
 γίου κατάλληλα. Ibid. c. 19 p. 331.

<sup>f</sup> A full Account of it may be seen in *Menardus's* Notes upon  
 the *Gregorian Sacramentary* p. 566. *Tontee's* Notes on *Cyrill*.  
 p. 331. And *Bingham's* *Ecclef. Antiq.* B. XV. Ch. III. §. 31.  
 p. 709.

*hurtful,*



*hurtful*, and therefore are not to *them* the Body CHAP. and Blood of Christ in real Grace, Virtue, X. Energy, or Effect. 4. Since the Persons are supposed to become *Holy* by the *Presence* of the Holy Spirit, previously to *receiving*, in order to reap *Benefit* from it, it is plain that, as to the Request for *making the Elements Christ's Body and Blood*, the meaning only is that they may be so made, not in *themselves*, but to the *Communicants*<sup>t</sup>, considered as *holy*: For, were the Elements *absolutely* Christ's Body and Blood, they would be so both to the *Holy* and *Unholy*, which they are not. Indeed, both good and bad do receive the *consecrated* Signs, but those only who are *worthy*, do receive the *Things signified*.

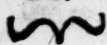
<sup>t</sup> So in the Canon of the *Mass*, and in our Communion-Service of King *Edward's* Prayer-Book of the first Edition, the Words run. "*That they may become to us the Body and Blood of Christ*. Of which Mr. *Thorndike* very judiciously comments, as here follows:

"These Words *to us*, make an abatement in the proper Signification of the *Body and Blood*. For the Elements may be said to become the Body and Blood of Christ *without Addition*, in the same *true* Sense in which they are so called in the Scriptures: But when they are said to become the Body and Blood of Christ *to them that communicate*, that *true* Sense is so well signified and expressed, that the Words cannot well be understood otherwise than to import, not the *Corporal Sub-stance*, but the *Spiritual Use* of them. *Thorndike* Relig. Assembl. p. 369.

"In the Book of the Holy Communion we do not pray *absolutely* that the Bread and Wine may be *made* the *Body* and *Blood* of Christ, but that *unto us*, in that Holy Mystery they may be so: That is to say, that we may *so worthily* receive the same, that we may be *Partakers* of Christ's Body and Blood, and that therewith in Spirit and in Truth we may be *Spiritually* nourished. ABp. *Cranmer* against *Gardiner* p. 79. Edit. 1580.

## CHAP.

## X.



THE next oldest *Form* we meet with, after Cyril's, may be that of the *Constitutions*, falsely called *Apostolical*. "We beseech Thee, O God, "Thou that art above the *Need* of any "Thing, to look graciously down upon these "Gifts here lying before Thee, and to accept them favourably for the Honour of "thy Christ, and to *send thy Holy Spirit upon* "this *Sacrifice*, the witness of the Sufferings "of the Lord Jesus; that He may make this "Bread become the *Body* of thy Christ, and "this Cup become the *Blood* of thy Christ, "that They who partake thereof may be *con-* "firm'd in *Godliness*, may obtain *Remission* of "Sins, may be delivered from the *Devil* and "his Impostures, may be filled with the *Holy* "Ghost &c". I need not go on to later *Forms* of like kind, many of which are to be met with in the large *Collections* of *Liturgies*, publish'd by *Fabricius*, *Goar*, *Renaudot*, *Mabillon*, and others. The *English* Reader may find a competent number of the same in a *Collection* translated by several Hands, and published by the Reverend Dr. *Brett*, with several very learned and curious *Dissertations* upon them, worth

Ἡ Αἰτιολογία σε ὅπως εὐμενῶς ἐπιλέψῃς ἐπὶ τὰ προκείμενα δῶρα πάντα ἐνώπιόν σου, σὺ ὁ ἀνεκτίστης Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, ἥ μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφῇ ἡ ἅρτις τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μυηθεῖσιν αὐτοῦ βεβαιωθῶσι πρὸς εὐσέειαν, ἀφίστασι ἀμαρτημάτων τύχῃσι, τοῦ Διαβόλου καὶ τῆς πλάνης αὐτοῦ ρυθῶσι, πνεύματι ἁγίῳ πληρωθῶσιν. κ. τ. λ. Const. Apost. L. VIII. c. 12. p. 407.

the considering<sup>w</sup>. All I need do here, is to CHAP.  
make some *general* Remarks, proper to give X.  
Light to the true and full meaning of those  
Liturgick Forms, with respect to the *Descent*,  
or *Illapse* of the *Spirit*, either upon the *Communi-*  
*nicants*, or upon the *Symbols*.

1. IT is observable, that the naked Sym-  
bols, before the *Spirit* is supposed to approach,  
or to make them *Christ's Body* and *Blood*, are  
offered up as *Gifts*, and called a *Sacrifice*. I  
enquire not now in *what Sense*, designing a di-  
stinct Chapter for that Purpose below: But  
such is the common Form and Tenour of most  
of the other Liturgies, *Greek* ones especially;  
St. *James's*<sup>x</sup>, St. *Mark's*<sup>y</sup>, St. *Basil's*<sup>z</sup>, and  
St. *Gregory's*<sup>a</sup>, as they are called.

2. NEXT it is observable, from the old  
Liturgies, that after the *Oblation*, and *Sacrifice*,  
and after the *Illapse* of the *Spirit* upon the Sym-  
bols, to make them *authentick* and *effective*  
Representatives of our Lord's *Body* and *Blood*,  
another very solemn Prayer was wont to be  
put up, pleading to God the Merits of *Christ's*  
*Passion*, and beseeching Him, for the sake there-  
of, to be *propitious* towards the *Communicants*  
in particular, and towards the *Church* in ge-  
neral. *Cyril* represents that Part of the Ser-  
vice thus: "After the finishing the *Spiritual*

<sup>w</sup> Brett's Collection of the principal Liturgies printed A. D.  
1720.

<sup>x</sup> *Jacobi Liturg.* apud *Fabric.* p. 66. 68. 70. 82. 96.

<sup>y</sup> *Marci Liturg.* apud *Fabric.* p. 275. 278. 286. 287.

<sup>z</sup> *Basil. Liturg.* in *Renaudot.* p. 57. 61. 68.

<sup>a</sup> *Gregorii Liturg.* apud *Renaudot.* p. 90. 94. 95. 105.



CHAP. " *Sacrifice*, the *unbloody Service*; over that Sa-  
 X. " *crifice of Propitiation*, we beseech God in  
 " behalf of the common Peace of the Churches  
 " ——— we offer Christ *slain for our Sins*, in-  
 " treating the all-merciful God to be *propitious*  
 " to our selves and others<sup>b</sup>. There is such ano-  
 ther Form of Prayer in the *Constitutions*<sup>c</sup>: It fol-  
 lows the *Oblation*, and may it self be called,  
 and often has been called, another *Oblation*.  
 But the proper Name for it, is *Commemoration*  
 of the *Passion*, now made before God, plead-  
 ing the *Merit* of the same, in order to obtain  
 the Fruits and Benefits of it. This part of the  
 Service was very ancient, and most undoubt-  
 edly did obtain, in some Shape or other, even  
 from the beginning; pursuant to our Lord's  
 Command, to make *Commemoration* of Him,  
 and to St. *Paul's* Account of the Eucharist,  
 as *shewing the Lord's Death* till his coming a-  
 gain. Such *Memorial* of the *Passion* is more  
 than once mention'd by *Justin Martyr*, and  
*Origen*, and *Cyprian*, and *Eusebius*, and *Chryso-*  
*stom*, and many more<sup>d</sup>. The meaning of  
 the *Petition* which went along with it, was,  
 that our Blessed Saviour, who is our *Intercessor*  
 and *Advocate* above, might vouchsafe to make  
 those Prayers acceptable at the Throne of Grace,

<sup>b</sup> Εἶπε, μετὰ τὸ ἀπαρτιθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀνά-  
 μαρτιαν λατρείαν, ἐπὶ τῆς θυσίας αὐτῆς τοῦ ἱλασμοῦ παρακαλοῦμαι τὸ  
 θεόν ὑπὲρ κοινῆς καὶ ἐκκλησιῶν εἰρήνης ——— χριστὸν ἱσφαχσμένον ὑπὲρ  
 ἡμῶν αἱματημάτων προσφέρον, ἐξιλεῖσθαι ὑπὲρ αὐτῶν, τὴν  
 καὶ ἡμῶν φιλόδουπον θεόν. *Cyrril. Mystag. V. p. 327, 328.*

<sup>c</sup> *Constitut. Apostol. L. VIII. c. 13. p. 408. 409.*

<sup>d</sup> See above. Ch. I. under the Names *Oblation*, and *Memorial*.

plead-

pleading the Interest of his all-prevailing Sacri-  
fice, in Heaven<sup>e</sup>. The Liturgy in *Ambrose* has  
the like *Memorial* with the former, after the  
Consecration<sup>f</sup>: And so has the *Gallican Sacra-*  
*mentary*<sup>g</sup>. The *Greek* and *Oriental* Liturgies  
have commonly the same, but not always in  
the same order; sometimes placing the *Memo-*  
*rial*, or *Annunciation*, improperly, before the  
Consecration<sup>h</sup>, and again more properly, af-  
ter<sup>i</sup>, which is an Argument of the lateness of  
those *Liturgies*, as we now have them, and of  
the *confused* State wherein most of them are.

3. BUT the most material Point of all, is  
to fix the true meaning of the *Invocation* and  
*Illapse* of the Spirit, into which the *Greeks* com-  
monly resolve the *Consecration*. The *Romish*  
Divines have frequently laid hold of what is  
said concerning the *Illapse* of the Spirit, as fa-  
vourable to their Tenet of *Transubstantiation*;   
because the Holy Ghost is said to *make* the  
Bread the *Body*, and the Wine the *Blood* of Christ.  
But when it came to be observed, that the  
*Greeks* constantly used that Prayer of *Invocation*,  
for the descent of the Spirit, after the Words  
of the *Institution*, (in which the *Romanists* fix  
the *Consecration*) a great difficulty arose, how

<sup>e</sup> Offert se ipse quasi Sacerdos, ut peccata nostra dimittat: Hic  
in imagine, ibi in veritate, ubi apud Patrem pro nobis quasi Ad-  
vocatus intervenit. *Ambrosius* de Offic. L. I. c. 48.

<sup>f</sup> *Pseud-Ambrosius* de Sacrament. L. IV. c. 6.

<sup>g</sup> *Sacramentar. Gallican.* p. 280.

<sup>h</sup> *Jacob. Liturg.* ap. *Fabric.* p. 82.

*Basil. Liturg.* p. 61, 68.

<sup>i</sup> *Jacob. Liturg.* p. 96.

CHAP. to reconcile *Greeks* and *Latins*, upon the Article of *Consecration*: For the former placed it in the *Descent* of the *Holy Spirit*, and the latter in the *Words* of *Institution*. A Solution at length was thought on, namely, that the *Descent*, or *Illapse* of the *Holy Ghost*, spoken of in the *Greek Liturgies*, should not be understood to *make* the Symbols *Christ's Body* &c. (being made such before in *Consecration*, by the Words *This is my Body* &c.) but to *make* the Reception of the Body and Blood *beneficial* and *salutary* to the Communicants. Many of the learned *Latins*, at the Council of *Florence*, and after, embraced the Solution with some eagerness. *Bessarion* also then, and *Arcudius* afterwards (two latinized *Greeks*) set themselves to defend it and did it with good Learning and Judgment<sup>k</sup>. It appears to be true, that They justly interpreted the Intent and Meaning of that *Invocation*, by the *beneficial* Effect of the *Illapse* of the Spirit upon the *Communicants* in the use of the Symbols, and not by the Spirit's making the Symbols *absolutely* the Body and Blood: And we are so far obliged to them, for pleading unawares on the *Protestant* Side, and thereby giving up the most plausible Colours which all Antiquity could afford for the novel Doctrine of *Transubstantiation*<sup>l</sup>.

It must however be owned, that the later and shrewder *Romanists*, observing how their

<sup>k</sup> See particularly *Arcudius*. de Concord. Eccl. Occident. & Orient. L. III. c. 33. p. 287. &c.

<sup>l</sup> See Dr. *Covel's* Account of the Gr. Church p. 54. &c.



Friends were caught in their own Snare, have CHAP. X.  
 been very solicitous to retract that occasional *Concession*, and to condemn *Bessarion*, *Arcudius*, and others for giving into it. *Lequien* is one of those who endeavour to recal the Grant<sup>m</sup>; and *Renaudot* is another<sup>n</sup>; and *Toutee* a third<sup>o</sup>. They are justly sensible, how their most specious Pretences from the *Ancients* are at once taken from them, and that the *Protestant* Cause is now triumphant, in that Article, even upon their own *Concessions*. Their perceiving it with such concern does not at all abate the Force of what *Bessarion* and *Arcudius* and many more of their Friends very learnedly and justly pleaded for the original Meaning of that *Form*. All Circumstances shew, that the true and ancient Intent of that Part of the Service, was not to implore any *physical* Change in the Elements, no nor so much as a physical *Connexion* of the *Spirit* with the *Elements*, but a *moral* Change only in the *Elements*, as to *Relations* and *Uses*, and a *gracious* Presence of the Holy Spirit upon the *Communicants*.

<sup>m</sup> *Lequien*. in *Notis ad Damascen.* Tom. I. p. 269.

<sup>n</sup> Quod aiunt *Bessarionis* & *Arcudii* Imitatores, totam orationem referri ad *fructuosam* mysterii susceptionem, ferri non potest.

Unde sequeretur *nullam* esse *Transmutationem* erga indigne communicantes, quæ germanissima est *Protestantium* Doctrina. — Si hæc ad solam *fructuosam* communionem referantur, nulla magis commoda *Protestantium* Causæ Interpretatio excogitari poterat. *Renaudot*. Liturg. Orient. Tom. II. p. 93.

<sup>o</sup> Verba hæc detorquere ad *effectus* Eucharistiæ in nobis postulandos, *Ecclesiam* luculentissimo, antiquissimo, & constantissimo *Transubstantiationis* Testimonio privare est. *Toutee*. *Cyrrillian*. Dissertat. III. p. 238.

CHAP. ONE Argument of it may be drawn from  
 X. the Style of the Prayer, *super nos* <sup>p</sup> & *super hac*  
 dona, begging the Descent upon the *Communi-*  
 cants first, and then upon the *Elements*; that is  
 to say, upon the Communicants in the use of  
 those now *holy* or *consecrated* Symbols. *Rena-*  
*udot* would persuade us, that the *super nos*  
 relates to the Consecrators, or to the officiat-  
 ing Clergy<sup>q</sup>. But what I have before cited from  
 St. *Cyrl*, as understanding the *Descent* of the *Spi-*  
*rit* to be upon the *Communicants* in general, is  
 a sufficient Confutation of every such surmise.

ANOTHER Argument of what I am here  
 pleading for, may be drawn from the Restriction  
*to us*, inserted in that Form, in several  
 Liturgies; particularly in the *Gregorian Sa-*  
*cramentary*<sup>r</sup>, and from thence derived to the  
*Canon* of the *Mass*. I have shewn the mean-  
 ing of it before, and need not here repeat.

BUT the clearest and strongest Argument  
 of all, may be drawn from the like *Form* of  
 Invocation in the *Baptismal* Offices; where it  
 is certain that it could mean only a *moral*  
 Change of the *Water* as to *Use* and *Office*, not  
 a *physical* Change of its Substance. Why should  
 the *Illapse* of the Holy Spirit be supposed to  
 work any greater, or any other *Change* in the

p See the *Liturgies* in *Fabricius* 68. 84. 85. 98. 204. 205.  
 243. 298. 300. or in *Renaudotius* Tom. I. p. 16. 31. 46. 48.  
 68. 105. Tom II. p. 118. 143. 313. 325.

q *Renaudot*. Liturg. Orient. Tom. I. p. 340.

r Quam oblationem Tu Deus in omnibus quæsumus benedi-  
 ctam — facere digneris, ut nobis Corpus & Sanguis fiat &c.

Elements of the Eucharist, than in the Waters of Baptism? CHAP. X.

*Renaudot*, being aware of this difficulty, offers a kind of Salvo for it; Namely, that tho' the Spirit is invited to come down upon the Waters in Baptism, yet He comes not to change the Waters into Christ's Body and Blood, but to give Regeneration and Remission to the Persons. He observes likewise, that when the Spirit is invoked upon the Oyl, or Chrism, or Persons to be ordained, or whatever else is to be consecrated, it amounts only to a Petition for the Grace of the Spirit upon the Parties concern'd; which is quite another Thing from changing the Symbols in the Eucharist into the Body and Blood. But this appears to be begging the Question, or rather to be giving up the main Thing. For, what we assert is, that the Ancients supposed the like Illapse of the Spirit, and like Change wrought in the Waters of Baptism, and in the Oyl, and Chrism, &c. as in the Ele-

f Compare what Mr. *Pfaffius* has well urged on this Head. p. 76. &c. Tho' it must be said, that his own Hypothesis will no more clear this Article, than the Popish one can: For, the Invocation in Baptism draws down nothing but what is Spiritual.

t Invocatur quoque ut mittat Spiritum Sanctum super Aquas Baptismales, ut in illis Baptizati accipiant Regenerationem, omniumque Peccatorum Remissionem: Super Oleum, & Chrisma, ut Gratiâ Baptizatis novam conferant: Super Ordinandos, ut accipiant Sanctimoniam & Potestatem ad sacra ministeria sanctè exercenda: Super Oleum Infirmorum, ut ejus unctio profit infirmis ad salutem Animæ & Corporis. — Verum in Eucharistia consecranda, aliud quiddam se petere designant, nempe Illapsum efficacem Spiritûs Sancti in dona proposita, ut mutantur & transferantur in Corpus & Sanguinem Domini: Quod de Aqua, Chrimate, Oleoque, aliisque Sacramentis, nunquam postulasse Orientales reperiuntur. *Renaudot*. Tom. I. p. 196, 197.

ments

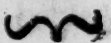


CHAP. *ments* of the Eucharist; and therefore if in  
 X. those it amounted only to a *moral* or *spiritual*  
 ~ Change, it cannot, upon their Principles, amount to more in this. *Cyril of Jerusalem*, as before quoted, plainly makes those several Cases so far parallel<sup>u</sup>; and so does *Gregory Nyssen*<sup>w</sup> after Him: Therefore Mr. *Renaudot's* Concessions turn upon Himself, and recoil upon his own Hypothesis. It is not indeed said, that the Holy Ghost in Baptism converts the Water into *Body* and *Blood*; neither is it said, that the Holy Ghost in the Eucharist converts the Symbols into *Water of Life*, or into a *celestial Garment*: Each of the Sacraments has its distinguishing Style and Title, proper to the Symbols of it, and to the *Resemblance* intended in it. For, tho' they exhibit the *same Graces*, yet they do it not under the same *Types, Figures, or Symbols*: And that is the sole Reason of the *different* Style here, and there. There is the same *Change* wrought in Both, and by the

<sup>u</sup> See above Ch. VII. p. 242.

Compare *Bingham*. B. XI. c. 10. §. 4.

<sup>w</sup> *Gregor. Nyssen*. de Baptismo Christi Tom. II. p. 801, 802. Ed. Paris. 1615. Dr. *Covel* has observed the same at large, with respect to the *later* Rituals, in his *Account of the Greek Church* p. 53. &c. And tho' He intended the *Instances* there given, only to shew, that such *Forms* implied no *physical* Change in the Things so consecrated, yet they really prove more, *viz.* that the *Holy Spirit* was supposed to rest upon the *Persons* in the use of the Symbols, and not upon the Symbols themselves, in strictness of Speech. I may note also, that in p. 56, 57. He has fully confuted the most specious Pretence which the *Romanists* commonly make from some corrupt Copies of *Basil's* Liturgy, by producing a truer Reading out of a different Copy near 600 Years old.

same *divine* Power, and to the same *salutary* CHAP. Purposes. There is the same kind of Prayer X. in Both, for the same kind of *Illapse*, or *Pre-*  *sence* of the Spirit, and for the same kind of *Grace*, *Virtue*, and *Efficacy*, whether upon the *Symbols*, or *Recipients*. It we *feed upon* Christ in the Eucharist, we *put Him on* in Baptism, which comes to the same Thing in the main. If we are Partakers of the *Spiritual Lamb* there, so are we also here. If we *drink* his Blood there, we are *dipp'd* in his Blood here, which is tantamount. Nay, we are *Partakers* of the Body and Blood in Both, according to the Principles of the ancient Writers. Testimonies to that effect have often been collected by learned *Protestants*: And therefore, for the avoiding of prolixity, I choose rather to refer<sup>x</sup>, than to repeat. Such being the certain Doctrine of the *Ancients*, it is a vain Attempt, to strain any Expressions of theirs concerning the *Illapse* of the *Spirit* in the Eucharist, beyond what They admitted in the other Sacrament. The Substance of what They taught is the same with respect to Both, only in *different Phrases*, as the *difference* of the *Symbols* required: For, *Baptism* is not the *Eucharist*, tho' it exhibits the same Graces, and does the same Thing, and by the same Powers, that the *Eucharist* does.

FROM the Account here given, I may take

<sup>x</sup> Bp. Moreton on the Sacrament p. 568. &c.

*Albertinus* p. 223. 426.

*Bingham*. B. XI, c. 16, §. 4.

notice,

CHAP. notice, by the way, of the Wisdom of our  
 X. first *Reformers*, who, while They thought of  
 inserting any Prayer at all for the *Illapse* of the  
*Spirit*, resolved to do it equally and indifferently  
 in *Both* the *Offices*; as well in the Office of  
*Baptism*<sup>y</sup>, as in the Office for the *Communion*<sup>z</sup>:  
 For, there is, undoubtedly, as much Reason,  
 and as great Authority for it with respect to  
 the former, as there is with respect to the latter.  
 Indeed, they were Both thrown out afterwards,  
 upon *prudential* Considerations, and at the Instance  
 chiefly of two learned and judicious Foreigners,  
 whom ABp. *Cranmer* called in to assist at the Review  
 of our Liturgy in 1551<sup>a</sup>. It was thought perhaps,  
 as there was no express *Scripture-Precept*, nor any clear  
 Proof of *Apostolical Practice*, either for this Form,  
 or another, that therefore every Church was at  
 Liberty in such Cases. It might be con-

y In King *Edward's* first *Prayer-Book* A. D. 1549. "O most  
 "merciful God our Saviour Jesu Christ ——— upon whom  
 "being baptized, in the River of *Jordan*, the Holy Ghost came  
 "down in the likeness of a Dove, send down, we beseech Thee,  
 "the same thy Holy Spirit, to assist us, and to be present at  
 "this our *Invocation* of thy Holy Name. Sanctify this Foun-  
 "tain of Baptism &c.

z "Hear us, O merciful Father, we beseech Thee, and with  
 "thy *Holy Spirit* and *Word*, vouchsafe to bless and sanctify these  
 "thy Gifts, and Creatures of Bread and Wine, that They may  
 "be unto us the Body and Blood of thy most dearly beloved  
 "Son, Jesus Christ.

N. B. If it should be asked, how they are so unto us, if they  
 be not first absolutely so? *Answ.* They are said to be so unto  
 us, when the *beneficial Effect* goes along with them. See *Cran-*  
*mer*, and *Thorndike*, cited above p. 403.

a See *Wheatly* on the Common Prayer p. 26. *Collier*. Vin-  
 dic. of Reas. and Def. p. 150.

sidered



sidered farther, that several Centuries probably CHAP.  
 had pass'd, before there were any publick, *writ-* X.  
*ten* Liturgies at all: And the Bishops common- W  
 ly, in and for their respective Churches, had  
 been left to draw up such Forms as they judg'd  
 most proper to Times, and Circumstances,  
 conformable to the Analogy of Faith<sup>b</sup>. And  
 since an ill use had often been made, by *Ro-*  
*manists*, of those Words of the Communion-  
 Office, in favour of *Transubstantiation*<sup>c</sup>, (for  
 which there appeared some *Colour*, tho' *Colour*  
 only, and owing to Misconstruction and wrong  
 Inferences) *Prudence* might require some *Alte-*  
*ration*, under such Circumstances. However,  
 in our present Offices, we have some *Remains*  
 of the ancient way of praying for the assistance  
 of the *Holy Spirit* in both Sacraments. In our  
 Office of *Publick Baptism*, we have the *Invoca-*  
*tion* couched under *general* Expressions: The  
 People are admonish'd to call upon God the  
 Father, that the Child brought to the Font  
 may be baptized with Water *and the Holy Ghost*.  
 Then again, *sanctify Him with the Holy Ghost*,  
 and *give thy Holy Spirit to this Infant*: And as  
 to the outward Element, *sanctify this Water to*  
*the mystical washing away of Sin*. These Passages,  
 penned in a more reserved, general way, do  
 yet really contain all that the more ancient *In-*  
*vocation* in Baptism amounted to.

<sup>b</sup> See *Bingham*. B. I. c. 19. §. 17. B. XIII. c. 5. §. 1. B. II.  
 c. 6. §. 2. *Renaudot*. Tom. I. p. 9.

<sup>c</sup> See *Cranmer*. p. 325. Dr. *Aldrich*. Reply to two Oxford  
 Discourses p. 8, 9.

CHAP. IN our Communion-Service, the Invocation is  
 X. more obscurely intimated under a few, and  
 those general Terms. Grant that we receiving  
 these thy Creatures of Bread and Wine — may  
 be Partakers of his most precious Body and Blood<sup>d</sup>.  
 This was part of the ancient Invocation; and it  
 expresses the Thing formerly pray'd for, with-  
 out specifying the particular Manner, or Means,  
 viz. the immediate Operation of the Holy Spirit:  
 Tho' that also must of course be understood  
 and implied, upon Christian Principles taught  
 in Scripture. After all, I see not why it may  
 not be justly thought as *modest*, and as *revere-*  
*rent*, to beg of God the Father the Things which  
 we want, understanding that He will grant  
 them by his Holy Spirit, as to make a formal  
 Petition to Him, to send his Holy Spirit upon  
 the Elements, or upon the Communicants;  
 unless Scripture had particularly ordered some  
 such special Form, to be made use of in our  
 Sacramental Solemnities, which it has not  
 done<sup>e</sup>.

It must be owned, that there was some-

<sup>d</sup> That is, Partakers of the Merits and Virtue of the Body as crucified, and Blood as spilled; and Partakers also of the same Body considered as raised again, and mystically united with worthy Receivers.

<sup>e</sup> Mirum in hisce, aliisque Orientalium Liturgiis, consensum videas circa invocationem Spiritus Sancti, ut dona faciat Corpus & Sanguinem Christi: De hac Liturgica invocatione tamen in genuinis Apostolorum Scriptis ne reperitur. Fabricius Cod. Apocr. Nov. T. Part 3. in Præfatione.

Nos equidem illam Spiritus S. ἐπιφορτικὴν neque ad Symbolorum Consecrationem necessariam, nec exorandam, nec Græcorum Liturgiam ea in parte defendendam, aut imitandam esse arbitramur. Deylingius. Observat. Miscellan. p. 199.

thing

thing very *affecting* and *awful* in many of the CHAP. ancient Forms, apt to strike the Minds of an X. Assembly, and to raise their devout Affections; when properly executed with a becoming Dignity, by grave and venerable Men. Such was that prefatory Part in several old Liturgies, *How dreadful is this Season &c.* made use of just before the expected coming of the *Holy Spirit*, in order to prepare every humble Communicant to wait for it with the most profound Reverence, and most exalted Devotions. But it may be doubted, whether such Forms are proper at *all Times*, and in *all Circumstances*; and whether they might not, in some Circumstances, rather obstruct, than further the good Ends design'd by them. The more general and reserved method is certainly the less affecting: But yet it may be, all Things considered, the surest way to keep up the *Dignity* of the Sacraments among the Generality, and to secure the sacred Offices from Contempt. But I have said enough of this matter, which came in only by the way.

WHILE I am speaking of our excellent *Liturgy*, it may not be amiss to take notice of another Article relating to this Head, wherein it may appear to some *short* and *defective*. It is very certain, that the *Commemoration*, *Memorial*, or *Annunciation* of our Lord's *Passion*, with an Address to God for his *propitious* Favour thereupon, has been a very ancient, eminent, and solemn Part of the Communion-Service. There is now no direct formal Ap-



CHAP. plication of that kind in our Offices. There  
 X. was in K. *Edwards* Liturgy of 1549, in these  
 W Words: " We thy humble Servants do cele-  
 " brate and make here before thy divine Ma-  
 " jesty with these thy holy Gifts, *the Memo-*  
 " *rial* which thy Son has willed us to make,  
 " having in *Remembrance* his blessed *Passion*,  
 " mighty *Resurrection* &c. Why this Part  
 was struck out in the *Review*, I know not; un-  
 less it was owing to some Scruple (which  
 however was needless) about making the Me-  
 morial *before God*, which at that Time might  
 appear to give some umbrage to the Popish  
*Sacrifice*, among such as knew not how to di-  
 stinguish. However that were, we have still the  
 Sum and Substance of the Primitive *Memorial*  
 remaining in our present Offices; not all in a  
 Place, but interspersed here and there, in the  
*Exhortations*, and *Prayers*. In a previous Ex-  
 hortation, we read; " Above all Things ye  
 " must give most humble and hearty Thanks  
 " to God the Father &c. for the Redemption  
 " of the World by the *Death* and *Passion* of  
 " our Saviour Christ both *God* and *Man* &c.  
 There is the Sense and Signification of the an-  
 cient *Memorial*, only under a different Form.  
 In the *Post-Communion*, we beseech God " to  
 " accept our *Sacrifice of Praise and Thanksgiv-*  
 " *ing*, and to grant *Remission* of *Sins* to us and  
 " to the whole Church, by the *Merits* and *Death*  
 " of Christ Jesus. Which Words contain the  
 Substance of what was anciently the Appen-  
 dage to the *Memorial*. There was besides, in  
 most

most of the old Liturgies<sup>f</sup>; a particular Petition CHAP. added, that the *Angels* might carry up our Pray- X.  
ers to the *High Altar* in Heaven; and this al-  
so was inserted in K. *Edward's* first Liturgy,  
but struck out at the first *Review*. As to the  
*Altar in Heaven*, I shall have occasion to say  
more, in a Chapter below, and therefore pass  
it over here. As to the notion of *Angels* con-  
veying the *Prayers* of the Supplicants to the  
Throne above, I know not whether it had any  
better grounds than the Authority of the Apo-  
cryphal Book of *Tobit*<sup>g</sup>, as *Bucer* observed<sup>h</sup>. It  
seems to have been originally a *Jewish* No-  
tion<sup>i</sup>; tho' a late learned Writer chooses ra-  
ther to derive it from the *Platonick* Philosophy<sup>k</sup>:  
I think, improperly; for, it will be hard to  
prove that *Plato* was before *Tobit*, or before the  
Book bearing his Name<sup>l</sup>. Besides that the *Pa-*  
*gans* were more likely to borrow such Things  
from *Jews*, than the *Jews* from them. But  
be that as it will, since the Notion has no  
certain warrant in *Canonical* Scripture, it was  
prudent to strike it out of our Church-Offices.  
Upon the whole, tho' all Human Compositions  
must have their *Defects*, more or less, I am

<sup>f</sup> See in *Fabricius's* Collection p. 36. 54. 70. 96. 147. 173.  
206. 234. 265. 273. and in *Renaudot's* passim. Compare *Apo-*  
*stol. Constit.* L. VIII. c. 13. and *Pseud-Ambros.* de Sacram. L.  
IV. c. 6.

<sup>g</sup> *Tobit* XII. 15.

<sup>h</sup> *Bucer.* Script. Anglican. p. 473.

<sup>i</sup> Conf. *Testamentum Levi.* in Grab. Spicileg. Tom. I. p. 159.

<sup>k</sup> *Elfner.* in Græc. Testam. Tom. II. p. 117.

<sup>l</sup> Of *Tobit*, see *Prideaux.* Connect. Part I. p. 39. fol. Edit.  
*Fabricius* Bibl. Græc. L. III. c. 29. *Dupin.* Can. of the O. T. p. 89.

CHAP. persuaded, that our *Communion-Service*, as it  
 X. now stands, is as grave, and solemn, and as  
 judicious, as any other that can be named, be  
 it ancient or modern. It may want some  
 Things which were well inserted in other Of-  
 fices: But then it has well left out several other  
 Things which most Liturgies are rather bur-  
 den'd with, than benefited. But I return.

As to the main Point now in hand, it is  
 very plain from all *Liturgies*, and from all kinds  
 of ancient *Testimonies*, that the *Christian World*  
 has all along believed, that the *Spirit of God*  
 is invisibly present, and operates effectually in  
 both Sacraments; as well to confer a relative  
*Holiness* upon the outward Symbols, as to con-  
 vey the Grace of *Sanctification* to the faithful Re-  
 cipients. Therefore the *Socinians* stand con-  
 demn'd, as to this Article, by all Churches, an-  
 cient or modern, as well as by *Scripture* it self,  
 and the plainest Reason: Neither have They  
 any Plea to offer on that Side which carries  
 so much as the Face of a direct Argument. I  
 am aware, that They may have something to  
 plead obliquely, while arguing against the *Exist-*  
*ence*, or *Personality*, or *Divinity* of the *Holy Ghost*,  
 or against any ordinary Operations from above,  
 upon the Minds of Men, to enlighten, or san-  
 ctify them: And whatever They may have to  
 plead in respect to those previous Points, will  
 remotely affect the present Question. But it is  
 not my Business here, to run out into those preli-  
 minary Enquiries, almost foreign to the particular  
 Subject I am upon, and fitter to make distinct  
 and



and separate Treatises, than to be brought in CHAP. here. As to *direct* Arguments, I can think of X. few or none<sup>m</sup> at present, unless we may reckon that for one, which charges our Doctrine in this Particular, as making the Sacraments *Charms*, and *Spells*; an Objection built upon manifest Calumny or Misconception, and looking more like Buffoonery, than serious Argument, especially as worded by some of that Side. One of them writes thus: "When St. *Austin* defined a *Sacrament* to be the outward " *visible Sign of an inward invisible Grace*, or " *Energy*, the good Father should have considered, that this is a Definition of a *Charm*, " not of a Gospel-Sacrament: For, a *Charm* " is a bare outward visible Sign, that which " has no *natural* or *real* Agreement with the " Effect. — They have turned the Gospel-Sacraments into *Charms* and *Spells*<sup>n</sup>. The same trifling Impertinence might as justly be urged against *Naaman's* being healed of his Leprosy by washing in *Jordan*<sup>o</sup>, or against *Hezekiah's* being cured by a *Lump of Figs*<sup>p</sup>, or against the *Blind Man's* receiving Sight, by the means of *Clay* and *Spittle*, and washing in the *Pool* of

<sup>m</sup> The Argument drawn against *present* Benefits from the Word *Remembrance* has been obviated above Ch. IV. p. 107. I shall only hint farther, that *remembering*, in this Case, is not opposed to a Thing's being *present*, but to its being *forgot*, as Spiritual and invisible Benefits easily may, tho' near at hand all the Time.

<sup>n</sup> *Trinitarian Scheme of Religion* p. 24, 25. Printed in the Year 1692.

<sup>o</sup> 2 *Kings* V. 14.

<sup>p</sup> 2 *Kings* XX. 7. *Isa.* XXXVIII. 21.

D d 3

*Siloam.*

CHAP. *Siloam*<sup>9</sup>. We place no more Virtue in the  
 X. naked Symbols, than in the meanest Instru-  
 W ments whatever, which God may at any Time  
 please to make use of, and sanctify to high and  
 holy Purposes. Those Instruments in them-  
 selves do nothing: It is God that does all, in  
 and thro' the appointed *Use* of them. He that  
 blasphemes or derides the certain workings of  
 God, or of the Spirit of God, upon the Souls  
 or Bodies of Men, under the Names of *Charms*,  
*Spells*, *Inchantments*, or the like, (as the Jews  
 derided our Lord's Miracles) seems to forget  
 the Reverence due to divine Majesty, and the  
 Respect which we owe to high and holy Things.  
 But to put the kindest and most favourable  
 Construction we can upon the Objection as  
 here worded, it is charging St. *Austin*, and all  
 the *primitive* Churches, and their Followers,  
 with what they are notoriously known, not  
 only never to have taught, but constantly to  
 have disclaim'd. They never do attribute to  
 the *bare Elements* the Works of *Grace*, but con-  
 stantly ascribe them to the powerful *Hand of*  
*God*, working in, or with the Elements. If  
 that be working by *Charms* or *Spells*, let any  
 Man tell us, what *supernatural*, or *preternatu-  
 ral* Works of God, are not as justly liable to  
 the same Imputation.

If the Purport of the Objection be to re-  
 ject all such *divine* Operations as we here sup-  
 pose, upon *moral* Agents, as not consistent with  
*Human Liberty*, that is a more *general* Question,

9 *John IX. 7.*

*previous*

previous to what we are now upon, and there-  
fore in a great measure *foreign* to the Point in  
hand. It is sufficient to say, that the *general*  
Doctrine of *Grace* is so fully established in the  
New Testament, that no *Christian* can consist-  
ently reject it. As to the *manner* of it, it is  
not for us to presume to explain it: But we are  
certain it is wrought in a *moral* way, in a way  
consistent with *moral* Agency and Human *Li-*  
*ber*ty. We know the Fact; we need no more.  
If any Man will undertake to demonstrate *a*  
*priori*, that there can be no *Medium* between  
*irresistible* Impressions and *none at all*, or that  
God cannot *sanctify* or *purify*, or *inlighten* the  
Soul of Man, in any degree, without making  
Him a *Machine*, He may perhaps deserve to be  
heard: But in the mean while, Scripture, ex-  
press Scripture, will deserve our attention, and  
will command the Faith of every true Disci-  
ple of Christ. Some perhaps may think it an  
Objection to what has been here pleaded, that  
*Grace* is also promised sometimes to *Prayer*,  
sometimes to *Faith*, and sometimes to *Hear-*  
*ing*, and therefore is not *peculiar* to the *Sacra-*  
*ments*: For, it has been suggested, that *the Spi-*  
*ritual eating of Christ*, is COMMON to all Places,  
as well as to the Lord's Table<sup>r</sup>. This I have  
touch'd upon before, and shall only add here,  
that we do not *confine* God's *Grace* to the *Sa-*  
*craments*; neither do we assert any *peculiar*  
*Grace*, as *appropriate* to them only: But what  
we assert is, some *peculiar degree* of the same

<sup>r</sup> Hales's Tracts p. 57.



CHAP. *Graces*, or some peculiar *certainty*, or *constancy*  
 XI. as to the Effect, in the due use of those means<sup>f</sup>.

~ And if the divine Graces, more or less, go along with all the divine Ordinances, well may they be supposed to go along with those, which are the most solemn and most exalted of any, and have also more of a *federal* Nature in them; as has been hinted above<sup>t</sup>, and will be proved at large in the Chapter here following.

## CH A P. XI.

*Of the federal or covenanting Nature of the Holy EUCHARIST.*

**I**T is the prevailing Doctrine of *Divines*, that the Service of the Holy Communion carries in it something of a *federal* Nature, is a kind of *covenanting* or *stipulating* Act; not making a new Covenant, but covenanting anew, confirming or renewing the Stipulation before entered into at our *Baptism*. For the clearing of this important Point, it will be proper 1. To premise something of *Covenants* in general between God and Man. 2. To specify the ancient Forms or Methods of contracting, under the Old Testament, 3. To descend to the

<sup>f</sup> *Verbum & Sacramenta* in eo conveniunt, quod ambo *Gratiam Regenerationis* offerant & exhibeant: Sed quod nonnunquam *Sacramentis peculiariter* adscribi videtur, id inde est, quod *Fides*, in *Sacramentis*, hanc *Gratiam* videat *clarius*, apprehendat *fortius*, teneat *certius*. *Voss. de Sacram. p. 251.*

<sup>t</sup> See Above p. 290, 291.

later Forms of doing the same Thing under CHAP.  
the New Testament, by the Sacraments there- XI.  
unto belonging, *Baptism* and the *Lord's Supper*. W

I. THE Divine Goodness and Condescension is such, in all his Dealings with Mankind, that He considers always what is best for them, and may most help their Infirmities. With these gracious Views (while He is absolute Lord over them, and might issue out his sovereign Commands to all without admitting any Mortal to contract for Rewards, or to strike any League with Him) He is pleased to enter into *Covenants* with Men, giving and taking Assurances, and, as it were, binding both Himself and them, in order to draw them the more strongly to Him, and to engage them to look after their own everlasting Happiness. Not that God thereby divests Himself of his Right over them, or that Men have a *Right* to refuse the Covenant proposed to them, or would not be justly *punishable* for such refusal<sup>u</sup>: For indeed they are under a previous indispensable Obligation to comply; and the refusing it would deserve very severe Punishment<sup>w</sup>. But the entering into Covenant produces a closer Relation, and a stronger Tie, and is much more engaging and attractive many ways, than naked Precepts could be<sup>x</sup>; as will be evident of it

<sup>u</sup> See *Pufendorf*. *Jus feciale Divinum*. Sect. XX. p. 92. &c.  
Lat. Edit. p. 87. Engl. Edit.

<sup>w</sup> *Matt.* X. 14, 15. *XXII.* 7. *Luke* XIV. 21. — 24.

<sup>x</sup> Vid. *Hoornbeek* de *Fœdere Ecclesiastico*. Exercit. Theolog.  
Tom. III. p. 640.

CHAP. self to any Man that reflects, and I need not  
 XI. enlarge upon it.

W IN Covenants between God and Man, there is not, as in common Covenants, an *equal* and *mutual* meeting of each other, or a joint concurrence: But God is the *first mover* to invite and propound; and Man comes in after, sooner or later, to accept and conclude. *We love God, because He first loved us: Herein is Love, not that we loved God, but that He loved us.* And our Lord says to his Disciples: *Ye have not first chosen me, but I have first chosen you &c.* Another Thing observable is, that there are not here, as in Covenants between Man and Man, *mutual* Advantages, or Benefits *reciprocal*; but all the Advantage or Benefit, properly so called, accrues to one Party only, because the other is too perfect to receive any. Nevertheless, there is something *analogous* to Benefits, or what may be *considered* as such, accruing to the Divine Majesty; namely external *Honour* and *Glory*, and such *Delight* as He is conceiv'd constantly to enjoy in the exercise of his *Goodness*, *Wisdom*, *Power* and other his Attributes or Perfections. Neither does this *circumstantial* Difference, arising from the infinite *disparity* of the Parties contracting, at all affect the *Essence* of the Covenant supposed to be made between them. For a Covenant is, in its general Nature, (as Baron Pufendorf defines it<sup>a</sup>) an Union, Consent and Agreement of

y 1 John IV. 19, 10.

z John XV. 16.

a Pufendorf. *ibid.* Sect. XX.



of two Wills about the same Thing: And if CHAP.  
 God proposes such and such Terms, and Man XI.  
 accepts them, there is then a *formal* Covenant  
 struck between them. God *conditionally* offers  
 Advantages on his Side; and Man covenants  
 to pay a suitable *Homage, Adoration, and Service,*  
 as required.

THAT God has transacted, and does yet  
 daily transact *Covenants* with Mankind in Suc-  
 cession, shall be shewn presently. Only I may  
 here hint by the way, that many considerable  
 Divines have supposed also a *previous* Covenant  
 between God the *Father* and God the *Son*, in  
 the Affair of Man's Salvation. There are se-  
 veral Things hinted in Holy Scripture, which  
 look like an *Agreement, or Covenant*, that up-  
 on our Lord's undertaking to be *Mediator*, and  
 performing what belongs to it, a *Reconciliation*  
 should ensue between God the Father and Man-  
 kind. The Texts, which chiefly seem to coun-  
 tenance that Notion, are collected into one  
 View by the excellent *Pufendorf*, to whom, for  
 brevity sake, I choose to refer the Reader<sup>b</sup>.

2. I PROCEED to observe, that God has Time  
 after Time transacted *Covenants* with Men, and  
 under various Formalities. There was a *Cove-*  
*nant of Life* made with Man in Paradise, in

Conf. *Deylingius* Observ. Sacr. Tom. I. p. 328, 329.

*Zornius* Opusc. Sacr. Tom. II. p. 240.

<sup>b</sup> *Pufendorf*. Jus feial. Sect. XXXVII. p. 134. Lat. p. 129.  
 Eng. Edit. Conf. *Dodwell*. Diff. Cyprian. p. 448. *Zornius* O-  
 pusc. Sacr. Tom. II. p. 240, 241, 242. In *Zornius* may be  
 seen References to a multitude of Writers, who have considered  
 that Article.

CHAP. his State of Innocency<sup>c</sup>: Which commonly  
 XI. goes under the Name of the *First Covenant*, or  
 ~~~~~ *Old Covenant*, and which continued for a very  
 short Space. To that immediately succeeded
 the *Second Covenant*, or *New Covenant*, called
 also the *Covenant of Grace*, and made with lap-
 sed Man, in and thro' Christ Jesus. It com-
 menced from *old Time*, in the World's Infan-
 cy, as St. *Paul* testifies^d; tho' not clearly re-
 vealed, nor fully executed till the Days of the
 Gospel, but *considered* as executed from the be-
 ginning, so far forth as to be available for the
 Remission of Sin, in all Ages, to Men fitly
 qualified according to the Terms of it. Be-
 sides these two eminent and general Cove-
 nants, God entred into other *inferior* or more
special Covenants (together with *Renewals* also
 of this) as with *Noah*^e, with *Abraham*^f, with
Isaac^g, with *Jacob*^h, with *Moses* and *Aa-*

^c See this *proved* and *explained* by Bp. Bull. Appendix ad Animad. XVII. and *Discourse concerning the first Covenant*. Opp. Posth. Vol. III. p. 1065, &c. Compare Pufendorf. Jus facial. Sect. XXIV.

^d Tit. I. 2. πρὸ χρόνων αἰωνίων, Before ancient Times. Vid. Bull. Opp. Posth. Vol. II. p. 591. Conf. Rom. XVI. 25. Coloss. I. 26. 1 Pet. I. 20.

^e Gen. VI. 18. IX. 9. — 18. In the first Instance, there was *express* Engagement on one Side, *tacite* on the other. See *Le Clerc* in loc. In the Second, there appears to have been no more than *simple* Engagement on one Side. But in the Instances following, there were *mutual* or *reciprocal* Engagements, *tacite* or *express*.

^f Gen. XII. 2, 3. XV. 18. XVII. 2. — 22. Eccclus. XLIV. 20.

^g Gen. XVII. 19. XXI. 2. XXVI. 2, 3. Eccclus. XLIV. 22. Psal. CV. 9.

^h Gen. XXVIII. 13, 14, 20, 21, 22. XXXV. 9, &c. Eccclus. XLIV. 23.

ron^l, and with Phinehas^k, and their Families CHAP.
 after them. The *Legal Covenant* or *Sinai-Cove-* XL
nant was made between God and the Israelites, 
 by the Hand of Moses^l. It was in it self a
temporal, Covenant, containing only *temporal*
 Promises: But in its retired, mystical meaning,
 it figured out the *Spiritual* Covenant before
 made, and was a *Shadow* of good Things to
 come^m. That *external* Covenant (represent-
 ing as thro' a Glass darkly the *internal*) was
 often *renewed* with the People of the Hebrews:
 As in the Time of Joshua at Sichemⁿ, and in
 the Reigns of Asa^o, and of Ahab^p, and of Jo-
 ash^q, Hezekiah^r, and Josiah^f. This I note to
 obviate a common mistake, as if because a Co-
 venant has been once *granted* and *fixed* on God's
 Part, it may not be properly said to be *regrant-*
ed, or *renewed*, with a fleeting Body of Men,
 as new Generations come up. Indeed it seems
 highly expedient that such Covenants should
 be *renewed* frequently, because the Men coming
 up in Succession are *new*, tho' God is always
 the *same*; and it is proper that the contract-
 ing Parties should make it their own Act and

i Exod. VI. 4. — 7. IV. 28. Ecclef. XLV. 7, 15.

k Numb. XXV. 12, 13. Here the Covenant was *conditional*
 (as appears by the *forfeiture* of the Priesthood afterwards) and
 accepting the Priesthood, was accepting the *Conditions*: There-
 fore in this Instance, the Engagement was *reciprocal*, amounting
 to a *formal* Covenant.

l Exod. XIX. 3. XXIV. 8. Deut. V. 5. Gal. III. 19.

m Heb. VIII. 5. X. 1.

n Joshua XXIV. 14. — 25.

o 2 Chron. XV. 12. &c.

p 1 Kings XVIII. 39.

q 2 Chron. XXIII. 16, &c.

r 2 Chron. XXIX. 10.

f 2 Chron. XXXIV. 31, 32. 2 Kings XXIII. 3.

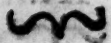
CHAP. Deed. The Stipulations, which I have been
 XI. hitherto speaking of, were between God and
 W his People *collectively* considered. But besides
 these, there were also standing Forms of cove-
 nanting between God and *particular* Persons;
 such were *Sacrifices* in general, and such also
 were the *Sacraments* of the old *Law*, and more
 especially *Circumcision*, and the *Passover*, to which
 respectively the Christian *Sacraments* succeeded.

THAT *Sacrifices* were *federal* Rites, is a Point
 generally allow'd by the Learned, and which
 I need not here be at the Pains to prove^t.
 What I shall more particularly insist on, shall
 be the Jewish *Sacraments* previous to ours, the
 two most eminent, just before named.

I BEGIN with *Circumcision*; which was ma-
 nifestly a *federal* Rite, a formal Stipulation be-
 tween God and Man; carrying in it mutual
 Engagements of Blessings on one Hand, and
 Service on the other. It is said of Circumci-
 sion, *This is my Covenant*, &c. And it shall be
 a *Token of the Covenant*; and a little after, *my*
Covenant shall be in your Flesh for an everlasting
Covenant; and the *uncircumcised* shall be cut off,
 as having *broken my Covenant*^u. All which im-
 ply that it was a *Covenanting* Rite, a Contract,
 or Stipulation passed between two Parties, name-
 ly between God and Man. But for the clearer
 apprehending of this Matter, we may consider

^t See *Mede* Opp. p. 370. *Dodwell*. One Altar &c. c. VII.
 p. 145. &c. 163. &c. *Bp. Potter* on Church Government p.
 266. *Spencer*. de Leg. Hebr. Tom. II. p. 766. Edit. Cant.

^u *Gen.* XVII. 9. ——— 14.

in *Circumcision*, as in every other *Sacrament*, a **CHAP.**
Sign, and a *Thing signified*, or *Both together* as **XI.**
 one Transaction. If the Name be applied to 
 the bare *Sign*, then *Circumcision* is not a *Sti-*
pulation, but the *Token* of it: And if it be
 applied to the *Thing signified*, it means the *Terms*
 of Agreement: But if it be applied to the
 whole Transaction between both Parties, then
 it is formally the *Contract*, or *Stipulation* entred
 into here, and there. So that according to
 different Views, the word *Circumcision* may
 either stand for the *Sign*, *Token*, *Seal* of the *Con-*
tract, or for the *Contract* it self, passing under
 those Forms. This Observation will be of use
 hereafter, for the clearer Apprehension of the
 two Christian Sacraments; which in like man-
 ner are either *Signs* and *Seals* of a Covenant,
 or the very *Acts of Covenanting*, according as
 you understand the word *Sacrament*, in a strict-
 er or larger Sense. But I pass on. That *Cir-*
cumcision carried in it a Bond of Obligation on
 Man's Part, is very plain, since it made a Man
 a *Debtor to the whole Law*^w: And that it like-
 wise carried in it a correspondent Engagement
 on God's Part, is as plain from God's Promises
 made at the Institution of it^x, and from its
 being styled a *Seal of the Righteousness of Faith*^y:
 That is to say, a kind of Instrument, by which
 God *sealed*, or assured to the Parties his *Ac-*

^w Gal. V. 3. *Timothy's* Case was singular, founded on par-
 ticular Circumstances, and can be no Impeachment of the *gene-*
ral Maxim.

^x Gen. XVII. 7.

^y Rom. IV. 11.

CHAP. XI. *ceptance* of such Righteousness, as *Abraham* was accepted in; and such as was *signified* under that outward Rite, stiled in Scripture the *Circumcision of the Heart*^z. But it would be tedious to dwell longer upon a bye Point, and one so often discussed by knowing and judicious Divines^z.

THE other *ordinary* Sacrament of the Jewish Church was the *Passover*. That it was a *federal* Rite, may be strongly argued from several Topics, which I shall barely touch upon in passing. 1. From its being a proper *Sacrifice*; a Point now concluded among the *Learned*^b, and scarce admitting of any further Dispute. 2. From its *typical* and *mysterious* Nature, pointing to *Christ* and his *Sufferings*, and the *Fruits* thereof, in many observable Circumstances^c, too long to mention in this Place. 3. From the Case of the other Jewish Sacra-

^z *Rom.* II. 29. Compare *Deut.* X. 16. XXX. 6. *Jerem.* IV. 4.

^a *Bucer.* Script. Anglican p. 608. &c.

Buddeus. Miscellan. Sacr. Tom. III. p. 8. &c.

Witsius. Oecon. Fœd. p. 700. &c.

Towerfon. on the Sacraments Part IV. p. 47. &c.

Hoornbeeck. Socin. Conf. Tom. III. L. 3. p. 231. &c.

^b *Cudworth.* on the Lord's Supper Ch. II. *Bochart.* Hierozoic. Tom. II. p. 573.

Hottinger. in Notis ad Tho. Goodwin p 535.

Outram. de Sacrificiis L. 1. c. 13. p. 146, 147.

Reland. Antiq. Vet. Heb. par. 3. p. 378.

Bp. Patrick in Exod. XII. 27.

Clericus in Num. IX. 7.

Vitringa Observ. Sacr. Tom. I. p. 295.

Deylingius. Obs. Sacr. Tom. III. p. 332. Tom. I. p. 287.

Moshemius. Not. ad Cudworth. p. 18, 19

^c *Witsius.* Oeconom. Fœderum p. 722. — 730.

Vitringa Observ. Sacr. Tom. I. L. II. c. 9. p. 415. &c.

ments,

ments, extraordinary, such as the *Manna*, and *the Rock*, &c. which remitted Men to *Christ*, and were a kind of *spiritual Food*^d, to as many as were *worthy*; importing a *federal Relation* to Almighty God, and a *Communion* with Him. 4. From express Texts, intimating that the *Passover* was intended as a *Sign*, and a *Token*; and a *Memorial*, to keep up a constant Sense of and Regard for the *Law of the Lord*^e, and for that *Deliverance* by which God *confirmed* unto Himself that People to be *his People for ever*^f. So that in that Service were implied the People's engaging to *keep the Law of God*, and God's engaging to be *their God*, while they did so; which two Things taken together make up the formal Notion of a *Contract*, or *Covenant*.

FROM the *Jewish* Sacraments we may pass on to the *Christian* Sacraments, analogous to them, but exceeding them in several Respects, as being *less burthensome*, and of *clearer* Signification; and Application, and made essential Parts of an higher and more excellent Institution: Method requires that I should first say something of Baptism, the initiating Sacrament, by which a Man ordinarily first enters into *Covenant* with God; becoming a *Christian*.
That

^d 1 Cor. X. 1, 2, 3, 4. See above p. 197.

^e Exod. XIII. 9, 16. See *Pelling* on the Lord's Supper p. 63.

^g 1. 112. 253.

^f 2 Sam. VII. 24.

^g Some have been willing to suppose, that if a Man embraces Christianity, and fulfils the Terms, viz. *Faith* and *Repentance*, He is *ipso facto* entred into *Covenant*, without any formal *Stipulation*.

CHAP. That Baptism is a *federal* Rite, a formal *Stipulation* between God and the Party baptized, might be probably argued many ways^h. But for brevity sake, I shall confine my self to the Consideration of one express Text; which I render thus: *The like Figure whereunto Baptism doth now save us; not the putting away the Filth of the Flesh, but the Stipulation [ἐπεσώτημα] of a good Conscience to Godward, by the Resurrection of Christ*ⁱ. Here we have the very Doctrine, which I am pleading for, that Baptism is a *federal* Rite, a *Stipulation* with God. So *Beza*, and *Grotius*, and other Critics of best Note^k interpret the Place, and give very substantial Reasons for it, which I need not here recite. I shall only add, that the Ancients constantly taught, that Baptism was a *Covenanting* Rite, a solemn Form of *stipulating* with God^l, the Seal of

lation. But Scripture is plain: *He that believeth and is baptized, shall be saved*. Mark XVI. 15. And, *except one be born of Water &c. He cannot enter into the Kingdom of God*. John III. 5. The *Stipulation* is as necessary as the rest: Or, not to dispute about Words, it is at least part of the *Terms* of Acceptance, and of true *Christian Obedience*, and so of *Evangelical Repentance*; which, according to its full notion, is but another Name for *Evangelical Obedience*. So that it is in vain to speak of *Christian Repentance*, or *Obedience* as entire, without taking in conformity to the *Sacraments*, which is implied in the other, as a *part* is included in the whole.

^h Vid. *Dodwell*. Cyprian. Dissertat. XIII. Sect. 42. p. 442. &c. *Vossius* de Baptism. Disp. IV. Thes. 3. p. 269.

ⁱ 1 Pet. III. 21.

^k They are most of them numbred up by *Wolffius* upon the Text, who closes in with them.

^l *Tertullian* styles it *Obfignatio Fidei*. De Pœnitent. cap. VI. *Testatio Fidei, sponsio Salutis*. De Bapt. c. VI. *Anima non lavatione, sed Responsione sancitur*. De Resur. Carn. c. 48. *Fidei Padio*.

of the Lord^m; and that it succeeded in the room of *Circumcision*, being therefore call'd the *Christian Circumcision*, made without Handsⁿ, or the *Spiritual Circumcision*^o, as a Figure and Instrument of it.

CHAP.
XI.

HAVING thus far cleared the way, we may now proceed to the Sacrament of the *Eucharist*, the last of the four. And since it appears that the three former Sacraments were *federal* Rites, that single Consideration affords us a *presumptive* Argument, that this is so likewise. But there are several other Considerations, that more directly prove it; and these are what I am going to lay down in their order.

I. THAT the Eucharistical Service is a *federal* Service, follows directly from what has been before proved, that it imports and implies a real and vital *Communion* between God and every worthy Receiver. For, what can *Communion*, in this Case, import less than *Covenanting*? The least that it implies, is a *reciprocal* Intercourse of *Blessings* on one hand, and *Homage* on the other; which, in effect, is the same Thing with mutual *Stipulations*^p. If it be

Paſſio. De Pudic. c. IX. conf. *Basil.* de Spir. Sancto c. XII. p. 24. *Gregor. Nazianz.* Orat. XL. p. 641. *Pſendo-Dionys.* *Areop.* c. III. *Facund.* L. IV. p. 62. Compare *Bingham* XI. 7. 6.

^m See *Bingham* XI. 1. 6.

ⁿ *Coloff.* II. 11, 12. *Basil. Homil.* in Baptism. p. 115. *Tom.* II. *Chryſoſt.* in Gen. Hom. 40. p. *Cyrril. Alexandr.* in *Johann.* L. IV. c. 7. p. 432.

^o Vid. *Juſtin. Mart.* Dial. p. 222. *Cyprian.* Epist. LXIV. p. 161.

^p See *Johnſon's Unbloody Sacrifice* Part. II. p. 27, 103, 104, 105.

CHAP. said, that it is only performing or executing,
 XI. on both Sides, what was before stipulated in
 Baptism, it is obvious to reply, that such Performances, on both Sides, carry in them the strongest *Assurances* of a continuation of the same, and so amount, in just Construction, to a *Repetition*, or *Renewal* of the reciprocal Engagements.

2. THE federal Nature of the Eucharist may be farther argued from what learned Men have shewn of the Customs of diverse Nations in *drinking* either *Blood*, or *Wine* instead of Blood, for the ratifying of *Covenants*^q. Such kind of drinking was a noted *federal* Rite long before the Institution of the Eucharist. A consideration, which taken alone, affords a strong presumptive Argument of the *federal* nature of this Sacrament, but if taken together with our Lord's own Comment upon it, in the Words *Drink ye all of this, for this is the new Covenant* &c. can leave but little room for any reasonable dispute about it.

3. BUT we may argue, still more directly, from our Lord's own Words, *This Cup, or Wine, is my Blood of the new Covenant*^r, and *this is the new Covenant in my Blood*^s. I render *διαθήκη* *Covenant*, rather than *Testament*, because such appears to be the constant Sense of it in

^q Grotius. in Matt. XXVI. 26, 27. Spencer de Leg. Hebr. p. 614. Edit. Cant. Zornius Bibliothec. Antiquario-Exeg p. 615.

^r Matt XXVI. 28. Mark XIV. 24.

^s Luke XXII. 19. 1 Cor. XI. 25.

the *Septuagint*^t, as also in the *New Testament*, CHAP. XI.
 excepting perhaps one Place of the Epistle to the *Hebrews*^u. Indeed, either the Name *Testament*, or the Name of *Covenant* is applicable to the same Thing considered under different Views; as the new Covenant is of a mix'd or middle kind, in some respects *federal*, and in some *Testamentary*, and, as it were, a *Compound* of Both: For which Reason, it has been indifferently and promiscuously called either a *Federal Testament*, or a *Testamentary Covenant*, to intimate its compound Nature^w. But I take the *federal* Notion of it to be the primary or principal Part of the Idea, and to suit best with the then prevailing Sense of the Word διαθήκη^x.

OUR Lord's Expressions in the Institution are plainly *federal* Expressions; as will appear

t Notandum quod *Britb*, verbum Hebraicum, *Aquila* συνθήκη, id est, *Pactum*, interpretatur: LXX semper διαθήκη, id est *Testamentum*. Et in plerisque Scripturarum locis *Testamentum* non voluntatem defunctorum sonare, sed *Pactum viventium*. Hieron. in Mal. c. II 1816. Conf. *Salmas.* de Transubstant. p. 541.

u Heb. IX. 16, 17. Vid. *Wolfius* Crit. Cur. in Loc. *Tower-son* on the Sacraments. Part I. p. 14. &c.

Aquila, *Symmachus*, *Theodotio* passim συνθήκη, *Pactum*, *foedus*. LXX. sæpius διαθήκη, *Testamentum*. *Montfauc.* Lexic. ad Hexapl.

w Nostrium *Fœdus* cum Deo non purum aut simplex quoddam *Fœdus* est, sed habens quiddam mixtum ex *Fœdere* & *Testamento*. Christus in manu habet id de quo pactus est cum hominibus Deus, æternam nimirum hæreditatem: Quoniam autem Hic non nisi moriendo nobis illud Jus acquirit, idcirco quod ad Christum ipsum attinet, *pactum* istud inter Deum & Homines initum, speciem quandam *Testamenti* refert, quasi ipse moriens æterni Regni nos fecerit Hæredes. *Zornius* Opusc. Sacr. Tom. II. p. 239.

See *Twells*. Examination of new Text and Version Part II. p. 64.

x Vid. *Zornius* Opusc. Sacr. Tom. II. p. 238.

CHAP. by comparing them with other the like Ex-
 XI. pressions made use of in the Old Testament
 in *federal* Solemnities^y. When God instituted
 the *federal* Rite of *Circumcision*, He said; *This*
is my Covenant, which ye shall keep^z &c. There-
 fore, as sure as *Circumcision* was a *federal* Rite
 of the Jewish Church, so sure is it that the
 Eucharist is a *federal* Solemnity among Chri-
 stians. When God struck up a *Covenant* with
 the People of the *Hebrews*, by the sprinkling
 of Blood, the Form ran, *Behold the Blood of the*
Covenant which the Lord hath made^a &c. As
 much as to say, "Look upon your selves as
 " obliged, by these *federal* Solemnities, to ob-
 " serve all the Commands which I have here
 " delivered. Accordingly, it is observable,
 that the People there instantly promised and
 engaged to do all that the Lord had said, and
 to be obedient^b: Which was expressing their
 formal consent, and executing as it were, their
 Counterpart in the Stipulation^c. Now as our
 blessed Lord, in the Institution of the Eucha-
 rist, addressed Himself to *Jews*, who had been
 accustomed to such *federal* Phrases, it is high-

^y *Exod.* XXIV. 8. *Gen.* XVII. 10. See Nature and Obligation of Christian Sacraments p. 66, 85 &c.

^z Αὐτὴ ἡ διαθήκη, ἣν διαθηόμεθα. *Gen.* XVII. 10.

^a Ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διεδώκεν κύριος &c. *Exod.* XXIV. 8. Vid. *Patrick* in loc. & *Bucherus*. Ant. Evang. ad *Matt.* XXVI. 28. p. 386, 389.

^b *Exod.* XXIV. 3, 7. *Comp. Deut.* V. 27.

^c Other like Instances of express consent on Man's Part, may be seen in *Gen.* XXVIII. 20. &c. *Exod.* XIX. 8. *Josh.* XXIV. 21. 24. 25. 2 *Chron.* XV. 14, 15. XXIII. 16. XXIX. 10. XXXIV. 31. *Ezr.* X. 3. *Nebem.* IX. 38. X. 28, 29, 39.

ly reasonable to believe, that He intended such Phrases in such a Sense as They would be apt to take them in, namely, in a *federal* Sense. CHAP. XI.

Socinus, to elude this Argument, pretends^d, that our Lord's Words in that Case may mean only, that this Sacramental Cup, or Wine, is a *Memorial* or *Commemoration* of the *Blood* once shed, and of the *Covenant* therein founded, or thereby executed. But if we have hitherto gone upon sure Grounds, it will be easy to throw off those labour'd Subtilties. For, since it is manifest from the express Doctrine of the Apostle, that the Eucharist is not barely a *Memorial* but a *Communion* also of the *Blood*, and of what goes along with it, it will undeniably follow, that the same Eucharist is not merely a *Memorial* of the *Covenant*, going along with the *Blood*, but a *Communion* also, or *Participation* of it, on Man's Side: And if there be a

d Hinc apparet, cum ipsum poculum *novum Testamentum* esse in suo Sanguine Christus dixisse legitur, aliud nihil intelligendum esse, quam vini, ex illo poculo, potu, *Novi Testamenti* quod nobiscum suo sanguine interveniente pepigit (seu potius sui Sanguinis, qui ad N. Testamentum confirmandum fusus fuit) *Commemorationem* fieri. — Ipsi bibentes, *Novum Testamentum* *pradicant & commemorant*; idque secum pactum fuisse, Aliis *testantur ac significant*, — Sicque sibi persuasum esse indicant. *Socin. de usu & fine Cœnæ Domini* p. 36. alias 759. *Opp. Tom. I. Conf. Catech. Racov. Sect. VI. c. 4. p. 239. Slichting. in 1 Cor. XI. 25.*

Crellius's Account is not much different, in making it to be a kind of *Declaration* or *Testification* of our partaking of, or partaking to the new Covenant. [*Testamentum vero, sive Fœdus novum ideo appellatur, quia sit solennis Ritus quo omnes Christiani in perpetuum profiteri debeant, se ad novum fœdus pertinere. Crellii Ethic. p. 352. conf. 353.*] This is just such another Evasion, as the interpreting *Communion*, by a *Declaration* of *Communion* and admits of the like Answer. See above p. 280. &c.

CHAP. Participation on one Side, there must be also

XI. a *Communication* on the other Side; and so both Parts are compleat. God readmits us into Covenant, and we reaccept, under this appointed Form, under this Holy Solemnity; and thus the mutual League of Amity is re-establish'd, the compact renewed and confirmed. Every worthy Receiver, as often as He *Symbolically* receives the *Blood*, revives and recruits his Interest in our Lord's *Passion*, and in the *Covenant* thereupon founded: He takes new Hold of it, and binds Himself over to it by more and stronger Ties; which is what we mean by *renewing* the Baptismal Covenant in this other Sacrament of the Holy Eucharist. How insignificant, unedifying and comfortless, in comparison, is a bare *Commemoration*! It neither answers the *Force* of our Lord's Words, farther interpreted by St. *Paul*, nor the Purposes of *Holiness*, nor the Nature, Ends or Uses of the *Spiritual* Life, nor God's usual *Methods* of dealing with his Church and People in all former Ages. But I pass on.

4. THE *federal* Nature of the Eucharist may be farther confirmed from the very observable *Analogy*, which St. *Paul* takes notice of and illustrates, between the *Sacrament* of the Holy Communion, and the *Sacrifices* of the Jews and Gentiles. They were of a *federal* Nature, by the Apostle's Account of them; and so must *this* be also, if it was in that very View that He form'd the Comparison, or Pa-

c 1 Cor. X. 16.

rallel.

parallel. I beg leave here to use the Words of CHAP. XI.
 a very judicious and learned Prelate of our Church, who says: "In the antient *Sacrifices*,
 " both among *Jews* and *Heathens*, one Part of
 " the *Victim* was offered upon the *Altar*, and
 " another reserv'd to be eaten of those Persons,
 " in whose Name the *Sacrifice* was made: This
 " was accounted a sort of partaking of *God's*
 " *Table*, and was a *federal* Rite, whereby He
 " owned his *Guests* to be in his *Favour* and un-
 " der his *Protection*, as they by offering *Sacri-*
 " fices *acknowledged* Him to be *their God* —
 " The Lord's Supper was always believed to
 " *succeed* in the Place of *Sacrifices*. — Eating
 " the Lord's Supper was the same Rite in the
 " *Christian* Church with eating the Things of-
 " fered in *Sacrifice* among the *Jews* and *Hea-*
 " *thens*. It is an Act of *Communion* or *Fellow-*
 " *ship* with God, at whose Table we are said
 " to be entertained; and therefore it is de-
 " clared to be inconsistent with *eating* the *Gen-*
 " *tile* *Sacrifices*, which is an Act of *Commu-*
 " *nion* with *Devils*, to whom these *Sacrifices*
 " were offered^h. From these plain and unde-
 niable Principles it directly follows, that the
 Eucharist is, at the lowest, a *federal Rite*: I say,
 at the lowest, because more than that has been
 proved, as I conceive, in a former Chapter
 which treats of 1 Cor. X. 16.

A LATE Divine of our Church, in a little
 Piece of his, upon this Subject, has a *Distin-*

^f Bp. Potter on Church Government p. 266.

^g Ibid. p. 265.

^h Ibid. p. 269, 270.

CHAP. *tion* worth the examining, which I shall here

XI. give the Reader in his own Words: "The

W " Lord's Supper is not properly *the federal Rite*,
 " or *the Covenant-Rite*, but the *Memorial* of it;
 " The Death of Christ was *the federal Rite*,;
 " and the Lord's Supper is the *Memorial* of
 " Christ's Death. But tho' the Lord's Supper
 " is neither a *proper* Sacrifice, nor the *great*,
 " *original* or *primitive* federal Rite, strictly speak-
 " ing; yet being a *Feast upon a Sacrifice* (or
 " in *Commemoration* of that great Sacrifice of
 " the Death of Christ, which was the *true* and
 " *proper* federal or Covenant Rite) it may be
 " stiled a *federal* Rite, in the same Sense, in
 " which the *Jews* eating of their Sacrifices
 " was or might be esteemed to be such a Rite:
 " viz. an open Profession of their being in Co-
 " *venant* with God, and having devoted them-
 " selves to his Service as his peculiar Peopleⁱ.

I said, this *Distinction* was worth the examin-
 ing. I judge it not *accurate*, nor indeed *right*
 upon the whole: But it appears to be well aim-
 ed; and it points out to us some difficulties,
 which seem to want a clearer Solution. The
Distinction would have answered better, had
 it been made to run between *Covenant* and Co-
venant, (than between federal Rites, *proper*, and
improper) or between *Covenant* considered *at*
large, and *particular* Stipulations. If the Death
 of Christ is properly a *federal Rite* at all, it is
 with respect to the *Covenant* made between
 God the Father and Christ Jesus, in behalf of

ⁱ Mapletost. Plain Account of the Lord's Supper p. 138.

Mankind *collectively* considered, and not with CHAP. XI.
 respect to the several *Stipulations* coming after, and made between God and particular Men, 
 The Eucharist may as *properly* be said to be a
federal Rite with regard to these particular *Sti-*
pulations, as the Death of Christ can be sup-
 posed to be with regard to the *New Covenant*
 at large. But I much question, whether the
Death of Christ ought to be called a *federal Rite*
 at all; which appears to be too low and too
 diminutive a Name for it; Especially consider-
 ing the ill use which the *Socinians* have been
 apt to make of it. The Death of Christ is
 really the *Price* of our *Redemption*, the *valuable*
Consideration whereupon the Covenant was
 founded, and in which it stands. It was sub-
 mitted to, once for all, and is never to be re-
 peated; which sufficiently distinguishes it from
 whatever has hitherto passed under the Name
 of a *federal Rite*, and shews it to be a Thing
 of much higher Consideration. Therefore, let
 not the Name of *federal Rite* be so *improperly*
 applied to what was no *Rite* at all, nor can ever
 come under the common or proper Notion
 of a religious or federal *Rite*. But the Sacri-
 fices and Sacraments of the Jewish Church were
 properly *federal Rites*: And since the Christian
 Sacraments are allowed to be federal Rites in
 as *proper* a Sense as those were, that is suffi-
 cient to our Purpose. They were ceremonious
 Observances made use of in *Stipulations* between
 God and Man; and so are these: Not *essential*
 to the Stipulation *necessitate medii*, but *necessi-*
tate

CHAP. *tate præcepti*; not in themselves, but as *requir.*

XI. *ed*, and made necessary to us by free and voluntary Appointment. However, they are more than an *open Profession* of our being in *Covenant* with God: They are *Covenanting Rites*, or *stipulating Acts*, by which our *Stipulation* with God either *commences*, (as in Baptism) or is *renewed* as in the other Sacrament, which we are now upon.

THE Author last cited allows the Eucharist to be a *Feast upon a Sacrifice*, and so of consequence, a *federal Feast*. This is a Notion, which may deserve a more particular Consideration in this Place; and the rather because it was very plausibly advanced by an eminent Divine of our Church near 100 Years ago^k, and long passed current among Divines and Critics of the first Rank, both here and abroad, but has been lately disputed by several learned Hands, with great Acuteness, tho' perhaps not with equal Solidity. It may be a Piece of Justice due to a great Man, and to an important Cause, to examine fairly, but as briefly also as may be, the strength of what has been objected to a prevailing Notion, which for some time appeared and still appears to carry in it the Features of Truth. The Notion, in short, is this; that the Eucharist, considered in its spiritual and mystical View, is a *Feast upon a Sacrifice* (*viz.* the Sacrifice once offered upon the Cross) bearing some *Analogy* to the

^k Dr. Cudworth. True Notion of the Lord's Supper A. D. 1642. first Edit.

Jewish *Sacrificial Feasts*, which were Figures CHAP. or Shadows of this true Spiritual Feeding. For XI.
as those were Banquets upon *typical* Sacrifices,  this is a Banquet upon the *real* Sacrifice to which they pointed: And as those Banquets were *federal* directly, with respect to the *Legal* Covenant; so is this Banquet *federal* with respect to the *Evangelical* Covenant, formerly couched under the *Legal* one. This, I think, is the Sum and Substance of Dr. Cudworth's *True Notion of the Lord's Supper*. Next let us examine what has been objected to it.

THE first considerable Author that appeared against it, was a learned Divine of our own^l, who had an *Hypothesis* to serve, of which I shall say nothing here, reserving it for the next Chapter, where it shall be examined at large. Most of his Objections against Dr. Cudworth's Notion, belong to that Hypothesis of a *material* Sacrifice, and therefore may here be passed over. I shall only take notice of one Thing objected, namely, that neither Priests nor People ever feasted on any Sacrifices which *They* had not *offered before*; therefore Dr. Cudworth's Notion suits not with the ancient *Sacrificial Feasts*^m. But it is easy to reply, that one disagreeing Circumstance, found among many resembling ones, is not sufficient to overturn the *Analogy*: Besides, in this very Case, the *Christian Feast*, or *Feastings* upon what was offer'd

^l Hicks. Christian Priesthood p. 165. I use the Third Edition of 1711.

^m Hicks. *ibid.* p. 170.

CHAP. by the *true* High-Priest Christ Jesus, very fitly
 XI. answer, in the Analogy, to the Jewish Feast-
 ings upon what had been offered by their *typi-
 cal* Priests, or High Priest: So that I see no
 force at all in the Objection.

ANOTHER learned Writer, some Years af-
 ter, expressed his dislike of Dr. *Cudworth's* No-
 tion, and argued against it as far as either Wit
 or Learning could supply: I shall here consider
 his Objections.

1. HE intimates, as if it were absurd that
 Christians *should feast upon something that is a
 Sacrifice, and not offeredⁿ*. But were not Christ's
 Body and Blood *offered*? That is the *Sacrifice*
 which Christians feast upon in the Eucharist,
 according to Dr. *Cudworth*: They feast upon
 the *Passion*.

2. IT is further pleaded, that Dr. *Cudworth's*
 Notion seems *much of a Piece with that Conceit
 of the Calvinists, that we receive the natural Body
 of Christ in the Eucharist, tho' as far distant from
 us as Heaven is from the Earth^o*. But that *Conceit*,
 as it is called, is a very sober Truth, if under-
 stood of *receiving* the natural Body into *closer
 mystical Union*, as explained in a preceding Chap-
 ter. However, Dr. *Cudworth's* Notion of a *Ban-
 quet* relates not to the Body considered as *glo-
 rified*, but to the Body considered as *crucified*,
 in which respect only it is *eaten*; so that this
 Objection may be looked upon as *foreign*.

ⁿ *Johnson*. Unbl. Sacrifice Part I. p. 338. alias 344.

^o *Johnson*. *ibid*.

3. IT is farther objected by the same learn- CHAP.
ed Author, that *upon this Supposition our Saviour* XI.
made a Feast upon the Sacrifice, before the Sacri- ~~~~~
fice had been offered^p. And why might He not,
especially when the Time was so near approach-
ing, and the Sacrifice just going to be offered,
that it might well be *considered* as a Thing done?
This Objection however affects only the *first*
and *original* Eucharist, not the succeeding ones:
And the like Objection might be as justly urged
against the *Original Passover*, as differing in its
Nature and Notion from the Passovers that suc-
ceeded. It might be pleaded, for Instance,
that the Paschal Feast was no *Memorial*, no
Passover, because the *first* Passover, (which was
the *Pattern* for the following ones) was *pre-*
vious^q to the great Transaction *commemorated*
in it, *previous* to the *passing over* the Dwellings
of the Hebrews. But such kind of arguing in
that Sacrament, would be justly rejected as
frivolous, or *captious*, since there was no more
difference between the *original* Passover and the
later ones, than the necessary difference of Cir-
cumstances required. Such is the Case also with
respect to the *original* Eucharist, and the *later*
Eucharists: The same kind of *Prolepsis* will e-
qually solve the difficulty, whether here, or
there.

4. IT is objected, that it *cannot be said that*
the Eucharist is a Feast on a Sacrifice, unless it
be allowed either that the bare *Elements* are a

^p Johnson. Unbl. Sacrif. Part II. Pref. p. 3.

^q See Exod. XII. 21. &c.

CHAP. *Sacrifice*, or else that they are transubstantiated
 XI. into the *real* Body^r. But a *Symbolical* or *Spi-*
 ritual Feast upon a Sacrifice (which is all that
 Dr. Cudworth maintains) may very well be sup-
 posed without either: The *Sacrificial Feast*,
 which we here plead for, is not a Feast of the
Mouth, but of the *Mind*; not a Bodily Ban-
 quet, but a Banquet of the Soul, upon the
Fruits of the Death of Christ.

5. IT is objected, that Christ's *crucified* Body,
 and *Blood shed*, are now no more, have no Be-
 ing, as such, and therefore there can be no
Feast upon them; consequently, it is but an airy
Notion to imagine any such *Feast*, or *Sacrifice*^f.
 To which we may reply, that tho' the *cruci-*
fied Body, as such, is not, and tho' the *Blood*
shed is not, yet the *Fruits* remain, and ever will
 remain as a *Feast* for good Men here and here-
 after: But as to *oral* Manducation either of the
natural Body, or of the *Res Sacramenti* (whatever
 it is supposed to be) and as to a *material* Feast,
 and a *material Sacrifice*, in the Eucharist, those in-
 deed have been *favourite Notions* among many;
 but are not sufficiently supported by *Scripture*, or
Antiquity. I meet with nothing more, in the
 last learned Writer, against Dr. Cudworth's Ex-
 planation of the Lord's Supper. But I may note,
 by the way, that whereas it had been before
 objected, that the *Notion* was entirely *new*
 and *singular*, this learned Gentleman is so inge-
 nuous as to own, *that the Ancients did sometimes*

^r Johnson. Unbl. Sacrif. Part II. Pref. p. 4.

^f Johnson *ibid.* p. 4.

speak of receiving the Sacrament, as of a Banquet CHAP. XI.
 upon what had been first offered to God^t, and with
 some Allusion also to the Feasts upon the Peace-
 Offerings under the Law^u. And I may add, that
 the ancient Testimonies referred to plainly
 shew, that those Ancients spoke of a Banquet
 upon the Things signified, (not upon the Signs on-
 ly) and upon the real Sacrifice, not upon the
 bare Memorial: So that Dr. Cudworth's Notion
 accords well with those Ancients.

FROM our own Divines I may next pro-
 ceed to some learned Foreigners, of the *Luthe-
 ran* way, who have also, now lately, expressed
 some dissatisfaction with respect to Dr. Cud-
 worth's Hypothesis: For, tho' they readily ap-
 prove of his rejecting any corporeal or material
 Sacrifice in the Eucharist, yet finding that his
 Notion is not favourable to local Presence, and
 oral Manducation, They also have shewn some
 Inclination to discredit it, or, if it might be, to
 confute it.

THE learned *Pfaffius* in the Year 1715, made
 some mention of Dr. Cudworth's Hypothesis;
 first, commending it as very ingenious, and next
 labouring to warp it to the *Lutheran* Notion
 of a real and local Presence^w. But at the same
 Time, He took notice of some Objections made
 to it (mostly the same which I have above re-
 cited, and answered) and honoured them with

^t *Johnson*. Unbl. Sacr. Part I. p. 338. alias 344.

^u *Johnson*. *ibid.* p. 345.

^w *Pfaffius* Dissertat. de obl. vet. Eucharist. p. 169.

CHAP. his own Approbation^x. Besides which, He
 XI. thought also of a *new* Objection, which may
 ~ here deserve considering.

THE Objection is, that Christ was properly a *Sin-Offering*, answering to the Levitical Sacrifices of that kind, which were never feasted upon; therefore the Eucharistical Banquet does not aptly correspond to the *Sacrificial Feasts*, which were appropriate to *Peace Offerings*, and belonged not to *Sin-Offerings*^y. But the Answer to this, is very short, and obvious: Christ our Lord was a *Sin-Offering* and a *Peace-Offering*, both in one; as is plainly taught by St. Paul^z. And if the Sacrifice of Christ be considered in the Eucharist, under its most comfortable, most endearing view, as a *Peace-Offering* (not excluding the other views) have we any Reason to object against so wise and so kind an Institution? To represent the Sacrifice of Christ merely as a *Sin-Offering*, would be representing nothing but the melancholy and dismal Part of it, which had not the *sweet Odour*, the *sweet smelling Savour* accompanying it. Dr. Cudworth's Notion of a *Sacrificial Feast* goes upon the more delightful view of it, as St. Paul's also does in the Text before referred

^x Pfaffius ibid. p. 170, 171. & in *Addendis*.

^y Nec negari tamen potest, S. Eucharistiam in eo ab epulo *Sacrificiali* differre, quod hoc ex Sacrificio *pro peccato* (cujus Sanguis in Sanctum Sanctorum inferri debuit, & quale Christus fuit, 2 Cor. V. 21. Hebr. IX. 12.) non confici, nec Sanguis unquam bibi potuit Levit. VI. 30. Deut. VII. 27. Pfaff. p. 171.

^z Ephes. V. 1. Conf. Wolfius in loc. Witsii Miscellan. Sacr. L. II. Diss. 2. p. 511, 512. Deylingii Observat. Sacr. Tom. I. p. 315, 316. Outram. de Sacrif. p. 209. — 214.

to: Therefore there is no more room for ob-
 jecting, in this respect, against our learned Au-
 thor, than there is for objecting against the
 Blessed Apostle. But I pass on.

THE excellent *Buddens* (in a Dissertation written in 1715, publish'd in 1727) expresses Himself with great Caution and Tenderness concerning Dr. *Cudworth's* Notion of the Lord's Supper: And all the Fault He has to find with it, is, that it appears not favourable to the *Lutheran* Notion of the *real* Presence, resolving the Eucharistical Supper (as He supposed) into *Signs* only and *Symbols*^a. The Objection runs in Terms too *general* and *indefinite*: For *real Presence* is a Phrase of some Latitude, and capable of more Senses than one. If a *real* Participation of the *Fruits* of Christ's Passion, together with a *real* strengthening of the *mystical* Union of our Bodies with Christ's *glorified* Body (however *distant*) may suffice, Dr. *Cudworth's* Notion will not be found defective so far: But if the design of the Objection be to plead for an *oral* Manducation of Christ's *natural* Body, or a *local* Presence of it (crucified, or glorified) that stands upon no Authority of *Scripture* or *Antiquity*, but was condemn'd long ago by our Lord Himself, in his Answer to the *Capernaïtes*^b.

a Haud obscure eo tendit, ut solum pro *Signo* atque *Symbolo* quodam [Sacra Cœna] habeatur, quod cum præsentia *reali* Corporis ac Sanguinis Christi consistere nequit. *Buddeus* Observ. Sacr. Tom II. p. 69.

b *John* VI. 63.

CHAP. ANOTHER very learned and ingenious *Lutheran* has taken particular Pains to confute (if it were possible) Dr. *Cudworth's True Notion*, in his *Notes* upon the *Latin Version*, and in his *Preface* to the same, printed A. D. 1733. His great concern is for the real and local Presence: And He represents Dr. *Cudworth*, not only as making the Elements bare *Symbols* and *Figures*, which is true, but as making the *Lord's Supper* it self nothing more than a *Memorial*; which is contrary to *Truth*, and *Fact*, and is a manifest Injury done to his very learned Author. For, how could Dr. *Cudworth* be supposed to make the Eucharist a bare *Memorial*, when He professedly contends for a *real* Spiritual Banquet, a *real* Feasting upon all the *Benefits* of the grand Sacrifice? Is *partaking* of the Sacrifice nothing more than *commemorating*? Or, is the *Feast* ever the less *real*, for being *Spiritual* and *Heavenly*, and reaching both to *Soul* and *Body*; both to this World and the World to come? It is plain enough that Dr. *Cudworth's* Notion is no way favourable to the

c Non obscure hîc vir doctissimus significat, eorum sese favere partibus, qui panem & vinum, quibus frui datur illis qui ad Sacram Cœnam accedunt, *Symbole* tantum & *imagines* Corporis & Sanguinis Servatoris nostri esse, ipsum verò hoc convivium ritum esse eo unice institutum consilio putant, ut *memoria* magni Sacrificii illius repetatur & renovetur, quod pro generis humani peccatis Christus in cruce supremo numini intulit. *Moshem*, in *Notis* p. 10. confer. p. 11, 12.

Sapiunt hæc Scholam cœtus illius qui semetipsum *Reformatum* dici vult; cui quidem S. Cœna nihil est quam *Adumbratio* Beneficiorum morte & meritis Jesu Christi humano generi partorum. — *Reformati Signis* tantum & *Imaginibus* Sacrificii potiri suos opinantur in S. Cœna. *Moshem*, in *Prefat.*

Figurists,

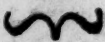
Figurists, or *Memorialists*, but much otherwise; CHAP. XI.
 yea more so by far, than the Notion or No-
 tions which are set up against it. For, the
 certain Truth is, (and why should it be any
 longer dissembled?) that none give so great
 Advantage to the *Figurists*, as Those that con-
 tend for *oral* Manducation, and make the Sa-
 cramental Feast *common* both to worthy and
 unworthy; and who, in order to bring that
 about, interpret the Words of the *Institution*,
 as likewise 1 Cor. X. 16. &c. so as to exclude
 all Intimation of *Benefits*. Which is what the
Figurists most of all wish for: And if that be
 once granted them, They desire nothing far-
 ther to carry their Cause.

BUT that I may not seem to lay a Charge
 of this Nature without sufficient grounds, let
 it but be considered how the last learned Ob-
 jector^d to Dr. Cudworth's Notion, labours to
 elude all Scripture-Proof of *Benefits*, as drawn
 from 1 Cor. X. 16, only to make the Sacra-

d Hic monuisse satis erit, premi ab eo vestigia præcipuorum
Reformati Cætus Doctorum &c. ——— velle enim eos notum
 est, ideo Cœnam a Servatore nostro potissimum esse institutam, ut
Sancti Homines, qui ad eam accedunt, cum Christo & Servatore
 suo arctius jungantur, & *Beneficiorum*, Hominibus ab eo par-
 tiorum reddantur *participes*: Nos vero repudiare, quia *omnes* Ho-
 mines, sive *probi* sint sive *improbi*, Corporis & Sanguinis Domini
vere fieri compotes in S. Cœna statuimus. Quæ quidem eorum
 Sententia haud patitur ut verba Sancti Hominis aliter quam de
Spirituali conjunctione Fidelium cum Christo accipiant. Mihi ve-
 ro expositio Hæc neque verbis *Pauli*, neque proposito ejus vide-
 tur esse consentaneum ——— *generatim & universe* tradit S.
 Cœnam Communionem esse Corporis & Sanguis Christi; nec
 Christianorum aliquem, ad Sacrum hoc Epulum venientium, cu-
 juscunque demum sit indolis, ab hac communione excludit. *Mosheim*,
 in Notis p. 30.

CHAP. mental Feeding common both to *good* and *bad*
 XI. (as his Hypothesis requires) and so at length
 ~~~~~ to resolve the Apostle's whole Sense into this  
 only, that all Communicants equally receive  
 what the Apostle there speaks of, and that the  
 Text is not to be understood of any *Spiritual*  
*Union* of good Men, but of an *external* Profes-  
 sion, or *outward* Membership<sup>e</sup>; which, so far,  
 is the very same Interpretation that the *Soci-*  
*nians* and other *Figurists* warmly contend for.  
 It is true, He supposes the Lord's natural Body  
 and Blood to be really or locally *present*, as  
 well as really *received* (which the *Figurists* deny)  
 but He supposes no *Spiritual Benefits* to be in-  
 timated in the Text, because He supposes eve-  
 ry Communicant to receive *all* that is there  
 spoken of, tho' the *unworthy* can receive no  
*Benefits*. Thus the force of St. Paul's Doctrine  
 in that Place (so far as concerns *Spiritual Be-*  
*nefits*) is eluded and frustrated: And when those  
 prime Texts are thus explained away, what  
 other Scripture-Texts are there left sufficient  
 to found the Doctrine of *Spiritual Benefits* up-  
 on? I know, there is a distinction, by the help  
 of which, *good* Men may be *presumed* to re-  
 ceive *Benefits*, and *bad* Men *detriment* from the  
 same Things: But the Question now is not  
 whether good Men *may* receive Benefits, but  
 whether these or any other Texts positively

<sup>e</sup> Cum in S. Cœna Christiani compotes fiant Corporis & Sanguinis Domini, *testenturque*, quoties sacrum illum cibum sumunt, sese inter se conjunctos & unius sacræ civitatis membra esse. *Mosheim.* in Præfat.

teach that they infallibly *do*. If the Words of CHAP.  
*Institution*, and those of St. Paul in 1 Cor. X. XI.  
do not teach it, I must frankly profess, that I   
know not what other Texts can be justly  
thought to do it without them. So that in  
the last result, for the sake of I know not what  
*corporal Presence*, and *oral Manducation*, the  
most important Article of all, which concerns  
*Spiritual Benefits* is left to shift for it self, di-  
vested of *Scripture-Proof*, and standing only on  
*Tradition*, or the *Courtesy* of the common Ad-  
versaries. The *reformed Churches* (strictly so  
called) have been often, and very invidiously  
charged upon this Head: But after all, They  
are the Men, who have formerly been, and  
still are the true and faithful Supporters of the  
Doctrine of *Spiritual Benefits* in the Eucharist<sup>f</sup>.  
They maintain it in a *rational, consistent* way,  
and, as becomes them, upon a *Scripture-Foot*;  
grounding that Doctrine, chiefly, on our Lord's  
words in the *Institution*, and upon the words  
of St. Paul 1 Cor. X. 16. If they who *partici-*  
*pate* of Christ's Body and Blood in the Sense  
there *intended*, are really *ingrafted* into Christ,  
and are *vital* Members of Him, and *one*  
with Him, then indeed the Doctrine of *Spiri-*  
*tual Graces* or *Benefits* rests upon firm Ground:  
But if Men may *participate* of the same, in the  
Sense there spoken of, however *unworthy*, and  
in Heart and Life *alienated* from Christ, and  
without any *Spiritual Benefits* at all, then it

<sup>f</sup> Compare *Werenfels*. Dissertat. de Cœna Domini c. 3. p. 352,  
&c. Alias p. 202. &c. Item 405. Alias 230.

CHAP. plainly follows, that the *Communion of Christ's*  
 XI. *Body and Blood* does not in it self, imply any  
 Benefits at all, neither do those *Texts*, nor perhaps any other, teach any such Doctrine; but the Doctrine must be left to stand, as it can, either upon bare *Presumption*, or at most upon the *Tradition* of the Church. Let but any Man look into the learned Writings of *Chemnitius*, for Example, or *Gerhard*, to see how They prove the *beneficial* Nature of this Sacrament; and there it will be found, that all, in a manner, resolves into this, that since Christ's Body and Blood is there given, all Spiritual Graces are by Implication therewith given. Right, if as many as received the *Body and Blood* in St. Paul's Sense of *Communion*, receive also the *Graces*: But that They deny. For, the *unworthy* Communicants are supposed to receive the Body, without the *Graces*: Therefore there is no certain Connexion, in their way, between the *Body* and the *Graces*: Therefore the main Argument of all, on which the Doctrine of such *Graces* depends, is defeated; and St. Paul's meaning in 1 Cor. X. amounts only to a *Commemoration* of Christ's Death, or an *outward* Profession of Christ's Religion, which indeed is what the learned *Mosheim* (as before noted) resolves it into. From hence then let the indifferent Readers now judge, whether the learned *Cudworth*, or his learned Adversary, most favours the *Memorialists*: One admits of *Benefits*, and can prove them by St. Paul's Words, justly interpreted; the other admits them *verbally*,



bally, but in effect destroys them, by destroying CHAP.  
XI.  
the prime standing *Proofs* upon which they rest. ~

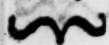
I THOUGHT it of some moment thus previously to remove a *Prejudice*, wrongfully thrown upon Dr. Cudworth's Notion in particular, and upon the *Reformed Divines* in general: And now I proceed to examine what his learned Antagonist has farther advanced in the way of *Argument*. He has not indeed produced any new Argument beyond what I have before mention'd, and answered: But He has pitch'd upon two of them, as most considerable, endeavouring to reinforce them in more pompous Form.

I. THE first is, that Christ had not yet offered Himself a *Sacrifice*, when He instituted the Eucharist: Therefore the *original* Eucharist was not a Feast consequent upon a Sacrifice: Therefore the subsequent Eucharists, being undoubtedly of the *same kind* with the *first*, are not Feasts upon a Sacrifice<sup>g</sup>. I desire the Reader to look back to the Answer before given to the same Objection, as proposed by a learned Writer of our own<sup>h</sup>. All I shall here further add, is, that many learned Writers ancient and modern (as I shall have occasion to shew in my next Chapter) have taught, that Christ did really offer Himself as a *Sacrifice*, before his Passion, and in his Passion, and after; and that those three several Acts may be justly look'd upon as *one continued Oblation*. If this Hypothesis be admitted, the edge of the Objection is blunted, or broken at once, without more

<sup>g</sup> *Mosheim*. in Præfat.

<sup>h</sup> See Above p. 447.

CHAP. adoe: Or, if it be rejected, yet the former Answer will stand in full Force.



2. THE Second Objection is, that the Sacrifice of Christ corresponds to the *Sin-Offerings* of old (which had no *Feasts* following) and not to the *Peace-Offerings*, which had<sup>i</sup>. This was before objected by *Pfaffius*, and has been answered above<sup>k</sup>. But I may here add, that *St. Paul* Himself conceived that the Sacrifice of Christ corresponded, some way or other, to the *Peace-Offerings*, as appears by the Parallel which He draws (1 Cor. X) between the *Peace-Offerings* of the Law, and the *Eucharist* under the Gospel. If *St. Paul*, notwithstanding that He supposed the Eucharist to be a Representation, Memorial, and Communion of our Lord's *Passion*, yet conceived it *analogous* to the *Peace-Offerings*, and to the *Feasts* thereupon; then certainly *Dr. Cudworth* could not be much out of the way, in maintaining the same *Analogy*, or in conceiving that the two Notions of *Christ's Sacrifice* and of a *Sacrificial Banquet* are consistent with each other, and agree well together. So that it is in vain to argue against *Dr. Cudworth's* Notion from such Topicks as equally affect the *Apostle* Himself. I have before examined<sup>l</sup> this learned Gentleman's Account of *St. Paul's* Reasoning in that Chapter, and have shewn where it is defective: But be that as it will, it cannot be denied that the *Apostle* is there speaking of the *Sacrificial Feasts* among the Jews, and that He Judged the Eucharist to be

i *Moshem. ibid.* k See Above p. 450. l Above p. 308.—315.

a Feast

a Feast of *like kind*, bearing such Resemblance CHAP. XI.  
to them as was sufficient to support his Argument, and to make good his Parallel. So much in answer to the learned *Mosheim*, in behalf of our learned Countryman.

THERE is another very eminent *Lutheran* who, as late as the Year 1736, has given his Judgment of Dr. *Cudworth's* Notion, in Terms of Respect, and with his own Approbation<sup>1</sup>, as to the main of the Notion; referring also to St. *Paul* as affording sufficient warrant for it.

MY Readers will, I hope, candidly excuse the excursion here made, in order to do Justice to a very *great Man* in the first Place, and next, to the *reformed* Divines in general, and at the same time to a very important Article of Religion, which concerns the Spiritual *Benefits* conferred in the Eucharist. Upon the whole, I take leave to say, that the Objections raised against the Notion espoused by Dr. *Cudworth*, appear to be rather ingenious than so-

<sup>1</sup> A Sacrificio distingui solet *epulum Sacrificiale*, quale de oblatis olim & *Pagani* & *Israelitæ* instituere solebant. — Et Hoc ipsum epulum *Sacrificium* interdum appellatur &c. — Cum ejusmodi epulo Sacrificiali S. Eucharistia non incommode comparari potest. Prævit Apostolus 1 Cor. X. 14. Et fusius id demonstravit *Cudworthus* in Libro de *vera notione Cœna Dominica* Lond. 1642. & 1676. — Nos igitur intercedere nollemus, si Adversarii [viz. *Pontificii*] hoc sensu S. Cœnam *Sacrificium*, aut *epulum de Sacrificio* dicere vellent. Nam Servator partem quasi victimæ pro nobis oblata, videlicet Corpus & Sanguinem suum, in hoc epulo nobis comedendum & bibendum exhibet, cum inquit: *Editæ, Hoc est Corpus meum, Bibite, Hic est Sanguis meus.* Sed Pontificii non *Epulum de Sacrificio*, sed *Sacrificium verum*, & *proprie* dictum, esse contendunt. *Deyling. Observ. Miscellan.* P. 294.



CHAP. lid, rather industriously sought, upon foreign  
 XI. Considerations, than naturally arising from the  
 Subject-Matter, and proving at length, not that  
 there is any Thing faulty in his Notion, but  
 that there are Faults in those other Schemes,  
 which stand in opposition to it, or comport  
 not with it. The favourable Reception which  
 the Notion had met with amongst our own  
 Divines all along, till very lately, and also a-  
 mong very considerable Divines abroad, (both  
*Lutheran*, and *Reformed*<sup>m</sup>) is a great Commen-  
 dation of it. Dr. *Pelling*, in his *Treatise on the*  
*Sacrament*, has made frequent use of it, and  
 has enlarged upon it; and may properly be  
 consulted for those Parts wherein *Cudworth* Him-  
 self may seem to have been rather too concise,  
 and sparing of words.

THE *Notion* then being sufficiently fix'd and  
 establish'd, we have nothing now remaining  
 but to pursue it in its just Consequences, or  
 Inferences, for the supporting the Point in Hand.  
 If the Eucharist be Indeed a *Sacrificial Feast*, in  
 such a Sense as hath been mentioned, it will  
 inevitably follow, that it is also a *federal* Ban-  
 quet, carrying in it the force of a *Compact*, or  
*Stipulation* between God and Man. This Con-  
 clusion, or Corollary, is drawn out at large  
 by Dr. *Cudworth* in a distinct Chapter<sup>n</sup>, and  
 still more largely by other learned and judici-  
 ous Writers<sup>o</sup>; and I need not repeat. Only,  
 because

<sup>m</sup> See several of them numbred up by *Mosheim*. in *Præfat*.

<sup>n</sup> *Cudworth* Ch. VI.

<sup>o</sup> *Pelling* on the *Sacrament*. Ch. III. IV. Compare Bp. *Po-  
ter*

because some Exceptions are made to the E-CHAP.  
vidence, brought to prove that *Covenants* were XI.  
antiently struck and ratified by *feasting* to-  
gether, I may briefly consider those Exceptions.   
To the Instance of *Isaac* so covenanting with  
*Abimelech* <sup>p</sup>, it is objected, that the Covenant  
was *subsequent* to the Feast <sup>q</sup>, and therefore  
there was not a Feast *upon*, or *after* a Cove-  
nant, as Dr. *Cudworth's* Notion supposes. But  
then it must be observed, that *Isaac* and *Abi-  
melech* met together in order to *treat*, and  
they *settled* the *Terms* either *at* the Feast, or  
*before* it; and what was done after, was no more  
than executing in *Form*, the Things before con-  
cluded: Besides that the whole may be con-  
sidered as but *one continued Act* of covenanting  
along with a Feast. The next Instance, is that  
of *Laban's* covenanting with *Jacob* by a *Feast* <sup>r</sup>:  
Which is permitted to pass without any Ob-  
jection. A third is that of the *Israelites* vic-  
tualling, and thereby covenanting with the *Gi-  
beonites* <sup>s</sup>: To which it is objected, as in the  
first Instance, that the Covenant was *subsequent* <sup>t</sup>.  
But the Truth is, the Feast and the Covenant  
were one entire Transaction, one federal feast-  
ing, or festial covenanting. There are other

ter on Church-Government p. 266. *Vitringa* Observ. Sacr.  
Tom. III. p. 113. *Dodwell.* one Altar c. VII. p. 165. *Mede*  
Christian Sacrifice p. 370. Bp. *Patrick's* Christian Sacrifice  
p. 31. &c.

p *Gen.* XXVI. 28. — 31.

q *Moshem.* in Notis. p. 34.

r *Gen.* XXXI. 43. — 55.

s *Josh.* IX. 14, 15.

t *Moshem.* *ibid.* p. 34.

the

CHAP. the like slight Exceptions made to other Evidences<sup>u</sup>; which may be as easily replied to, were it needful: But I forbear, lest I should be tedious to the Reader.

THE *Socinians*, in general, are Adversaries to this *federal* Doctrine, as not consistent with their Principles. Yet some of them unawares (such is the force of Truth) have been observed to come into it, or to drop such Expressions as appear tantamount. *Crellius* in particular (who was a great Refiner of the *Socinian System*) scruples not to allow, that as in *Circumcision* formerly, so likewise in *Baptism* and in the *Eucharist* now, Men bind themselves to the observance of the Divine Law, as by a Pledge of their Obedience<sup>w</sup>. Which, if admitted, does of course imply a reciprocal Engagement, on God's Part, to confer Spiritual Blessings and Privileges: So that this Concession does in plain Consequence amount to declaring Both Sacraments to be *federal Rites*<sup>x</sup>.

*Socinus,*

<sup>u</sup> *Moshem.* p. 35, &c.

<sup>w</sup> Adde quod *Circumcisio* sit signum quoddam & Tesseræ Totius Religionis Judaicæ in Lege præscriptæ, ita ut eâ susceptâ, veluti pignore se Homines *Legi obstringant* non aliter quam *Baptismus* in Christi nomine susceptus, vel etiam *Cæna Dominica* usus Tesseræ quædam est & Symbolum Christianismi. *Crellius.* in *Gal.* V. 3.

<sup>x</sup> The Sense of the *Primitive Church*, with regard to the *Eucharist* as a *Covenanting Rite*, may be learned from the famous Passage of *Pliny* quoted above Ch. I. p. 40. To which agrees that Passage of *St. Austin.* *Venerunt omnia quæ offeruntur Deo, maxime sancti Altaris Oblatio, quo Sacramento prædicatur nostrum illud votum maximum, quo nos vocimus in Christo esse mansuetos, utique in compage Corporis Christi: Cujus rei Sacramentum est, quod unus panis, unum corpus multi sumus.* *Augustin. Epist.* 149. p. 509. Edit. Bened. It was binding themselves by solemn



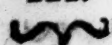
*Socinus*, being aware that the antient Sacri- CHAP. fices were *federal* Rites, and that they were as XI. *Seals* and *Pledges* of a *Covenant* between God and the People, and being aware also, that our Lord, in the Institution of the Eucharist, had called the Wine, *the Blood of the Covenant*, was distressed for a Reason, why the Eucharist should not be esteemed a *federal* Rite, as well as those Sacrifices. At length, He thought to account for it, by saying, that to the Blood of the Sacrifices *answers* the real Blood of Christ shed upon the Cross, and not the *Wine* in the Lord's Supper<sup>y</sup>. The force of his Reasoning stands only in the *equivocal* meaning of the word *answers*: For, if He meant it of the *Antitype* answering to the *Type*, it is true what He says, that our Lord's real Blood *answers*, in that Sense, to the *Blood* of the Sacrifices; and it answers also to the *Wine*, the Symbol of it: But if He meant it (as He ought to have meant it) of *Symbol* answering to *Symbol*, or of one *typical Service* answering to another *typical Service*, by way of *Analogy*, then it is plain, that the *Wine* in the Eucharist so *answers* to the *Blood* of the Sacrifices, being that they are both Representations of the *same Thing*, and are *federal* by the *same Virtue*, and under the *like Views*,

solemn *Vow* or *Oath* to abstain from all Iniquity, and to adhere to Godly Living: Which amounted to a Renewal of their Baptismal Covenant. Such a way of Covenanting with God by solemn *Vow*, or *Oath* is not without Precedent under the Old Testament. *Deut.* XXIX. 12. *2 Chron.* XV. 14. *Exra* X. 5. *Nehem* X. 29. And so God also covenanted by *Oath*, with Men. *Isa.* XVI. 8.

<sup>y</sup> *Socin.* de usu & fine Cœnæ. p. 46. alias 761.

and

CHAP. and therefore fitly answer to each other, as  
 XI. analogous Rites.



Dr. Pelling refutes the same Objection thus:  
 “ Tho’ we grant what *Socinus* affirms, that it  
 “ is not the *Wine* but the *Blood* of Christ, which  
 “ answers to the antient Sacrifices, yet since  
 “ the *Wine* is the *Representation* and *Communi-*  
 “ *cation* of Christ’s Blood, we must conclude  
 “ that it *communicates* those Benefits, for which  
 “ that Blood was shed; and consequently that  
 “ it *seals* that Covenant to every faithful Com-  
 “ municant *in particular*, which the Blood of  
 “ Christ sealed to all Mankind *in general*. And  
 “ as it is true that our Saviour’s *Passion* did  
 “ answer those *Sacrifices*, which were offered  
 “ up of old; so it is true also, that this *Holy*  
 “ *Banquet* doth answer those *Sacrificial* Feasts,  
 “ which were used of old<sup>2</sup>. The Sum of all  
 is this: The legal Sacrifices were *federal* Rites,  
 binding legal Stipulations directly, and indi-  
 rectly *Evangelical* Stipulations also, shadowed  
 out by the other. The Gospel Sacraments,  
 which by St. Paul’s Account (in 1 Cor. X) bear  
 an *Analogy* to those legal Sacrifices, do likewise  
 bind in a way proper to them, and as suits  
 with the *Gospel State*. Therefore they do di-  
 rectly fix and ratify *Evangelical* Stipulations.  
 These are properly *federal* Rites of the Gospel-  
 State, as the other were properly *federal* Rites  
 of the legal Oeconomy.

It may be asked, why *verbal* Professions,  
 or *repeated* Acknowledgments may not amount

<sup>2</sup> Pelling on the Lord’s Supper p. 106.

to a *Renewal* of a Covenant, as much as a *Sa-* CHAP.  
*crament*? The Reason is plain: *Verbal* Profes- XI.  
 sions are not the federal *Form* prescribed; and  
 besides, at the most, they amount only to *ver-*  
*bal Engagements*, and that but on *one Side*, and  
 therefore express no *mutual* Contract. They  
 amount not to a *Communion* of Christ's Body,  
 or a *Participation* of his Sacrifice: They are not  
 the *new Covenant* in Christ's Blood; They are  
 not *drinking into one Spirit*, nor *Pledges* of our U-  
 nion in *one Body*, like as the partaking of *one*  
*Loaf*, and of *one Cup*, is. In short, *Sacraments* are  
 Transactions of two Parties, wherein *God* bears  
 a Share as well as *Man*, and where the visible  
 Signs have an *inseparable* Conjunction with the  
 invisible Graces signified, when duly admini-  
 stered to Persons *worthy*. *Verbal* Professions,  
 singly considered, come far short of what has  
 been mention'd, and therefore cannot be pre-  
 sumed to amount to a *renewal* of a Covenant,  
 like the other.

It may be pleaded perhaps, that *Repentance*  
 is the best *renewal* of our Covenant, and is  
 more properly so, than any *Sacrament* can be.  
 But, on the other hand, it is certain, that *Re-*  
*pentance* is rather a *Qualification*, on our Part,  
 for renewing, than a *Form* or *Rite* of Renewal;  
 and it expresses only what *Man* does, not what  
*God* does at the same time; and therefore it  
 amounts not to *mutual* Contract. The *Terms*  
 of a Covenant ought to be distinguished from  
*Acts* of covenanting, and the *Things* stipulated  
 from the *Stipulation* it self, or from the *fede-*



CHAP. *ral Forms.* To be short, Repentance is proper-

XI. ly the *renewal* of the *Man*: But the *renewal* of  
 ~~~~~ a *Covenant* is quite another Thing, and must include the reciprocal Acts of both Parties. It is very wrong to argue, that any Act, or Performance of *one Party* only, can be *federal*, like a *Sacrament* which takes in *Both*, and includes both *Part*, and *Counterpart*: But the Aim seems to be to throw *God's Part* out of the Sacraments, and then indeed they would not be *federal Rites*, no nor *Sacraments*, in any just Sense.

I KNOW of no material Objection farther, so far as concerns the present Article, and so I proceed to a new Chapter.

C H A P. XII.

The Service of the EUCHARIST considered in a Sacrificial View.

THAT the Sacrament of the Eucharist, in whole or in part, in a Sense proper or improper, is a *Sacrifice* of the Christian Church, is a Point agreed upon, among all knowing and sober Divines, *Popish*, *Lutheran* or *reformed*. But the *Romanists* have so often and so grievously abused the once innocent Names of *Oblation*, *Sacrifice*, *Propitiation* &c. perverting them to an ill Sense, and grafting false Doctrine and false Worship upon them, that the *Protestants* have been justly jealous of admitting

mitting those Names, or scrupulously wary and reserved in the use of them. CHAP. XII.

THE general way, among both *Lutheran* and *Reformed*, has been to reject any *proper* Propitiation, or *proper* Sacrifice in the Eucharist; admitting however of some kind of *Propitiation* in a qualified Sense, and of *Sacrifice* also, but of a *Spiritual* kind, and therefore stiled *improper*, or *metaphorical*. Nevertheless Mr. *Mede*, a very learned and judicious Divine and Protestant, scrupled not to assert and maintain a *proper* Sacrifice in the Eucharist (as He termed it) a *material* Sacrifice, the Sacrifice of *Bread* and *Wine*, analogous to the *Mincha* of the old Law^a. This Doctrine He delivered in the College Chappel A. D. 1635. which was afterwards published with Improvements, under the Title of *The Christian Sacrifice*. In the Year 1642, the no less learned Dr. *Cudworth* printed his well-known Treatise on the same Subject; wherein He as plainly denies any *proper*, or any *material* Sacrifice in the Eucharist^b, but admits of a *Symbolical* Feast upon a Sacrifice^c, that is to say, upon the grand Sacrifice it self commemorated under certain *Symbols*. This appears to have been the prevailing Doctrine of our Divines, both before and since. There can be no doubt of the current Doctrine down to Mr. *Mede*: And as to what has most pre-

a See *Mede's Works* p. 355. Edit. 3d. A. D. 1672.

b *Cudworth's True Notion of the Lord's Supper*. Ch. V. P. 77.

c *Cudworth. ibid.* p. 21. 78.

CHAP. XII. vailed since, I need only refer to three very eminent Divines, who wrote in the Years 1685, 1686, 1688^d.

IN the Year 1702, the very pious and learned Dr. *Grabe* published his *Irenæus*, and in his Notes upon the Author, fell in with the Sentiments of Mr. *Mede*, so far as concerns a *proper* and *material* Sacrifice in the Eucharist*: And after Him, our incomparably learned and judicious Bp. *Bull*, in an English Treatise, gave great Countenance to the same^e.

Dr. *Grabe's* declaring for a *proper* Sacrifice in the Eucharist, and at the same time censuring both *Luther* and *Calvin*, by Name, for rejecting it, gave great alarm to the learned *Protestants* abroad, and excited several of them to re-examine the Question about the Eucharistical Sacrifice.

THE first who appeared was the excellent *Buddens*^f (A. D. 1705.) a *Lutheran* Divine of established Character for Learning, Temper, and Judgment, tho' He happened to betray some Precipitancy in this matter. He appeared much concerned at what Dr. *Grabe* had written on this Argument, but misapprehended Him all the time, as was natural for Him to do. For, imagining that Dr. *Grabe* had

^d Dr. *Pelling* on the Sacrament p. 41. ——— 47.

Dr. *Sharpe* (afterwards ABp.) Vol. VII. Sermon II.

Dr. *Payne*. Discourse of the Sacrifice of the Mass p. 42. — 54.

* *Grabe* in *Iren.* L. IV. c. 32. p. 323. Ed. Ox.

^e Bp. *Bull's* Answer to the Bp. of *Meaux* p. 18, 19.

^f *Buddens* de Origine Missæ Pontificiæ. Miscell. Sacr. Tom. I. p. 3. — 63.

maintain'd

maintain'd a *real* Presence in the *Lutheran* CHAP. Sense, and a *proper* Sacrifice besides, the Con- XII. sequence was self-evident, that such a *Presence* and *Sacrifice* together could resolve into nothing else but the *Sacrifice* of the *Mass*. Therefore He treats Dr. *Grabe* all the way, as one that had asserted the *Popish Sacrifice*. And what confirm'd Him in the injurious Suspicion was, that some of the *Jesuits*^g (whether ignorantly or artfully) had boasted of Dr. *Grabe* as a declar'd Man on their Side, against both *Luther* and *Calvin*. However, *Buddeus's* Dissertation on the Subject is a well-penn'd Performance, and may be of good Service to every careful Reader, for the light it gives into the main Question.

IN the Year 1706, a very learned *Calvinist*^h occasionally engaged in the same Question about the *Sacrifice*: Not with any view to Dr. *Grabe* (so far as appears) but in opposition only to the *Romanists*. However, I thought it proper just to make mention of Him here, as falling within the same time, and being a great Master of Ecclesiastical Antiquity.

SOME time after (A. D. 1709.) *Ittigius*, a learned *Lutheran*, took occasion to pass some Strictures upon Dr. *Grabe* in that Articleⁱ: Then *Deylingius*^k and *Zornius*^l, learned *Lutherans*, and all still pursuing the same mistake which *Buddeus* had fallen into.

^g Memoirs pour L'Histoire des Sciences &c. A. D. 1703.

^h Sam. Basnag. Annal. Tom. I. p. 370. — 374.

ⁱ *Ittigius* Hist. Eccles. primi Sæc. p. 204.

^k *Deylingius*. Observat. Sacr. Tom. I. N. LIV. p. 262.

^l *Zornius* Opuscul. Sacr. Tom. I. p. 732.

CHAP.

XII.



BUT in the Year 1715, the acute and candid *Pfaffius* (a *Lutheran* also) took care to do Justice to Dr. *Grabe's* Sentiments (tho' not altogether approving them) being so fair as to own, that Dr. *Grabe's* Notion of the Eucharistical *Sacrifice* was nothing akin to the *Sacrifice* of the *Mas*^m. Nevertheless others still went on in the first mistake: And among the rest, the celebrated *Le Clerc*ⁿ, and a greater Man than He, *Campegius Vitringa*^o; and another fine Writer^p, later than Both; all of them condemning the Doctrine, wrongfully, as *Popish*. But it may be proper here to take notice, that the learned *Deylingius*, who had formerly charg'd Dr. *Grabe* too hastily, has, upon better Information, retracted that censure, in a Book lately published^q: And the complaint now is, not that Dr. *Grabe* asserted the *Sacrifice* of the *Mas* (which He heartily abhorred) but that He rejected the *real*, local, or corporal *Presence*, such as the *Papists*, or *Lutherans* contend for: In which most certainly, He judg'd right.

BUT before I close this brief Historical View of that Controversy, it may not be improper to observe how far the learned *Pfaffius* was inclinable to concur with Dr. *Grabe* in this Article. He allows that the Ancients, by *Oblation* and *Sacrifice*, meant more than *Prayer*, and

^m *Pfaffius*. Irenæi Fragm. Anecd. p. 106. &c. 499.

ⁿ *Clerici* Histor. Eccl. p. 772.

^o *Vitringa* in Isa. Tom. II. p. 951.

^p *Mosheim*. A. D. 1732. In Præfat. ad *Cudworth*. de Cœna.

^q *Deylingius*. Observat. Miscellan. p. 103. A. D. 1736.

^r Vid. *Deylingius*, ibid. p. 77.

that

that it is even ludicrous to pretend the con- CHAP.
trary^f. He acknowledges that They speak of XII.
an *Oblation* of *Bread* and *Wine*^t, and that the ~~~~~
Eucharist is a *Sacrifice* of *Praise*^u, and *propitia-*
tory also in a qualified sober Sense^w. In short,
He seems almost to yield up every Thing that
Dr. *Grabe* had contended for, excepting only
the Point of a *proper*, or *material* Sacrifice: And
He looked upon That as resolving at length in-
to a kind of *Logomachy*, a difference in *Words*
or *Names*, arising chiefly from the difficulty
of determining what a *Sacrifice* properly means,
and from the almost insuperable Perplexities a-
mong learned Men, about the ascertaining any
precise *Definition* of it^x. I am perswaded, there
is a good deal of Truth in what that learned
Gentleman has said, and that a great Part of
the Debate, so warmly carried on a few Years
ago, was more about *Names*, than Things.

As the Question arises chiefly out of what
was taught by the ancient *Fathers*, it will be
proper to enquire what They really meant by
the word *Sacrifice*, and in what Sense They ap-
plied that Name to the Eucharist, in whole or
in part. St. *Austin* who well understood both
what the *Scripture* and the *Christian Writers* be-
fore Him had taught, defines or describes a *true*
Sacrifice, in the general, as follows: " *A true*
" *Sacrifice* is any Work done to keep up our

f *Pfaffius*. *ibid.* p. 50.

t *Pfaffius*. *ibid.* p. 254. — 274. 314. 344.

u *Pfaffius*. *ibid.* p. 330. 338.

w *Pfaffius*. 211. 229.

x *Pfaffius*. in *Præfat.* & p. 344. 345.

CHAP. "League of Amity with God, referred to Him
 XII. "as our Sovereign good, in whom we may enjoy true felicity". I follow his Sense, rather than the strict Letter, to make it the clearer to an English Reader. St. *Augustin* here judg'd it necessary for every such good Work to be performed with a *view to God*, to be referred to his *Glory*; otherwise it could not with any propriety be called a *Sacrifice* to Him: Therefore even Works of *Mercy* done to Man, out of Compassion, Tenderneſs, or Humanity, tho' *true Sacrifices* if considered as done with a *view to God*, would be no *Sacrifice* at all, if they wanted that Circumſtance to recommend them^z. From hence we may ſee what that Father's general Notion of a *true Sacrifice* was. He takes notice further, that what had been commonly called *Sacrifice*, is really nothing more than an outward *Sign, Token, or Symbol* of true *Sacrifice*^a. The diſtinction here made may afford great light as to the meaning of the

y *Verum Sacrificium* eſt, omne opus quod agitur ut Sancta Societate inhæreamus Deo, relatum ſcilicet ad illum Finem Boni quo veraciter Beati eſſe poſſimus. *Augustin. de Civit. Dei L. X. c. 6. p. 242.*

z *Miſericordia verum Sacrificium* eſt. — Iſta miſericordia qua Homini ſubvenitur, ſi propter Deum non fit, non eſt *Sacrificium* — *Sacrificium res divina* eſt &c. *Augustin. ibid.*

a Illud quod ab omnibus appellatur *Sacrificium, Signum* eſt veri *Sacrificii*. *Augustin. ibid.* Nec quod ab antiquis Patribus talia *Sacrificia* facta ſunt in victimis pecorum (quod nunc Dei *Populus legit, non facit*) aliud intelligendum eſt, niſi rebus illis eas res fuiſſe ſignificatas quæ aguntur in nobis, in hoc ut adhareamus Deo, & ad eundem Finem Proximo conſulamur. *Sacrificium* ergo viſibile, inviſibilis *Sacrificii Sacramentum*, id eſt, *Sacrum Signum* eſt. *Ibid. c. 5.*

Ancients,

Ancients, where they denominate the Eucha-
 rist a *Sacrifice*, or a *true* and *perfect* Sacrifice. CHAP. XII.
 They meant, for the most part, that it was
 true and *Evangelical Service* as opposed to *Le-
 gal*: In that Sense, the Eucharistical Service
 was it self *true Sacrifice*, and properly *our Sa-
 crifice*. And if, over and above, the *Elements*
 themselves, unconsecrated, were ever called a
Sacrifice, or *Sacrifices*, the meaning still was,
 that the *Service* was the Sacrifice: But when
 the *consecrated Elements* had that Name, it was
 only a metonymy of the *Sign* for the *Thing*
signified, as they *represent*, and in effect exhibit
 the grand Sacrifice of the Cross.

It is worth observing, that in Scripture-
 Style, whatever exhibits any Advantage or Blef-
 sing in larger measure, or in a more eminent
 degree, is denominated *true*, in opposition to
 other Things which only *appear* to do the like,
 or do it but *defectively*^b. In such a Sense as
 that, the Gospel-Services are the *true Sacri-
 fices*, called also under the Law, *Sacrifices of*
Righteousness^c. I know not how it comes to
 pass, that *Moderns* generally have reckoned all
 the *Spiritual Sacrifices* among the *nominal, im-
 proper, metaphorical Sacrifices*; whereas the An-

^b See John I. 4, 9, 17. VI. 32. IX. 23, 24. XV. 1. Luke
 XVI. 11. Hebr. VIII. 2. IX. 11. 24.

^c *Vera Sacrificia* sunt ejusmodi Sacrificia quæ *vere* id habent
 quod cætera habere *videntur*. Dicuntur illa, eodem loquendi
 modo, *Sacrificia Justitia*, id est, ὁσίαι ἀληθιναι, *Sacrificia vera*.
 Intelligitur autem hac Phrasi *Totus cultus* Novi Testamenti. *Vi-
 tringa*. de vet. Synag. p. 65. conf. ejusd. *Observat. Sacr. Tom.*
II. p. 499. & in *Isa. Tom. II.* p. 56. 733. 829.

CHAP. *cients* judged them to be the *truest* Sacrifices
 XII. of any, yea and infinitely more *excellent* than
 ~~~~~ the other. If it be said, that external, material, symbolical Sacrifices had all along ingrossed, in a manner, the name of *Sacrifices*, and therefore were the only Sacrifices *properly* so called, as the *Custom* of Language is the Rule of *Propriety*; it may be replied on the other hand, that *Spiritual* Sacrifices really carry in them all that the other *signify* or *point to*, and so, upon the *general Reason* of all Sacrifice, have a just, or a more eminent Title to that Name: And this may be thought as good a Rule of *Propriety*, as the custom of Language can be. Suppose for instance, that *Sacrifice*, in its general nature, means the *making a Present* to the Divine Majesty, as *Plato* defines it<sup>d</sup>, is not the *presenting* Him with our *Prayers, Praises, and good Works*, as properly *making Him a Present*, as the other? Therefore if the general Reason or Definition of *Sacrifice* suits as *properly*, (yea and *eminently*) with *Spiritual* Sacrifices as with any other, I see not why they should not be esteemed *proper* Sacrifices, as well as the *other*. However, since this would amount only to a Strife about *Words*, it is of no great moment whether *Spiritual* Sacrifices be called *proper* or *improper* Sacrifices, so long as they are allowed to be *true*, and *excellent*, and as much to be preferred before the other, as *Substance* before *Shadow*, and *Truth*

<sup>d</sup> Οὐμὲν τὸ δῶκεν, ἀποτίδωκεν ἐστὶ τῷ θεῷ. Plato in Euthyphron. p. 10.



before *Sign* or *Figure*. The *Ancients*, I think, CHAP. looked upon the *Spiritual* Sacrifices as *true* and XII. *proper* Sacrifices, and are so to be understood, whenever They apply the Name of *Sacrifice* to the *Service* of the Eucharist. But to make it a *material* Sacrifice would, in their account, have been degrading and vilifying it, reducing it to a *Legal* Ceremony, instead of a *Gospel-Service*.

THE Service therefore of the Eucharist, on the foot of ancient Church-Language, is both a *true* and a *proper* Sacrifice (as I shall shew presently) and the noblest that we are capable of offering, when considered as comprehending under it *many* true and Evangelical Sacrifices: 1. The Sacrifice of *Alms* to the Poor, and *Oblations* to the Church; which when Religious-ly intended, and offered through Christ, is a *Gospel-Sacrifice*<sup>e</sup>. Not that the *material* Offering is a Sacrifice to *God*, for it goes intirely to the use of *Man*; but the *Service* is what God accepts. 2. The Sacrifice of *Prayer*, from a pure Heart, is Evangelical *Incense*<sup>f</sup>. 3. The Sacrifice of *Praise* and *Thanksgiving* to God the Father, thro' Christ Jesus our Lord, is another *Gospel-Sacrifice*<sup>g</sup>. 4. The Sacrifice of a *penitent* and *contrite* Heart, even under the *Law*, and now much more under the *Gospel*, when ex-

<sup>e</sup> *Phil.* IV. 18. *Hebr.* XIII. 16. Compare *Acts* X. 4. *Ecclus.* XXXV. 2.

<sup>f</sup> *Revel.* V. 8. VIII. 3, 4. Comp. *Psal.* CXLI. 2. *Malach.* I. 11. III. 4, 5. *Hos.* XIV. 2. *Acts* X. 4. *Ecclus.* XXXV. 2.

<sup>g</sup> *Hebr.* XIII. 15. 1 *Pet.* II. 5. 9. Comp. *Psal.* L. 14, 15. CXVI. 17. LXIX. 31.

CHAP. *plicitely* offered thro' Christ, was a Sacrifice of  
 XII. the *new* Covenant<sup>h</sup>: For the *new Covenant*  
 commenced from the time of the Fall, and  
 obtained under the *Law*, but couched under  
*Shadows* and *Figures*. 5. The Sacrifice of *our*  
*selves*, our *Souls* and *Bodies*, is another *Gospel-*  
*Sacrifice*<sup>i</sup>. 6. The offering up the *mystical Body*  
 of Christ, that is, his *Church*, is another *Gospel-*  
*Sacrifice*<sup>k</sup>: Or rather, it is coincident with the  
 former; excepting that there Persons are con-  
 sidered in their *single* capacity, and here *col-*  
*lectively* in a *Body*. I take the Thought from  
 St. *Austin*<sup>l</sup>, who grounds it chiefly on 1 *Cor.*  
*X.* 17. and the Texts belonging to the former  
 Article. 7. The offering up of true *Converts*,  
 or sincere *Penitents* to God, by their *Pastors*,  
 who have laboured successfully in the Blessed  
 Work, is another very acceptable *Gospel-Sacri-*  
*fice*<sup>m</sup>. 8. The Sacrifice of *Faith* and *Hope*, and  
*Self-Humiliation*, in commemorating the *grand Sa-*  
*crifice*, and resting finally upon it, is another  
*Gospel-Sacrifice*<sup>n</sup>, and eminently proper to the  
*Eucharist*.

THESE, I think, are all so many *true* Sacri-  
 fices, and, may all meet together in the one

<sup>h</sup> *Psal.* II. 17. IV. 5. *Isa.* I. 16. LVII. 15.

<sup>i</sup> *Rom.* XII. 1. VI. 13. *Phil.* II. 17. 2 *Tim.* IV. 6.

<sup>k</sup> 1 *Cor.* X. 17.

<sup>l</sup> *Augustin.* de *Civit. D. L. X. c. 6. p. 243. C. XX. p. 256.*  
*Epist.* 59. alias 149. p. 509. Ed. Bened.

<sup>m</sup> *Rom.* XV. 16. *Phil.* II. 17. Comp. *Isa.* LXVI. 20. cum  
*titis Vitring.* p. 950.

<sup>n</sup> This is not said in any single Text, but may be clearly col-  
 lected from many compared.

great complicated *Sacrifice of the Eucharist*. In-  
to some one or more of these may be resolv-  
ed (as I conceive) all that the *Ancients* have  
ever taught of *Christian* Sacrifices, or of the  
Eucharist under the Name or Notion of a *true*  
or *proper Sacrifice*. Let it be *supposed* however  
for the present, in order to give the Reader  
the clearer Idea beforehand, of what I intend  
presently to *prove*. In the mean while, sup-  
posing this Account to be just, from hence  
may easily be understood how far the Eucharist  
is a *commemorative Sacrifice*, or otherwise. If  
that Phrase means a *Spiritual Service* of ours,  
commemorating the *Sacrifice* of the *Cross*, then  
it is justly styled a *Sacrifice* commemorative of  
a *Sacrifice*, and in that Sense, a *commemorative*  
*Sacrifice*: But if that Phrase points only to the  
outward *Elements* representing the *Sacrifice* made  
by Christ, then it means a *Sacrifice commemo-*  
*rated*, or a *Representation and Commemoration of*  
*a Sacrifice* °,

FROM hence likewise may we understand  
in what Sense the officiating authorized *Mini-*  
*sters* perform the Office of proper, Evangelical

o Nonne semel *immolatus* est Christus in seipso? Et tamen in  
*Sacramento* non solum per omnes Paschæ solennitates, sed omni  
die Populis *immolatur*; nec utique mentitur qui interrogatus,  
*eum* responderit *immolari*. Si enim *Sacramenta* quandam *fimili-*  
*tudinem* earum rerum quarum *Sacramenta* sunt, non haberent,  
omnino *Sacramenta* non essent: Ex hac autem *fimilitudine* ple-  
rumque etiam ipsarum rerum *nomina* accipiunt. Sicut ergo, se-  
cundum quendam modum, *Sacramentum* Corporis Christi *Cor-*  
*pus* Christi est, *Sacramentum* Sanguinis Christi *Sanguis* Christi  
est, ita *Sacramentum* Fidei Fides est. *Augustin.* Epist. ad Boni-  
facium 98. (alias 23) p, 267. Edit. Bened.

*Priests,*



CHAP. *Priests*, in this Service. They do it three ways:

XII. 1. As *commemorating*, in solemn Form, the same *Sacrifice* here below, which Christ our *High-Priest* commemorates above. 2. As handing up (if I may so speak) those *Prayers*, and those *Services* of Christians to Christ our Lord, who as *High-Priest* recommends the same in Heaven to God the Father<sup>p</sup>. 3. As offering up to God all the *Faithful* who are under their care and ministry, and who are *sanctified* by the *Spirit*<sup>q</sup>. In these three ways, the Christian Officers are *Priests*, or *Liturgs* to very excellent Purposes, far above the *Legal* ones, in a Sense worth the contending for, and worth the pursuing with the utmost Zeal and Assiduity.

HAVING thus far intimated beforehand, what I apprehend to be in the main, or in the general, a just Account of the *Eucharistical Sacrifice*, upon the Principles laid down in *Scripture*, as interpreted by the *Ancients*; I shall next proceed to examine the *Ancients* one by one, in order to see whether this Account tallies with what They have said upon this Article.

I SHALL begin with St. *Barnabas*, supposed, with some probability, to have been the Author of the Epistle bearing his Name, penned about A. D, 71. This very early Writer, taking notice of the difference between the *Law* and the *Gospel*, observes that Christ had abolished the *legal Sacrifices*, to make way for an

<sup>p</sup> *Revel.* VIII. 5. vid: *Vitringa.* in loc.

<sup>q</sup> *Rom.* XV. 16.

*Human Oblation*<sup>r</sup>: Which He explains soon after, by an *humble and contrite Heart*, referring to *Psalms* 51. 17. So by *Human Oblation*, He means the *free-will* offering of the *Heart*, as opposed to the *Yoke* of *Legal* observances; the offering up the *whole inner Man*, instead of the *outward* superficial Performances of the *Law*. Therefore, the *Christian Sacrifice*, as here described by our Author, resolves into the 5th Article of the Account which I have given above. Mr. *Dodwell* renders the words of *Barnabas* thus: "These Things therefore He has evacuated, that the *new Law* of our Lord Jesus Christ, which is without any *Yoke* of *Bondage*, might bring in the *mystical Oblation*<sup>s</sup>. He conceived the original *Greek Words* (which are lost) might have been λογική λατρεία, *reasonable Service*: Which however is merely conjecture.\* But He understood the Place, of Christians offering *Themselves*, their *Souls* and *Bodies*, instead of sacrificing *Beasts*. Another learned Man, who had an Hypothesis to serve, understands by *Human Oblation*, an Offering made *with freedom*; and He interprets it of the *voluntary Oblations* made by Communicants at the Altar, viz. the *Lay-Oblations*<sup>t</sup>. The Interpretation appears somewhat forced, and agrees not

<sup>r</sup> Hæc ergo [Sacrificia] vacua fecit, ut nova Lex Domini nostri Jesu Christi, quæ sine jugo necessitatis est, *humanam* habeat *oblationem* — nobis enim dicit, *Sacrificium Deo*, cor tribulatum, & humiliatum Deus non respicit. *Psal.* LI. 17. *Barnab.* Epist. c. II. p. 57.

<sup>s</sup> *Dodwell.* of Incensing. p. 33. &c.

<sup>t</sup> *Johnson.* Unbloody Sacrifice. Part I. p. 333. alias 338.

CHAP. well with *Barnabas's* own Explication super-  
 XII. added, concerning an *humble and contrite Heart* ;  
 unless we take in Both : However, even upon that Supposition, the Christian Sacrifice here pointed to, will be a *Spiritual Sacrifice*, or *Service*, the Sacrifice of *charitable Benevolence*, and will fall under Article the *first*, above mentioned. There have not been wanting some who would wrest the Passage so far, as to make it favour the *Sacrifice* of the *Mass* : But the learned *Pfaffius*<sup>u</sup> has abundantly confuted every Pretence that way, and has also well defended the common Construction ; which *Menardus* had before admitted, and which *Dodwell* also came into, and which I have here recommended. There is nothing more in *Barnabas* that relates at all to our Purpose, and so we may pass on to other Christian Writers in order.

*Clemens* of *Rome* has been cited in a Chapter above<sup>w</sup>, as speaking of the *Lay-Oblations* brought to the Altar, and of the *sacerdotal Oblation* afterwards made of the same *Gifts*, previously to the *Consecration*. No doubt but such *Lay-Offerings* amounted to *Spiritual Sacrifice*, being acceptable Service under the Gospel ; and they fall under Article the *first*, in the enumeration before given. I cannot repeat too often, that in such Cases, the *Service*, the *good Work*, the *Duty* performed is properly the *Sacrifice*, according to the *Definition* of Sacrifice in St.

<sup>u</sup> *Pfaffius*. de oblat. vet. Eucharist. Sect. XXII. p. 239. &c.  
<sup>w</sup> See above Ch. I. p. 33.



*Austin*<sup>x</sup> above cited, and according to plain CHAP. good Sense. When *Cornelius's* Prayers and Alms XII. ascended up for a *Memorial* (a Name alluding to the Legal *Incense*) it was not his *Money*, nor any *material* Gifts that ascended, or made the *Memorial*; but it was the *Piety*, the *Mercy*, the *Beneficence*, the *Virtues* of the Man. Under the Gospel, God receives no *material* Thing at all, to be consumed and spent in his own *immediate* Service, and for his *Honour* only: He receives no *Blood*, no *Libations*, no *Incense*, no *Burnt-Offerings*, no *Perfumes*, as before. If He receives *Alms* and *Oblations* (as in the Eucharistical Service) He receives them not as *Gifts* to Himself, to be consumed in his *immediate* Service, but as *Gifts* to be consecrated for the use of *Man*, to whom they go. All that is *material* is laid out upon *Man* only; not upon *God*, as in the *Jewish* Oeconomy. But God receives, now under the Gospel, our Religious Services, our good Works, our virtuous Exercises, in the Name of Christ, and these are our truly Christian and Spiritual *Sacrifices*. In this view, the *Lay Oblations* which *Clemens* refers to were *Christian Sacrifices*. So also were the *Sacerdotal* Services, referred to by the same *Clemens*; tho' in a view somewhat different, and falling under a distinct Branch of Gospel-Sacri-

x *Omne opus &c.* every good Work. And it is observable, that conformably to such definition, that *Father* makes *Baptism* a *Sacrifice*. *Holocausto dominice passionis, quod eo Tempore offert quisque pro peccatis suis, quo ejusdem passionis Fide dedicatur, & Christianorum Fidelium nomine Baptizatus imbuitur.* *Augustin.* ad Roman. Expof. c. XIX. col. 937. Tom. III

CHAP. *fice*, reducible to Article the *Seventh* in the foregoing recital. Those who endeavour to construe *Clemens's* προσφορὰ and λειτουργία (*Oblations, and Sacerdotal Ministrations*) as favouring the *Sacrifice* of the *Mass*, run altogether wide of the Truth; as is plain from one single Reason (among many <sup>y</sup>) that all which *Clemens* speaks of, was *previous* to the Consecration. Those also who plead from thence for *material* Oblations, as *acceptable* under the Gospel, mistake the Case: For the *material* Part (as before hinted) goes not to *God*, is not considered purely as a *Gift* to Him (like the *Burnt-Offerings*, or *Incense* under the Law, *consumed* in his *immediate* Service) but as a *Gift* for the *use* of *Man*; and so nothing remains for *God* to *accept* of, as given to Him, but the *Spiritual Service*; and even that He accepts not of, unless it really answers its Name. So that it is plain that the New Testament admits of none but *Spiritual Sacrifices*; because none else are now properly *given* to *God*, or *accepted* by Him as so given.

*Justin Martyr*, of the second Century, is so clear and so express upon the Subject of *Gospel-Sacrifice*, that one need not desire any fuller Light than He will furnish us with. The Sum of his Doctrine is, that *Prayers* and *Praises*, and *universal Obedience* are the only *Christian Sacrifices*: From whence it most evidently follows, that whenever He gives the Name of

<sup>y</sup> The Reader may see that whole Question discussed at large, in *Buddens. Miscellan. Sacr. Tom. I. p. 45. — 49.*

*Pfaffus. de oblat. vet Eucharist. p. 254. — 269.*

Oblation, or Sacrifice, to the Eucharist, his whole meaning is, that it is a Religious Service comprehending Prayers, Praises, &c. and therefore has a just Title to the Name of Christian Oblation and Sacrifice. But let us examine the Passages:

He writes thus: " We have been taught  
" that God has no need of any *material Ob-*  
" *lation* from Men; well-knowing, that He is  
" the giver of all Things: But we are inform-  
" ed, and perswaded, and do believe, that He  
" *accepts* Those only who copy after his mo-  
" *ral Perfections, Purity, Righteousness, Phi-*  
" *lanthropy* &c. Here we may observe, that  
God accepts not, according to our Author,  
any *material* Oblation at all, considered as a  
*Gift to Him*, nor any Thing but what is *Spiri-*  
*tual*, as all Religious Services, and all virtuous  
Exercises really are: Those are the *Gospel-Ob-*  
*lations* according to *Justin*, here and every  
where. A few Pages after, He takes notice,  
" that God has no need of *Blood, Libations, or*  
" *Incense*, but that the Christian manner was,  
" to offer Him *Prayers and Thanksgivings* for  
" all the Blessings they enjoy, to the utmost  
" of their Power: That the only way of pay-  
" ing Him *Honour suitable*, was not to *consume*  
" *by Fire* what He had given for our Suste-

2. Αλλ' οὐ δύναμις τῆς παρὰ ἀνθρώπων ὑλικῆς προσφοράς προσειλῆφα-  
μεν τῷ Θεῷ, αὐτὸν παρέχοντα πάντα ὁρῶντες· ἐκείνους δὲ προσδίδχαίς  
αὐτὸν μόνον διδιδάγματα, καὶ πείσματα, καὶ πιστεύμεν, τὴς τὰ προ-  
σόντα αὐτῷ ἀγαθὰ μιμεσμένους, σωφροσύνην, καὶ δικαιοσύνην, καὶ φι-  
λανθρωπίαν καὶ ὅσα εἰκόσια θεῷ ἐστὶ. *Just. Mart. Apol. i. p. 14. E-*  
*dit. Lond.*





“ offered in the Eucharistical Commemoration<sup>b</sup>. CHAP.  
 It is observable, that by the Restriction to the XII.  
*worthy*, He supposes a *good Life* to go along with  
*Prayers and Praises* to make them acceptable  
*Sacrifices*, conformably to what He had before  
 taught, as above recited. Indeed, *Prayers* and  
*Praises* are most directly, immediately, empha-  
 tically *Sacrifice*, as a Tribute offered to God  
 only: Which is the Reason why *Justin* and  
 other *Fathers* speak of them in the first Place,  
 as the proper, or primary *Sacrifices* of Christians:  
*Obedience* is Sacrifice also, as it respects God;  
 but it may have another Aspect towards *our*  
*selves*, or other *Men*, and therefore is not so  
 directly a Sacrifice to God alone. This distin-  
 ction is well illustrated by a judicious Divine  
 of our own<sup>c</sup>, whose words I may here borrow:  
 “ The Sacrifice of *Obedience* is *metaphorical*:  
 “ That is, God accepts it as well as if it had  
 “ been a *Sacrifice*; that is, *something given to*  
 “ *Himself*: But the Sacrifice of *Praise* is *proper*,  
 “ without a *Metaphor*<sup>d</sup>. The nature of it ac-  
 “ complished by offering something to God,

b Οπ μὲν οὖν ἡ εὐχαὶ καὶ εὐχαριστία ὑπὸ τῶν ἀξίων μυστήρια, τέ-  
 λουται μόναι καὶ εὐάρεστοι εἰσι τῷ θεῷ θυσιάαι, καὶ αὐτοῖς φημι. Ταῦτα δὲ  
 μόναι Χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐκ' ἀναμνήσεως δὲ τῆς τροφῆς αὐτῶν  
 ἐπὶ αὐτῶν τε καὶ ὑγιᾶς. *Justin. Dial. p. 387.*

c Bp. Lany. Sermon on Hebr. XIII. 15. p. 30, 31, 32.

d Note, this very acute and knowing Divine had not learned  
 to call every *Spiritual Sacrifice* a *metaphorical Sacrifice*: For, He  
 admits of *Prayers and Praises*, and the like *Religious Services*, as  
*true and proper Sacrifices*. I conceive farther, that even *Obedi-*  
*ence* formally considered as respecting God, and as a *Tribute* of-  
 fered to Him (tho' it has other *views* besides, in which it is no  
*Sacrifice* at all) is as properly *Sacrifice* as the other: And so  
 judged St. *Justin*, above cited.

CHAP. " in acknowledgment of Him. — The Ho-  
 XII. " nour which God receives from our *Obedience*,  
 " differs from that of a *Sacrifice*; for that is  
 " only of *consequence*, and by *Argumentation*.  
 " That is, it suits with the nature and will of  
 " God; as we say, *good Servants* are an *Honour*  
 " to their *Masters*, by Reflexion. But the Ho-  
 " nour by *Sacrifice* is of *direct* and *special* In-  
 " tendment: It hath *no other use*, and is a di-  
 " *stinct* Virtue from all *other Acts* of Obedi-  
 " ence, and of a *different* Obligation. —  
 " Tho' God hath the Honour of *Obedience* and  
 " a *virtuous* Life; if we deny Him the Honour  
 " of a *Sacrifice* besides, we rob Him of *his due*,  
 " and a greater *Sacrilege* we cannot commit.  
 " — This is robbing God of the *Service*  
 " *it self*, to which the other, dedicated for his  
 " Service, are but *accessary*. Thus far Bp. Lany  
 to the Point in Hand: I return to *Justin*  
*Martyr*.

WE have seen how uniform and constant this early Christian Writer was, with respect to the *general* Doctrine concerning *Gospel-Sacrifices*, as being *Spiritual* Sacrifices, and no other. Nothing more remains, but to consider how to reconcile that *general* Doctrine with the *particular* Doctrine taught by the same Writer concerning the *Eucharist*, as a *Sacrifice*. He makes mention of the legal Offering of *fine Flour*, or *Meal-Offering*, as a *Type* of the *Bread* of the *Eucharist*<sup>e</sup>: And a little after, citing a noted Place of the Prophet *Malachi*, He interprets the *pure*

<sup>e</sup> *Justin. Mart. Dial. p. 220.*



offering, the *Mincha*, or *Bread-Offering* there pre- CHAP.  
dicted, of the *Bread* Eucharistical, and likewise XII.  
of *Wine*<sup>f</sup>, denominating them, as it seems, the   
*Sacrifices* offered by us *Gentile Christians*. Does  
not all this look very like the admitting of  
*material* Sacrifices under the Gospel? And how  
then could He consistently elsewhere *exclude*  
all *material* Oblations, and admit none but  
*Spiritual* Sacrifices as belonging to the Chri-  
stian State? Mr. *Pfaffius*, being aware of the  
appearing difficulty, cuts the Knot, instead of  
untying it, and charges the Author with *say-  
ing* and *unsaying*<sup>g</sup>: Which perhaps was not re-  
spectful enough towards his Author, nor pru-  
dent for his own Cause, unless the Case had  
been *desperate*, which He had no Reason to  
suspect, so far as I apprehend. He undertakes  
afterwards, to sum up *Justin's* Sentiments on  
this Head, and does it in a manner somewhat  
perplexed, to this effect: "That the new Te-  
" stament admits of no *Sacrifices* but *Prayers*,  
" *Praises* and *Thanksgivings*: But however, if  
" it does admit of any Thing *corresponding*, or  
" *similar* to the *Legal* Oblations, it is that of  
" the Oblation of *Bread* and *Wine* in the Eu-  
charist<sup>h</sup>. This is leaving the Readers much in  
the

f Περὶ δὲ τῶ ἐν παντὶ τότῃ ὑφ' ἡμῶν τῶ ἱδνῶν ἀποσφισμένων αὐτῶν  
δοσιῶν, τούτῃ τοῦ ἄρτου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου ὁμοίως τῶ  
εὐχαριστίας ἀεὶ λέγεται. *Justin. ibid.*

g *Pfaffius. de oblat. vet. Eucharist. p. 270. 272.*

h Ita nempe secum statuit vir Sanctus, nulla esse in novo Te-  
stamento *Sacrificia* quam *Laudes*, *Gratiarum Actiones*, & *Preces*;  
si quid tamen sit quod cum oblationibus veteris Testamenti con-  
ferri queat, esse *Panem vinumque Eucharistia*, quæ Altari, seu

CHAP. the dark, and his Author to shift for *Sense*,  
 XII. and *Consistency*. At the best, it is dismissing  
 the Evidence as *doubtful*, not *determinate* enough  
 to give reasonable Satisfaction.

Mr. Dodwell's Account of *Justin*, in this Article, is no clearer than the former. He takes notice, that this Father *allows no other Sacrifice but that of Prayer and Eucharist*; He should have said, *Thanksgiving*: And soon after He adds in the same Page; *elsewhere He owns no acceptable Sacrifice under the Gospel, but the Eucharist; in opposition to the Jewish Sacrifices, which were consumed by Fire, and which were confined to Jerusalem*<sup>1</sup>. Still, here is no account given how *Justin* could reject all *material* Sacrifice, and yet consistently admit of the Eucharist as a *Sacrifice*, if that be a *material*, and not a *Spiritual* Oblation. The most that Mr. Dodwell's Solution can amount to, is that *Justin* did not absolutely reject *material* Sacrifices, provided they were not to be *consumed by Fire*, or provided (as He hints in another Work<sup>k</sup>) that they are but purely *Eucharistical*. But this Solution will never account for *Justin's* so expressly and fully excluding all *material* Oblations, and so particularly restraining the Notion of *Gospel-Sacrifices* to *Prayers, Praises, and good Works*.

SOME learned Men think, that a *material* Sacrifice may yet be called a *rational* and *Spi-*

*Mensæ sacræ imposita, precibusque juxta mandatum Christi Deo oblata, in Sacramentum Corporis Sanguinisque Domini Consecrantur. Pfaffius. ibid. p. 274.*

<sup>i</sup> *Dodwell. of Incensing p. 46.*

<sup>k</sup> *Dodwell. Qne Altar. p. 203, 204.*

*ritual*

ritual Sacrifice<sup>1</sup>: And therefore, tho' the Fa CHAP. XII.  
thers do expressly reject *material* Sacrifices, they mean only Sacrifices of a *certain* kind; and tho' they admit none but *Spiritual* Sacrifices, they might yet tacitely except such *material* Sacrifices as are *Spiritual* also. But this appears to be a very harsh Solution, and such as would go near to confound all Language. However, most certainly, it ought never to be admitted, if any clearer or juster Solution can be thought on, as I am perswaded there may.

*Justin's* Principles, if rightly considered, hang well together, and are all of a piece. He rejects all *material* Sacrifices absolutely: And tho' the Eucharist be a *Sacrifice*, according to Him, yet it is not the *matter* of it, viz. the *Bread* and *Wine*, that is properly the Sacrifice, but it is the *Service* only, and That is a *Spiritual* Sacrifice. *Alms* are a *Gospel-Sacrifice*, according to *St. Paul*: Not the *material* Alms, but the *exercise* of *Charity*, That is the Sacrifice. In like manner, the *Eucharist* is a *Gospel-Sacrifice*: Not the *material* Symbols, but the *Service*, consisting of *Prayer*, *Praise*, *contrite Hearts*, *Self-Humiliation* &c. Well, but may not the like be said of all the *Legal* Sacrifices, that there also the *Service* was distinct from the *Matter*, and so those also were *Spiritual* Sacrifices? No: The Circumstances were widely different. In the legal Sacrifices, either the *Whole*, or some *Part* of the Offering was directly given to

<sup>1</sup> *Johnsen*. Unbloody Sacrifice. Part I. p. 18. &c.



CHAP. God<sup>m</sup>, and either *consumed by Fire*, or *poured forth*, never returning to the *use of Man*:

And thereupon was founded the *gross Notion*, of which God by his Prophets more than once complains<sup>n</sup>, as if the Deity had *need* of such Things, or took *delight* in them. But now, under the Gospel, nothing is so *given* to God, nothing *consumed* in his *immediate Service*: We present his *Gifts* and his *Creatures* before Him, and we take them back again for the *use of our selves*, and of *our Brethren*. All that we really give up to God as his Tribute, are our *Thanks*, our *Praises*, our *Acknowledgments*, our *Homage*, our *Selves*, our *Souls* and *Bodies*; which is all *Spiritual Sacrifice*, purely *Spiritual*: And herein lies the main difference between the *Law* and the *Gospel*<sup>o</sup>. We have no *material Sacrifices* at all. The *Matter* of the Eucharist is *Sacramental*, and the Bread and Wine are *Signs*; yea Signs of a *Sacrifice*, that is of the *Sacrifice of the Cross*: But as to any Sacrifice of *ours*, it lies entirely in the *Service* we perform, and in the *Qualifications*, or *Dispositions* which we bring, which are all so much *Spiri-*

<sup>m</sup> Some have thought the *Paschal-Sacrifice* to make an Exception, because it was all to be eaten. But it is certain that one Part, *viz.* the *Blood* was to be *poured forth*, and *sprinkled*. 2 *Chron.* XXX. 16. XXXV. 11. yea and *offered* unto God. *Exod.* XXIII. 18. XXXIV. 25. as belonging of right to Him: And those who are best skilled in *Jewish Antiquities*, think that the *Inwards*, or *Fat*, was to be burnt upon the Altar. See *Reland. Antiqu. Hebr.* p. 383. *Deylingius. Observ. Sacr. Tom. III.* p. 332. *Cudworth. on the Lord's Supper.* p. 3. fol. Ed.

<sup>n</sup> *Psal.* L. 12, 13. *Isa.* I. 11. *Mic.* VI. 6, 7.

<sup>o</sup> See Mr. *Lewis's Answer to Unbloody Sacrifice* p. 2. 5. 11. *tual*

tual Oblation, or *Spiritual* Sacrifice, and no- CHAP.  
thing else. XII.

FROM hence may be perceived how consistent and uniform this early Father was in his whole Doctrine on that Head. He expressed Himself very accurately, when speaking of Spiritual and perfect Sacrifices. He said, that they were what Christians offered *over*, or *upon* the Eucharistical Commemoration <sup>p</sup>: That is, they *Spiritually* sacrificed in the *Service* of the Eucharist. They did not make the *material* Elements *their* Sacrifice, but the *Signs* only of a *greater*. Their *Service* they offered up to God as his *Tribute*; but the *Elements* they took entirely to *Themselves*. When He speaks of the *Sacrifices of Bread and Wine* <sup>q</sup>, He may reasonably be understood to mean, the *Spiritual* Sacrifices of *Lauds*, or of *Charity*, which went along with the solemn feasting upon the *Bread* and *Wine*; and not that the *Elements* themselves were *Sacrifices* <sup>r</sup>. Upon the whole, therefore,

p Ταῦτα ὅ μόνα καὶ Χριστιανοὶ παρέλαβον ποιῆν καὶ ἐκ' ἀνάμνησιν δὲ τῆ τροφῆς αὐτῶν ἐκράς τε καὶ ὀργῆς ——— Dial. p. 387.

Θυσίας ——— ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἄρτου καὶ τοῦ ποτηρίου ——— νομιμένας. Dial. p. 386.

q Προσφερομένων αὐτῇ θυσιῶν, τούτῃ τοῦ ἄρτου τῇ εὐχαριστίας καὶ τοῦ ποτηρίου. p. 220.

r It may be suggested (See *Johnson*. Part I. p. 271.) that the word ἀνάμνησις, *Memorial*, was used in relation to the *Shew-Bread*. Levit. XXIV. 7. a *Type* of the Eucharist. But it is observable, that the *Shew-Bread* was not the *Memorial*; but the *Incense* burnt upon it, That was the *Memorial*, as the Text expressly says. Now, it is well known, that *Prayers*, *Lauds* &c. are the *Evangelical Incense*, succeeding in the room of the *Legal*: Therefore, to make every Thing correspond, the *Spiritual* Services of the Eucharist are properly our *Memorial*, our *Incense*, and not the *material* Elements.

I take

CHAP. I take this blessed Martyr to have been consistent throughout, in his Doctrine of Spiritual Sacrifices, as being the only Sacrifices prescribed, or allowed by the Gospel. And if He judged the Eucharist to be (as indeed He did) a most acceptable Sacrifice, it was because He supposed it to *comprize* many Sacrifices in one; a right Faith, and clean Heart, and devout Affections, breaking forth in fervent Prayers, Praises, and Thanksgivings unto God, and *charitable* Contributions to the Brethren.

*Athenagoras* may come next, who has not much to our Purpose: But yet something He has. He observes, that "God needs no *Blood*,  
" nor *Fat*, nor sweet *Scents* of Flowers, nor  
" *Incense*, being Himself the most delightful  
" *Perfume*: But the noblest Sacrifice in his Sight,  
" is to understand his works and ways, and to  
" lift up Holy Hands to Him<sup>f</sup>. A little after He adds, "What should I do with *Burnt-Offer-*  
" *ings*, which God has no need of? But it is  
" meet to offer Him an *unbloody Sacrifice*, and  
" to bring Him a *rational Service*<sup>t</sup>. Here we see what the proper *Christian* Sacrifices are, namely, the *Spiritual* Sacrifices of devout Prayers, and Obedience of Heart and Life. The *Service* is, with this Writer, the Sacrifice. He takes notice of God's not *needing* *Burnt-Offer-*

<sup>f</sup> Θυσία αὐτῷ μεγίστη, ἃν γνώσκωμεν τὸς ἐξέτιναι δεῖν. καὶ ἐπαίρωμεν ὅσους χεῖρας αὐτῷ. *Athenag.* p. 48, 49. Ed. Ox.

<sup>t</sup> Τί δέ μοι ὀλοκαυτώσται, ὧν μὴ δάται ὁ θεός; καὶ τοὶ προσφίρειν διὸν αἰμαίνεσθαι θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν. *Athenag.* p. 49.

ings,



ings, and the like. All *material* Sacrifices con- CHAP.  
sidered as *Gifts* to God, were apt to insinuate XII.  
some such Idea to weak Minds: But the *Spi-  
ritual* Services do not. In our Eucharistical  
Solemnity we consider not the Elements, when  
*presented* before God, as properly *our Gifts* to  
Him, but as *his Gifts* to us<sup>u</sup>; which, we pray,  
may be consecrated to our Spiritual uses: We  
pay our *Acknowledgments* for them, at the same  
time: And that makes one Part, the smallest  
Part of our *Spiritual Sacrifice*, or *Service*, in that  
Solemnity. It may be worth noting, that here  
in *Athenagoras* we find the first mention of  
*unbloody Sacrifice*, which He makes equivalent  
to *reasonable Service*: And He applies it not  
particularly to the Eucharist, but to *Spiritual*  
Sacrifices at large. An Argument, that when  
it came afterwards to be applied to the Eucha-  
rist, it still carried the same meaning, and was  
chosen with a view to the *Spiritual* Services  
contained in it, and not to the *material* Obla-  
tion, or Oblations, considered as such.

*Irenæus*, of the same Time, will afford us  
still greater Light, with regard to the Point in  
hand. He is very large and diffuse upon the  
distinction between the *typical* Sacrifices of  
the *Law*<sup>w</sup>, and the *true* Sacrifices of the *Gos-*

<sup>u</sup> Hence came the usual Phrase, so frequent in *Liturgick* Of-  
fices, τὰ σὰ ἐν ᾧ οὖν δώσαν σοι προσφέρωμεν. *We present unto Thee*  
*the Things that are THINE. out of THY OWN GIFTS*: That is,  
by way of Acknowledgment. See the Testimonies collected in  
*Deylingius* Observat. Miscellan. p. 201. 312.

<sup>w</sup> Per Sacrificia autem & reliquas typicas observantias, putan-  
tes propitiari Deum, dicebat eis *Samuel* &c. *Iren.* L. IV.  
c. 17. p. 247. Edit. Bened.

CHAP. *pel*<sup>x</sup>. He seems to mean by *typical* there the  
 XII. same that St *Austin* before cited, meant by  
 ~~~~~ *Signs*. Those external Sacrifices were *Symbols*,  
Tokens, *Pledges* of the *true* Homage, or *true* Sa-
 crifice : Which *Irenaeus* interprets of a *contrite*
Heart, *Faith*, *Obedience*, *Righteousness* &c. re-
 ferring to several Texts^z, of the old Testament
 and new, which recommend true Goodness as
 the acceptable Sacrifice. He understands the
 Gospel-Incense, spoken of in *Malachi*^a, of the
Prayers of the Saints^b, according to *Rev.* V. 8.
 He makes mention also of an *Altar* in *Heaven*,
 to which the *Prayers* and *Oblations* of the Church
 are supposed to ascend, and on which they are
 conceived to be offered by our great High-
 Priest to God the Father^c. The Thought, very
 probably, was taken from the *Golden Altar* men-
 tioned in the *Apocalypse*^d, and represented as
 bearing the mystical Incense. The Notion of

x *Verum Sacrificium insinuans, quod offerentes propitiabuntur Deum, ut ab eo vitam percipiant: Quemadmodum alibi ait; Sacrificium Deo cor tribulatum, odor suavitatis deo, cor clarificans eum qui plasmavit. Iren. L. IV. c. 17. p. 248.*

y Non Sacrificia & Holocaustomata quærebat ab eis Deus, sed *Fidem & Obedientiam, & Justitiam*, propter illorum salutem. *ibid.* p. 249.

z 1 *Sam.* XV. 22. *Psal.* LII. 17. *Psal.* L. 14. *Isa.* I. 16, 17. *Jerem.* VII. 22, 23. *Hos.* VI. 6. *Philip.* IV. 18.

a *Malach.* I. 11.

b *In omni loco Incensum offertur nomini meo, & Sacrificium pu- rum. Incensa autem Johannes in Apocalypsi Orationes esse, ait, Sanctorum. Iren. ibid. p. 249.*

c Est ergo *Altare* in *Cælis*: (illic enim preces nostræ & obla-
 tiones diriguntur) & *Templum*, quemadmodum *Joannes* in *Apoca-
 lypsi* ait, & *apertum est Templum Dei. Iren. ibid.*

d *Revel.* VIII. 3. 5. Vid. *Vitringa* in loc. *Dodwell.* on In-
 censsing p. 39. — 44.

a mystical

a *mystical Altar* in Heaven became very frequent CHAP. in the Christian Writers after *Irenaus*^e, and was XII. in process of Time taken into most of the old *Liturgies*, Greek, Latin, and Oriental; as is well known to as many as are at all conversant in them. The Notion was not *new*: For the old Testament speaks of Prayers, as *coming up to God's Holy dwelling-Place, even to Heaven*^f: And the New Testament follows the same Figure of Speech, applying it both to *Prayers* and *Alms-Deeds*, in the Case of *Cornelius*^g.

Irenaus, as I have observed, understood the *Incense*, mention'd in the Prophet, of the *Evangelical Sacrifice of Prayer*: But then it is to be farther noted, that He distinguished between the *Incense*, and the *pure-Offering*, and so understood the latter of something else. He understood it of the *Alms* or *Oblations* that went along with the Prayers; referring to St. *Paul's* Doctrine, in *Phil. IV. 18.* which recommends charitable Contributions, as *an Odour of a sweet Smell, a Sacrifice acceptable, well-pleasing to God*; as also to *Proverbs XIX. 17.* *He that hath pity upon the Poor, lendeth unto the Lord*^h. Such were

^e *Clemens Alex.* p. 209.

Origen. Hom. in Joh. XVII. p. 438.

Gregor. Nazianz. Vol. I. p. 31. 484. 692.

Chrysostom. in Hebr. Hom. XI. p. 807.

Cyrill. Alex. de Adorat. L. IX. p. 310.

Apostol. Constitut. L. VIII. c. 13.

Augustin. Serm. 351. de poenit. p. 1357. Tom. V.

^f 2 *Chron. XXX. 27.* Compare *Tobit III. 16.* XII. 12. *Wisd. IX. 8.*

^g *Acts X. 4.*

^h *Irenaus.* L. IV. c. 18. p. 251.

CHAP. the pure Offerings of the Church, in Irenæus's
 XII. Account; and they were *Spiritual* Sacrifices:
 W For, it is the *Service*; not the *material* Offer-
 ing, which God accepts in such Cases, as Ire-
 næus himself has plainly intimatedⁱ. It must
 be owned that Irenæus does speak of the Eu-
 charistical *Oblations* under the Notion of *Pre-*
sents brought to the *Altar*, offered up to God,
 for the agnizing Him as *Creator* of the World,
 and as the *giver* of all good Things, and for
 a Testimony of our Love and Gratitude towards
 Him on that Score^k. This He calls a *pure*
Sacrifice^l, *Present*, *Offering*, and the like: And
 since the Bread and Wine so offered were cer-
 tainly *material*, how shall we distinguish the
 Sacrifice He speaks of from a *material* Sacrifice,
 or how can we call it a *Spiritual* Sacrifice?
 A learned Foreigner, being aware of the seem-
 ing Repugnancy, has endeavoured to recon-

ⁱ Qui enim nullius indigens est Deus, in se assumit bonas op-
 rationes nostras, ad hoc ut præstet nobis Retributionem bonorum
 suorum. Iren. ibid. p. 251,

^k Suis discipulis dans consilium, primitias Deo offerre ex suis
 creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec in-
 grati sint, eum qui ex creatura panis est accepit, & gratias egit
 &c. ——— Novi Testamenti novam docuit oblationem, quam
 Ecclesia ab Apostolis accipiens, in universo mundo offert Deo, ei
 qui Alimenta nobis præstat, primitias suorum munerum in novo
 Testamento &c. Iren. L. IV. c. 17. p. 249.

^l Ecclesiæ oblatio, quam Dominus docuit offerri in universo
 mundo, purum Sacrificium reputatum est apud Deum, & acceptum
 est ei: Non quod indigeat a nobis Sacrificium, sed quoniam is
 qui offert glorificatur ipse in eo quod offert, si acceptetur munus
 ejus. Per munus enim erga Regem & Honos & Affectio ostendi-
 tur: Quod in omni simplicitate & innocentia Dominus volens nos
 offerre prædicavit dicens, cum igitur offers munus tuum ad Altare
 &c. Iren. L. IV. c. 18. p. 250.

cile the Author to Himself, by saying, that the **CHAP.**
 Eucharistical Oblation may still be reckoned a **XII.**
Spiritual Sacrifice, on account of the *Prayers, Lauds* ~
 and *Offerings* going along with it, which are *Spiri-*
tual Services^m. Another learned Gentleman ob-
 serves, that according to *Irenæus*, the very *Life*
 and *Soul* of the *new Oblation* rests in the *Pray-*
ers by which it is offered up, and which *finish*
 or *perfect* the *Spiritual Oblation*ⁿ. The Solu-
 tion appears to be *just*, so far as it goes: But
 I would take leave to add to it, that the *ma-*
terial Offering, in this Case, is not properly a
Present made to God, tho' brought before
 Him: For, it is not consumed (like a Burnt-
 Offering) in God's *immediate* Service, nor any
 Part of it, but goes entire to the *use* of *Man*,
 not so much as any *Particle* of it separated for
 God's *Portion*, as in the *Légal* Sacrifices. There-
 fore the *material* Offering is not the *Sacrifice*:
 But the Communicant's *agnizing* the Creator
 by it; That is properly *Sacrifice*; and *Spiritual*
Sacrifice, of the same nature with *Lauds*. I

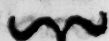
^m Non satis *sibi constare* videtur *Irenæus*, qui de *Sacrificiis Spi-*
ritualibus antea lotutus erat, deque iis acceperat vaticinium *Ma-*
lachia; quod nunc contra ad *Oblationes* istas *Eucharisticas* trahere
 videtur. At bene cuncta se habent, si observemus & ipsam Eu-
 charistiam ratione *precum & Gratiarum actionis*, quæ eam comi-
 tari solet, & oblationes quoque istas, quas cum Eucharistia con-
 jungere moris erat, suum itidem locum inter *Sacrificia Spiritualia*
 promereri. *Buddeus*. *Miscellan. Sacr. Tom. I. p. 59, 60.*

ⁿ Ex quibus patet *Animam* oblationis *novæ*, quæ in N. T.
 juxta *Irenæum* fit, & a Christo instituta est, esse *Preces* queis do-
 na offeruntur. — Accedentibus *precibus*, quibus nomen Dei
 glorificatur, ipsi gratiæ redduntur, donorumque Sanctificatio ex-
 petitur, *perficitur* utique *Spiritualis* illa atque Eucharistica obla-
 tio. *Pfaffus*. in *Irenæi Fragm. p. 57.*

CHAP. may add further, that those Eucharistical Oblations were, in Irenaus's Account, Contributions to the Church and to the Poor, as is plain by his referring to *Prov. XIX. 17.* and *Phil. IV. 18.* which I noted before: And therefore He looked upon them as Evangelical, and Spiritual Sacrifices, falling under *Article the first* of the Recital given above. For, it is not the *Matter* of the Contributions which constitutes the *Sacrifice*, but it is the *exercise* of *Benevolence*, and that is *Spiritual*, and what God accepts. Under the *Law*, God accepted the *external* Sacrifice, the *material* Offering, as to *legal* Effect: But under the Gospel, He accepts of nothing as to any salutary *Effect* at all, but the *Spiritual* Service. This is the *new Oblation*, the only one that is any way acceptable under the Gospel, being made in *Spirit* and in *Truth*.

SOME perhaps may object, that such *Spiritual* Oblation cannot justly be called *new*, since it was mentioned by the *Prophets*, and is as old as *David* at least, who speaks of the *Sacrifice* of a *contrite* Heart, and the like°. All which is very certain, but foreign to the Point in hand. For, let it be considered, 1. That the *new Covenant* is really as old as *Adam*, and yet is justly called *new*. 2. That tho' *Spiritual* *Sacrifices* were always the most acceptable *Sacrifices*, yet God did *accept* even of *material* *Sacrifices*, under the *Mosaical* Oeconomy, as to *legal* Effect; and so it was a *new* Thing to put

• See *Johnson*. Unbloody Sacrifice Part I. p. 264. alias 268.



an end to such *legal* Ordinances. 3. That when *Spiritual* Sacrifices obtained, (as they all along did) under the *Law*, yet they obtained under *Veils, Covers, or Symbols*; and so it was a *new* Thing to accept of them, under the Gospel, stripp'd of all their *Covers*, and *external* Signatures. 4. The Gospel-Sacrifices are offered *in, by, and thro' Christ*, expressly and explicitly; and so the *Spiritual Sacrifices* of the Gospel are offered in a *new* way, and under a *new Form*. These considerations appear sufficient to justify *Irenæus's* calling the Christian Oblation a *new Oblation*: Or it may be added, that new *Light*, new *Force*, and new *Degrees* of Perfection have been brought in by the Gospel to every Part or Branch both of speculative and practical Religion.

I PASS ON to *Clemens of Alexandria*. He maintains constantly; under some variety of Expression, that *Spiritual* Sacrifices are the only *Christian* Sacrifices. To the Question, what Sacrifice is most acceptable to God, He makes

p "By Him we are to offer: It is his *Merit* and *Mediation* that crowns the *Sacrifice*. ——— This by Him gives the " *Characteristical* difference of the *Christian Sacrifice* from all " others: For, otherwise, the *Sacrifice of Praise* was common to " all Times before and under the Law. You find in many " *Psalms* a *Sacrifice of Praise* and *Thanksgiving*, but in none of " them by Him, in Christ's Name. *Hitherto ye have asked nothing in my Name*, says our Saviour, but hereafter his Name " will give Virtue and Efficacy to all our Services. And therefore, to gain so gracious an Advocate with the Father, our " Prayers and Supplications are in the *Liturgy* offered up in his " Name, concluding always, *by the Merits of our Lord Jesus Christ*. Bp. *Lany* Sermon on Hebr. XIII. 15. p. 13, 14.

CHAP. answer, in the words of the Psalmist, *a contrite*

XII. *Heart*. He goes on to say: "How then shall

~ " I *crown*, or *anoint*, or what *Incense* shall I
 " offer unto the Lord? A *Heart* that glorifies
 " its Maker, is a *Sacrifice of sweet Odour* unto
 " God: These are the *Garlands*, and *Sacrifices*,
 " and *Spices* and *Flowers* for God^q. In another
 Place, condemning the *Luxury of Perfumes*,
 He starts an *Objection*, viz. That Christ our
 High-Priest may be thought perhaps to offer
Incense, or *Perfumes* above: An *Objection*
 grounded probably, either upon what the *typical*
 High-Priest did under the *Law*^r, or upon
 what is intimated of Christ Himself under the
Gospel^s: To which *Clemens* replies, that our Lord
 offers no such *Perfume* there, but what He does
 offer above, is the *Spiritual Perfume of Charity*^t.
 He alluded, as it seems, to our Lord's *Philan-*
thropy, in giving Himself a *Sacrifice* for Man-
 kind; unless we choose to understand it of
 our Lord's recommending the *Charity* of his
 Saints and Servants at the High Altar in
 Heaven. *Clemens* elsewhere reckons up *Meek-*
ness, *Philanthropy*, exalted *Piety*, *Humility*, *sound*
Knowledge, among the acceptable *Sacrifices*^u,
 as they amount to sacrificing the *old Man*, with
 the *Lusts* and *Passions*: To which He adds al-

^q *Clemens Alex. Pædag. L. III. c. 12. p. 306. conf. Strom.*
L. II. p. 369, 370.

^r *Exod. XXX. 7.*

^s *Revel. V. 8. VIII. 3. Conf. Vitring. in loc.*

^t τὸ ἁγίας διὰ τὸν ἀναψίχον τὸ κέριον, τὴν προμαπὴν εὐαδίας,
 εἰς τὸ θυπασθῆαιον &c. *Clem. Alex. Pædag. L. II. c. 8. p. 209.*

^u *Clem. Alex. Strom. VII. p. 836.*

so, the offering up *our own selves*; thereby glorifying Him who was sacrificed for us. Such were this Author's Sentiments of the *Christian Sacrifices*. He looked upon the *Church* it self as the *Altar* here below, the collective Body of Christians, sending up the *Sacrifice of Prayer* to Heaven, with united Voices: The *best* and *holiest* Sacrifice of all, if sent up in *Righteousness*^w. He speaks slightly of the *legal Sacrifices* as being Symbols only of Evangelical Righteousness^x. He makes the *just Soul* to be a *Holy Altar*^y: And as to the *Sacrifice of the Church*, it is "Speech exhaled from *Holy Souls*, while " the whole Mind is laid open before God, " together with the *Sacrifice*^z. Elsewhere, the *Sacrifices*, of the *Christian Gnostick*, He makes to be *Prayers*, and *Lauds*, and *reading of Scripture*, and *Psalms*, and *Anthems*^a. Such were *Clemens's* general Principles, in relation to Gospel-Sacrifices. He has not directly applied them to the particular Instance of the *Eucharist*; tho' we may reasonably do it for Him, upon probable presumption. It is manifest that He could not *consistently* own it for a *Sacrifice* of ours, in any other view but as a *Service* carrying in

w *Clem. Alex. Strom. VII. p. 848.*

x Αἱ μὲν γὰρ κατὰ τὸ νόμον θυῖαν, τὴν περὶ ἡμᾶς εἰσέοικαν ἀλλήλων. *Clem. Alex. ibid. p. 849.*

y Βωμὸν δὲ ἀληθῶς ἄγιον, τὴν δικαίαν ψυχὴν. *p. 848. conf. Augustin. de Civit. Dei. L. X. c. 4.*

z Ἡ θυσία τῆς ἐκκλησίας, λόγος ἀπὸ τῆς ἀγίας ψυχῆς ἀναθυμιώδης ἐκκαλυπτομένης, ἅμα τῆς θυσίας, καὶ τῆς διανοίας ἀπάσης τῆς θεῆς. *Clem. Alex. p. 848.*

a Θυσίαν μὲν αὐτῶν, εὐχαρί π καὶ αἶνοι, καὶ πρὸς τὴν ἐπίστασιν ἐντεύξεις τῶν γραφῶν, ψαλμοὶ δὲ καὶ ὕμνοι &c. *Strom. VII. p. 860, 861.*

CHAP. it such *Spiritual* Sacrifices as He has mention'd:
 XII. In that view, it might be upon his Principles
 ~~~~~ a noble Sacrifice, yea a Combination of Sa-  
 crifices.

*Tertullian* may come next, a very considerable Writer, who has a great deal to our Purpose: I shall select what may suffice to shew his Sentiments of the *Christian Sacrifices*. Giving some account of them to the *Pagans*, in his famous *Apology*, He expresses Himself thus: "I offer unto God a fatter and nobler Sacrifice, which Himself hath commanded; viz. " *Prayer* sent out from a chaste Body, an innocent Soul, and a sanctified Spirit: Not worth-  
 " less grains of *Frankincense*, the Tears of an  
 " *Arabian Tree*<sup>b</sup> &c. I shall only observe, that if *Tertullian* had understood the material *Elements* of the Eucharist to be a *Sacrifice*, how easy might it have been to retort upon Him the *worthless Grains* of Wheat, and the like: But He had no such Thought. *Prayer*, and a *good Life* were his *Sacrifice*: And a noble one They are. In another Place of his Works, He says: "We *Sacrifice* indeed, but it is with *pure*  
 " *Prayer*, as God has commanded; for, God  
 " the Creator of the Universe, hath *no need*  
 " of any *Incense*, or *Blood*<sup>c</sup>. How obvious

<sup>b</sup> Offero ei opimam & majorem Hostiam; quam ipse mandavit: *Orationem* de Carne *pudica*, de Anima *innocenti*, de Spiritu *Sancto* profectam: Non grana *Thuris* unius assis, *Arabice* Arboris *Lacrymas* &c. *Tertull. Apol. c. XXX. p. 277. Edit. Havercamp.*

<sup>c</sup> Sacrificamus — sed quomodo Deus præcepit, *pura prece*: Non enim eget Deus, conditor universitatis, *odori*, aut *Sanguinis* alicujus. *Tertull. ad Scap. c. II. p. 69. Rigalt.*

might

might it have been to retort, that God has *no* need of *Bread*, or *Wine*, had That been the *Christian Sacrifice*: But *Tertullian* knew better; and still He rests it upon *pure Prayer*, that is, *Prayer* together with a *good Mind*. Let us hear Him again: "That we ought not to offer unto God *Earthly* but *Spiritual* Sacrifices, we may learn from what is written: *The Sacrifice of God is an humble and contrite Spirit*: And elsewhere; *Offer unto God the Sacrifice of Thanksgiving, and pay thy Vows unto the most High*. So then, the *Spiritual* Sacrifices of *Praise* are here pointed to, and a *troubled Spirit* is declared to be the acceptable Sacrifice unto God<sup>d</sup>. What *Justin Martyr* called *material* Sacrifice, our Author here rejects under the Name of *earthly*, or *terrene*. Are not *Bread*, and *Wine*, both of them *terrene*? Therefore He thought not of them, but of something *Spiritual*: And He has named what; viz. *Lauds* and *Thanksgivings*, and discharge of sacred *Vows*, all from an *humble* and *contrite* Heart: These were the acceptable Sacrifices, in his Account. He goes on, in the same Place, to quote *Isaiah* against *carnal* Sacrifices, and *Malachi* also, to shew that *Spiritual* Sacrifices are established<sup>e</sup>. In his Treatise against *Marcion*, He again refers

<sup>d</sup> Namque, quod non terrenis Sacrificiis sed Spiritualibus Deo litandum sit, ita legimus ut Scriptum est: *Cor contribulatum & Humiliatum Hostia Deo est*. Et alibi, *Sacrifica Deo Sacrificium Laudis, & redde Altissimo vota tua*. Sic igitur Sacrificia Spiritalia laudis designantur, & cor contribulatum acceptabile Sacrificium Deo demonstratur. *Tertull. adv. Jud. c. V. p. 188.*

<sup>e</sup> *Tertullian. adv. Jud. c. V. p. 188.*

CHAP. to the Prophet *Malachi*, interpreting the pure  
 XII. Offering there mention'd, not of any material  
 ~ Oblation, but of hearty Prayer from a pure Con-  
 science<sup>f</sup>; and elsewhere, of giving *Glory*, and  
*Blessing*, and *Lauds* and *Hymns*\*. Which, by  
 the way, may serve for a Comment upon *Ju-*  
*stin* and *Irenaus*, as to their applying that Pas-  
 sage of *Malachi* to the *Eucharist*: They might  
 do it, because the *Spiritual* Sacrifices here men-  
 tioned by *Tertullian*, make a great Part of the  
*Service*. It would have been very improper,  
 to interpret one Part of *Spiritual* Service, viz.  
 of *Prayer*, and the other of a *material* Loaf. In  
 another Treatise, *Tertullian* numbers up among  
 the acceptable Sacrifices, *Conflicts* of *Soul*, *Fas-*  
*tings*, *Watchings*, and *Abstemiousness*, with their  
*mortifying Appurtenances*<sup>g</sup>. But besides all this,  
 there is, if I mistake not, in the latter Part of  
 his *Book of Prayer*, (publish'd by *Muratorius*  
 A.D. 1713.) a large and full Description of  
 the *Eucharistical Sacrifice*, which will be worth  
 the transcribing at length. After recommend-  
 ing the use of *Psalmody* along with Prayers,  
 and the making *Responses* in the publick Ser-  
 vice, He then declares that such kind of *Prayer*,  
 so *saturated* with *Psalmody*, is like a *well fed*  
*Sacrifice*: But it is of the *Spiritual* kind, such

<sup>f</sup> *Sacrificium mundum: Scilicet simplex oratio de conscientia pura. Tertull. contr. Marc. L. IV. c. 1. p. 414.*

<sup>g</sup> *Sacrificium mundum: Gloriæ scilicet Relatio, & Benedictio, & Laus, & Hymni. Adv. Marc. L. III. c. 22. p. 410.*

*g* *Sacrificia Deo grata: Conflictationes dico Animæ, jejunia, seras & aridas escas, & Appendices hujus officii Sordes. De Resurrect. Carn. c. VIII. p. 330.*



as succeeded in the room of all the *legal* Sacrifices. Then referring to *Isaiah* Ch. I. 11. to shew the comparative meanness of the *Jewish* Sacrifices, and to *John* IV. 23. for the right understanding the *Evangelical*, He proceeds thus: “ We are the *true* *Worshippers*, and the *true* “ *Priests*, who worshipping *in Spirit*, do *in Spi-* “ *rit* sacrifice *Prayer*, suitable to God and ac- “ ceptable; such as He has required, and such “ as He has provided for Himself. This is what “ we ought to bring to God’s Altar, [by way “ of *Sacrifice*] *devoted* from the whole Heart, “ *fed* with Faith, *decked* with Truth, by Inno- “ cence made *intire*, and *clean* by Chastity, *crown-* “ *ed* with a Feast of Charity, attended with a “ *Train* of good Works, amidst the Acclama- “ tions of *Psalms* and *Anthems*<sup>h</sup>. The Reader will here observe, how the Author most elegantly describes the *Christian* and *Spiritual* Sacrifice of *Prayer*, in Phrases borrowed from

h Diligentiores in orando subungere in *orationibus Alleluia* solent, & hoc genus *Psalms*, quorum clausulis respondeant, qui simul sunt: Et est optimum utique Institutum omne, quod proponendo & honorando Deo competit, *saturatam* orationem, velut optimam [lege *opimam*] Hostiam admovere. Hæc est enim *Hostia Spiritualis*, quæ pristina Sacrificia delevit. Quo mihi, inquit, *multitudinem Sacrificiorum vestrorum*? — Quæ ergo quaesierit Deus, Evangelium docet: *Veniet Hora*, inquit, *quum veri Adoratores* adorabunt Patrem in Spiritu & veritate: Deus enim *Spiritus est*, & Adoratores itaque tales requirit. Nos sumus veri Adoratores, & veri Sacerdotes, qui Spiritu orantes, Spiritu Sacrificamus orationem Dei propriam, & acceptabilem, quam scilicet requisivit, quam sibi prospexit. Hanc de toto corde *devotam*, Fide *passam*, veritate *curatam*, innocentia *integram*, Castitate *mundam*, *Agape Coronatam*, cum pompa Bonorum operum inter *Psalms* & *Hymnos* deducere ad Dei Altare debemus. *Tertullian.* de Orat. c. XXVII, XXVIII. p. 52, 53. Ed. Murator.

*material*

CHAP. *material* Sacrifices, with an *Heifer*, or *Bullock*  
 XII. in his Mind, led up to the *Altar* to be sa-  
 crificed: And his *Epithets* are all chosen, as the  
 Editor has justly observed, so as to answer that  
*Figure*<sup>i</sup>. But what I am principally to note  
 is, that this was really intended for a Descrip-  
 tion of the *Eucharistical Sacrifice*: Which is  
 plain from the Circumstances. 1. From his  
 speaking of the publick *Psalmody*, as going a-  
 long with it<sup>k</sup>, and the *Responses* made by the  
 Assembly. 2. From the mention made of  
*God's Altar*. 3. And principally, from what  
 He says of the *Feast of Charity*, which is known  
 to have been connected with the *Service* of the  
 Eucharist, or to have been an *Appendage* to it<sup>l</sup>,  
 at that Time; for which Reason, that Service  
 may very properly be said to have been crown'd  
 with it. These Circumstances sufficiently shew,  
 that *Tertullian* had the *Communion-Service* in his  
 Mind, and That was the *Sacrifice* which He  
 there chose to describe; a complicated Sacri-  
 fice, consisting of many Articles, and all of  
 them *Spiritual*, but all summed up in a *right*  
*Faith*, *pure Worship*, and *good Life*. Such is the  
*Christian Sacrifice*; and such we ought to bring  
 constantly to the *Lord's Table*, to the holy and  
*mystical Altar*.

i *Orationi*, quam *Hosiam Spiritalem* appellat, singula tribuit  
 quæ victimis *carneis* conveniebant, nimirum ut de toto corde vo-  
 veatur Deo, ut sit *pastâ, curata, integra, munda, coronata*. Mü-  
 ratorius. in Notis p. 53.

k Quorum clausulis respondeant, qui simul sunt.

l See *Bingham*. B. XV. Ch. 7. §. 7, 8.

*Suicer*. Thesaur. Tom. I. p. 26.

To the same Purpose speaks *Minucius Felix*, CHAP. XII. not long after *Tertullian*. The only Gifts proper to be offered to God by Christians, are Christian Services, Christian Virtues, according to his Account<sup>m</sup>. To offer Him any Thing else, is throwing Him back his own Gifts, not presenting Him with any Thing of ours. What could *Minucius* therefore have thought of offering Him Bread and Wine, if considered as Gifts, or Sacrifices to God? It is manifest, that He must have understood the Service, not the Elements, to be the Christian Gift, and Christian Sacrifice.

*Origen* falls in with the Sentiments of the earlier Fathers, as to *Spiritual* Sacrifices, and their being the only Gospel-Sacrifices. For, when *Celsus* had objected to Christians their want of *Altars*, He replies: "The Objector does not consider, that, with us, every good Man's Mind is his Altar, from whence truly and Spiritually the Incense of Perfume is sent up: viz. Prayers from a pure Conscience<sup>n</sup>. Then He refers to *Revel. V. 8*, and to *Psalms CXLI. 2*. A little higher up in the same Treatise, He speaks of Christians present-

m Hostias & victimas Domino offeram, quas in usum mei protulit, ut rejiciam ei suum munus? Ingratum est: Cum sit libabilis hostia Bonus Animus, & pura mens, & sincera Conscientia. Igitur, qui innocentiam colit, Domino supplicat; qui justitiam, Deo libat; qui fraudibus abstinet propitiatur Deum; qui hominem periculo subripit, opimam victimam cædit. Hæc nostra Sacrificia, Hæc Dei sacra sunt. *Minuc. Fel. Sect. 32. p. 183.*

η Οὐχ ὁρῶν, ὅτι βρωμὴ μὲν εἰσι ἡμῶν τὸ ἐκάστου τῶν δικαίων ἡγμῶνικόν, ἀφ' οὗ ἀναπέμπεται ἀληθῶς ἐν ἰσότητι εὐωδία θυμιάματος, αἱ προσευχαὶ ἀπὸ συνειδήσεως καθαρᾶς. *Origen. contr. Cels. p. 755.*

ing



CHAP. ing their *Petitions, Sacrifices, and Supplications;*

XII. beseeching Christ, since *He is the Propitiation*

for our Sins, to recommend the same in quality of High-Priest, to the Acceptance of God the Father°. We may here observe, that the *Altar* which He speaks of, is *Spiritual*, as well as the *Sacrifice*. Had He known of any *material* Altar, or *material* Sacrifice (properly so called) among Christians, this was the Place for Him to have named it. It is true, the Lord's Table is often called *Altar* in the ancient Monuments, and it is a *material* Table: And the *Alms* also and *Oblations* made at the same Table, for the use of Church and Poor, are *material*, as well as the Table. But the *Service* is *Spiritual*, and That is the *Sacrifice* there offered: And therefore the *Table*, considered as an *Altar*, an Altar for *Spiritual* Sacrifice, is a *mystical, Spiritual* Altar. So if a Man offers his own Body as a *Sacrifice* for the Name of Christ upon a *Scaffold*, his Body is *material*, and so is the *Scaffold* also: But nevertheless, the *Sacrifice* is *Spiritual*, and the *Scaffold*, considered as an *Altar*, must be a *Spiritual* Altar to make it answer to the *Sacrifice*, as they are *Correlates*. This I hint by the way, in order to obviate some wrong Constructions, which some have made<sup>p</sup> of a *material* Table, and *material* Elements. It is true, the Table is *mate-*

ο Ω πρώτων προσφέρωμεν αὐτάς, ἀξιῶντες αὐτὸν, ἱλασμὸν ὄντα περὶ τῶν ἁμαρτιῶν ἡμῶν, προσπαλαγῆν ὡς Ἀρχιερεὺς τὰς εὐχάς, καὶ τὰς θυσιὰς, καὶ τὰς ἐντευχίας ἡμῶν τῷ ἐπὶ πᾶσι θεῷ. p. 751.

<sup>p</sup> See Johnson. Unbl. Sac. Part I. p. 30. alias 31.

rial, and the Elements also *material*: But so far CHAP. as one is considered or called an *Altar*, it is XI. *Spiritual* and *mystical*; and so far as the other are called a *Sacrifice*, they also are *Spiritual* and *mystical*. The Holy Table is called an *Altar*, with regard to the *Spiritual* Services, that is, *Sacrifices* sent up from it, and so it is a *Spiritual* Altar: Then as it bears the *Symbols* of the *Grand Sacrifice* applied in this Service, and herein feasted upon by every *worthy* Communicant, it is a *Symbolical* or *mystical* Table, answering to the *Symbolical* and *mystical* Banquet. But I pass on.

*Cyprian*, of that Age, speaks as highly of *Spiritual Sacrifices* as any one before, or after Him. For in an Epistle written to the *Confessors* in Prison, and not permitted to *communicate* there, He comforts them up in the manner here following: "Neither your *Religion* nor *Faith* can  
" suffer by the hard Circumstances you are under, that the *Priests* of God have not the liberty to offer and celebrate the *Holy Sacrifices*.  
" You do celebrate, and you do offer unto God  
" a *Sacrifice* both precious and glorious, and  
" which will much avail you towards your obtaining Heavenly Rewards. The Holy Scripture says: *The Sacrifice of God is a broken Spirit, a broken and a contrite Heart* God doth not  
" despise. Psal. 51. 17. This *Sacrifice* you offer  
" to God, this you celebrate without intermission, Day and Night, being made *Victims*  
" to God, and presenting *your selves* as such,  
" holy and unblemish'd, pursuant to the Apostle's

CHAP. "Apostle's Exhortation, where He says: *I beseech*  
 XII. "you therefore, Brethren, by the Mercies of God  
 "that you present your Bodies &c. Rom. XII. 1.  
 "For, this is what pleases God: And it is this  
 "by which our other Services are rendred  
 "more worthy, for the engaging the Divine  
 "Acceptance. This is the *only* Thing that our  
 "devout and dutiful Affections can offer un-  
 "der the Name of a *Return* for all his great  
 "and salutary Blessings: For, so by the *Psal-*  
 "*mist* says the Spirit of God, *what shall I ren-*  
 "*der* &c. Psal. CXVI. 12, 13, 15. Who would  
 "not readily and chearfully take this Cup?  
 The Remarks here proper are as follow. 1.  
 That the Author looked upon the Eucharist as  
 an *Oblation*, or *Sacrifice*, or complication of Sa-  
 crifices. 2. That in case of injurious Exclu-  
 sion from it, He conceived that *Spiritual Sa-*  
*crifices* alone were *equivalent* to it, or more  
 than equivalent to the *ordinary* Sacrifices there-  
 in offered. 3. That therefore He could not  
 suppose any Sacrifice *offered* in the Eucharist to  
 be the *Archetypal* Sacrifice it self, or to be *tan-*  
*tamount* to it: Which I note chiefly in opposi-  
 tion to Mr. *Dodwell*, who imagined that the  
 Ancients *reckoned the Christian Eucharist for the*  
*Archetypal Sacrifice of Christ upon the Cross*<sup>r</sup>. An  
 Assertion, which must be very much qualified  
 and softened, to make it tolerable. The Eu-  
 charist, considered as a *Sacrament*, is indeed re-

<sup>q</sup> Cyprian. Epist. 76. p. 232. Edit. Oxon. alias Epist. 77.  
 p. 159. Bened.

<sup>r</sup> *Dodwell*, of Incense. p. 55.



presentative and exhibitiv of the *Archetypal* CHAP. *Sacrifice*; not as *offered*, but as *feasted upon* by XII, us, *given* and *applied* by God and Christ to every *worthy* Receiver. Therefore that excellently learned Man inadvertently here confounded the *Sacrificial* view of the Eucharist with the *Sacramental* one, and *Man's* Part in it with what is properly *God's*. What we *give* to God, is our own Service, and *our selves*, which is *our* Sacrifice: But the *Archetypal* Sacrifice it self is what no one but Christ Himself could offer, whether *really*, or *Symbolically*. We *represent* it, we do not *offer* it in the Eucharist, but it is there *Sacramentally*, or *Symbolically* to us *exhibited*, or *applied*. 4. It may be noted of *Cyprian*, that He judged the devoting *our whole selves* to God's Service and to God's Glory, to be the most *acceptable* Sacrifice which *we* are *capable* of offering: And his preferring the Sacrifice of *Martyrdom* (other Circumstances supposed equal) to the *ordinary* Sacrifice of the Eucharist, was conformable\* to the standing Principles of the Church, in preferring the *Baptism* of *Blood* to the *Baptism* of *Water*<sup>f</sup>.

It remains to be enquired, in how many Senses, or upon what Accounts, St. *Cyprian* stiled the Eucharist a *Sacrifice*. 1. He might so style it on account of the *Lay-Offerings* therein made, which were a *Spiritual* Sacrifice<sup>t</sup>. 2. Next, on account of the *Sacerdotal* recommendation of

f Vid. *Dodwell*. *Cyprian*. Dissert. XIII. p. 420. &c.

t See Above Ch. I. p. 39.

CHAP. the same Offerings to the divine Acceptance<sup>u</sup>:

XII. Which was another *Spiritual* Sacrifice. 3. On account of the *Prayers, Lauds, Hymns &c.* which went along with Both the former, and were *emphatically* *Spiritual* Sacrifice. 4. On account of the *Christian Charity* and *Brotherly Love* signified by, and exemplified in the Service of the Eucharist: For, That *Cyprian* looked upon as the *prime* Sacrifice of it<sup>w</sup>. 5. On account of the *Grand Sacrifice* applied by Christ, commemorated and feasted on by us (not properly *offered*) in the Eucharist\*. Such *Commemoration* is it self a *Spiritual* Service, of the same Nature with *Lauds*, and so makes a Part of the *Spiritual Sacrifice* of the Eucharist. In these several views, *Cyprian* might, or probably did look upon the Eucharist as a *Sacrifice*, and accordingly so named it.

THERE is one particular Passage in *Cyprian*, which has been often pleaded by *Romanists* in favour of a *real* sacrificing of Christ in the Eucharist, and sometimes by *Protestants*, amongst our selves, in favour of a *material* Sacrifice at

<sup>u</sup> See Above. p. 39. Pope *Innocent I.* clearly expresses Both; in these Words: *De nominibus vero recitandis, antequam Preces Sacerdos faciat, atque eorum oblationes, quorum nomina recitanda sunt, sua oratione commendet, quam superfluum sit, & ipse pro tua Prudentia recognoscis: Ut cujus Hostiam nec dum Deo offeras, ejus ante nomen insinues &c.* *Harduin. Concil. Tom. I. p. 997.*

<sup>w</sup> Sic nec Sacrificium Deus recipit *diffidentis*. ——— Sacrificium Deo *majus*, est *Pax nostra & fraterna Concordia*, & de unitate Patris & Filii & Spiritus Sancti *Plebs adunata*. *Cyprian. de Orat. p. 211. Edit. Bened. p. 150. Oxon.*

\* See Above Ch. I. p. 37, 38, 39, 48.

least, or of a *Symbolical* Offering up of Christ's CHAP. Body and Blood to God the Father. The words XII. of *Cyprian* run thus. " If Jesus Christ, our Lord  
" and God, be the High-Priest of God the Fa-  
" ther, and first offered *Himself* a Sacrifice to the  
" Father, and commanded *This* to be done in  
" Commemoration of Himself, then that Priest  
" truly acts in Christ's stead, who imitates what  
" Christ did, and then *offers* a *true* and *com-*  
" *pleat* Sacrifice in the Church to God the Fa-  
" ther, if He begins *so to offer* as He sees Christ  
" to have offered before". From hence it has  
been pleaded, that Christ offered Himself *in*  
*the Eucharist*, and that the Christian Priests  
ought to *do the same* that He did; that is, to  
*offer*, or *Sacrifice Christ Himself* in this Sacra-  
ment. But it is not certain, that *Cyprian* did  
mean (as He has not plainly said) that Christ  
offered Himself *in the Eucharist*: He might  
mean only, that Christ offered Himself *upon the*  
*Cross*, and that He instituted this Sacrament as  
a *Commemoration* of it. As to the Words *true*  
and *compleat* Sacrifice, He certainly meant no  
more than that Christ offered both *Bread* and  
*Wine*, and had left it us in charge to *do the*  
*same*: And this He observed in opposition to  
some of that Time who affected to *mutilate*

y Si Jesus Christus, Dominus & Deus noster, ipse est summus Sacerdos Dei Patris, & *Sacrificium* Patri *seipsum* primus obtulit, & *Hoc* fieri in sui commemorationem præcepit; utique ille Sacerdos vice Christi verè fungitur, qui id, *quod Christus fecit*, imitatur, & *Sacrificium verum & plenum* tunc offert in ecclesia Deo Patri, si sic incipiat *offerre* secundum quod ipsum Christum videat obtulisse. *Cyprian. Ep. 63. p. 609.* And see Above Ch. I. p. 38.



CHAP. the Sacrament by leaving out the *Wine*, and  
 XII. using *Water* instead of it, which was not doing  
 ~ the same that Christ did.

HOWEVER, I think it not material to dispute whether *Cyprian* really intended to teach that our Lord offered Himself *in the Eucharist*, since it is certain, that some Fathers of eminent note in the Church, after his days, did plainly and in Terms affirm it<sup>z</sup>: And other *Fathers* admitted of our Lord's offering, or devoting Himself previously to the Passion<sup>a</sup>. And They are therein followed by several learned *Moderns*, even among *Protestants*<sup>b</sup>; who ground the Doctrine chiefly on *John XVII. 19*. A sufficient Answer to the objection (so far as concerns the *Romish* Plea built thereupon) is given by our incomparable Bp. *Jewell*, in these Words:  
 “ We deny not but it may well be said, Christ  
 “ *at his last Supper* offered up Himself unto his  
 “ Father: Albeit, not *really* and *indeed*, but in

<sup>z</sup> *Hilarius*. in Matt. c. 31. p. 743. Ed. Bened.

*Ambrosius*. de Myster. Paschæ c. 1.

*Gregor. Nyssen*. de Resurr. Christi. seu Pasch. I.

*Hesychius*. in Levit. p. 55, 56. Conf. 169. 376. 540.

Conf. *Steph. Gobar*. apud Phot. Cod. 232. p. 902. *Missal*.

*Gottho-Gallican*. p. 297. & *Mabillon*. in Præfat. & alibi.

<sup>a</sup> *Chrysostom*. in Johan. Hom. 82. p. 484. *Cyrl. Alex.* de Adorat L. X. p. 350. In Johan. L. IV. c. 2. p. 354.

<sup>b</sup> *Mede*. opp. p. 14. *Outram*. de Sacrif. p. 307. 370. *Wit-fius*. Miscellan. Sacr. Tom. I. Dissert. 2. n. 87. In Symb. Apost. Exercit. X. p. 147. *Whitby* on John. XVII. 19. *Zornius* Opusc. Sacr. Tom. II. p. 251. *Deylingius*. Observat. Miscellan. p. 560. *Johnson* Unbl. Sacrif. Part I. p. 61. — 96. Part II. p. 4. — 10

N. B. These Authors suppose that our Lord devoted Himself beforehand, gave Himself on the Cross, presented Himself in Heaven: One continued Oblation in all; but distinguished into three several Parts, Views, or Stages.

“ a Figure

“ a *Figure*, or in a *Mystery*; in such sort as we CHAP.  
 “ say, Christ was offered in the *Sacrifices* of XII.  
 “ the *old Law*; and as St. *John* says, *The Lamb* ~~~~~  
 “ was *slain* from the beginning of the *World*. As  
 “ Christ was *slain* at the *Table*, so was He *sa-*  
 “ *crificed* at the *Table*: But He was not slain  
 “ at the *Table* *verily* and *indeed*, but only in a  
 “ *Mystery*<sup>c</sup>. This is a just and full Answer to  
 the *Romanists*, with whom the good Bishop held  
 the Debate. But it may still be pleaded by  
 Those who maintain a *material* Sacrifice, that  
 this Answer affects not *Them*, since they con-  
 tend only that Christ offered the *Symbols* in the  
 Eucharist, and *Himself* under those Symbols,  
 that is, in a *Mystery*; just as a Man offers to  
 God *Houses* or *Lands*, by presenting a *Sword*,  
 or *Piece* of *Money*, or *Pair* of *Gloves* upon the  
 Altar of the Church, or transfers an Estate by  
 delivery of *Parchments*, and the like: And if  
 Christ thus *Symbolically* offered Himself a Sa-  
 crifice in the Eucharist, why may He not be,  
 in like manner, *Symbolically* offered in the Eu-  
 charist, at this Day<sup>d</sup>? This, I think, is the Sum  
 and Substance of what is pleaded by some *Pro-*  
*testants* in favour of a Symbolical *Sacrifice*, as  
 offered in the Eucharist. To which I answer:  
 1. That no one has any Authority or Right  
 to offer Christ as a Sacrifice (whether *really*, or  
*Symbolically*) but Christ Himself. Such a Sacri-  
 fice is *his* Sacrifice, not *ours*; offered *for us*, and  
 not *by us*, to God the Father. If Christ in the

<sup>c</sup> *Ferwell*. Answ. to *Harding*. p 417. Compare 426, 427.

<sup>d</sup> See *Johnson*. Collection of *Saxon Laws* &c. Pref. p. 57. &c.

CHAP. Institution offered *Himself* under those *Symbols*  
 XII. (which however does not appear<sup>e</sup>) He might  
 have a *right* to do it: We have *none*, and so  
 can only *commemorate* what He did, and by the  
 same *Symbols*. 2. If we *Symbolically* Sacrifice  
 any Thing in the Eucharist, it is only in such  
 a Sense as St. *Austin* (hereafter to be quoted)  
 speaks of, where He considers the *Bread* and  
*Wine* as Symbols of the *united Body* of the Church.  
 We may so Symbolically offer up, or Sacrifice  
*our selves*, and That is all: More than That,  
 cannot comport with *Scripture*, or with the  
 Principle of the *Ancients*, that all our Sacri-  
 fices are made *in* and *by* Christ. He is not the  
*Matter* or *Subject* of our Sacrifices, but the *Me-*  
*diator* of them; we offer not *Him*, but we of-  
 fer, what we do offer, *by Him*<sup>f</sup>. 3. If the Thing  
 Symbolically offered in the Eucharist were *Christ*  
*Himself*, then the *Offerer* or *Offerers* must stand  
 in the Place of Christ, and be as truly the *Sym-*  
*bols* of Christ in their *offering* Capacity, as the  
 Elements are supposed to be in their *Sacrificial*  
 Capacity. Then not only the *Priests*, but the  
*whole Church*, celebrating the Eucharist, must *Sym-*  
*bolically* represent the Person of Christ, and stand  
 in his stead: A Notion which has no Coun-  
 tenance in *Scripture* or *Antiquity*, but is plainly

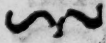
<sup>e</sup> Vid. *Sam. Basnag. Annal.* Tom. I. p. 371, 372.

<sup>f</sup> *Hebr.* XIII. 15. Per Jesum Christum offert Ecclesia. —

Non receperunt verbum *per quod* offertur Deo. *Iren.* L. IV. c. 17, 18, p. 249. 251. Ed. Bened. τὸ ἐπὶ πάντων προσφέρειν Θεῷ, διὰ τῶ πάντων ἀνωτάτης Αρχιερείας αὐτοῦ διδιδάγμεθα. *Euscb.* Dem. Evang. L. I. c. 10. p. 39. Conf. *Augustin.* de Civ. D. L. X. c. 20. *Apostol.* Const. L. II. c. 25. p. 240, 241.

contradicted



contradicted by the whole Turn and Tenour CHAP.  
 of all the ancient *Liturgies*, as well as by the XII.  
 plain Nature and Reason of the Thing. 4. I   
 may add lastly, that all the confusion, in this  
 Article, seems to arise from the want of dis-  
 tinguishing the *Sacrificial* Part of the Eucharist  
 from the *Sacramental* one, as before noted: We  
 do not *offer Christ to God* in the Eucharist, but  
 God *offers Christ to us*, in return for our offer-  
 ing *our selves*. We *commemorate* the Grand Sa-  
 crifice, but do not *reiterate* it; no not so much  
 as under *Symbols*: But God *applies* it by those  
*Symbols*, or *Pledges*; and so, tho' there is no *Sym-*  
*bolical* Sacrifice of that kind, neither can be,  
 yet there is a *Symbolical Grant*, and a *Symbolical*  
*Banquet*, which is far better, and which most  
 effectually answers all Purposes. In short, there  
 is, as the Apostle assures us, a *Communion* of  
 Christ's *Body* and *Blood*, in the Eucharist, to  
 every *worthy* Receiver. The real and natural Bo-  
 dy is, as it were, under *Symbols* and *Pledges*, con-  
 veyed to us here, where the *verity* is not: But  
 to talk of our sending the same up thither, un-  
 der the like *Pledges*, where the *verity* it self is,  
 carries no appearance of Truth or Consistency;  
 neither hath it any Countenance either in Scrip-  
 ture, or Antiquity.

I NOW go on to *Lactantius*, who is supposed  
 to have flourished about A. D. 318. The *Chri-*  
*stian Sacrifices* which He speaks of, are *Meek-*  
*heartedness*, *innocent Life*, and good Works. He  
 allows of no Sacrifices but of the *incorporeal in-*  
*visible* kind, being that such only are fit for God,

CHAP. who is incorporeal and invisible, to receive,  
 XII. under the last and most perfect Dispensation  
 of the Gospel. He distinguishes between *Gifts*  
 and *Sacrifices*, because the Pagans had so distin-  
 guished: But in the last Result, He lays no  
 Stress upon that Distinction, indifferently reck-  
 oning a *good Life* either as a *Gift*, or a *Sacri-  
 fice*. However, where He seems at all to di-  
 stinguish, He chooses to make *Integrity* the *Gift*,  
 and such an one as shall continue *for ever*;  
 while He appropriates the name of *Sacrifice*, em-  
 phatically so used, to *Lauds*, *Hymns* and the like,  
 which He supposes are appointed *for a Time*  
 only &c.

WE may now come down to *Eusebius*, of  
 the same Century, a Man of infinite reading,  
 and particularly conversant in *Christian Antiqui-  
 ties*. He speaks of “the *venerable Sacrifices* of  
 “ *Christ’s Table*, by which officiating, we are  
 “ taught to offer up to God supreme, during  
 “ our whole Lives, the *unbloody, Spiritual*, and  
 “ to Him most *acceptable* Sacrifices, thro’ the

g Quisquis igitur his omnibus præceptis cœlestibus obtempera-  
 verit, Hic cultor est veri Dei, cujus *Sacrificia* sunt *mansuetudo*  
*Animi*, & *Vita innocens*, & *Actus boni*. — Duo sunt quæ  
 offerri debeant, *donum*, & *Sacrificium*: *Donum in perpetuum*, *Sac-  
 rificium ad Tempus*. — Deo utrumque *incorporale* offeren-  
 dum est, quo utitur. *Donum* est *Integritas Animi*, *Sacrificium*  
*Laus & Hymnus*. Si enim Deus *non videtur*, ergo his rebus coli  
 debet quæ *non videntur* — Summus igitur colendi Dei Ri-  
 tus est, ex ore iusti Hominis ad Deum directa Laudatio. *Lactant.*  
*De vero cultu* L. VI. c. 24, 25.

h Τα σέμνα τῷ Χριστῷ τραπέζης δύματα, δι’ ὧν καλλιεργεῖται, τὰς  
 ἀναιμέτους καὶ λογικὰς, αὐτῷ τι προσηγείς, θυσίας, διὰ παντός βίου, τῷ  
 ἐπὶ πάντων προσφέρειν θεῷ, διὰ τοῦ πάντων ἀγατάτου ἀρχιερέως αὐτοῦ  
 διδασκόμεθα. *Euseb. Dem. Evang. L. I. c. X. p. 39.*

High-

“ High-Priest of his, who is above all<sup>h</sup>. For CHAP.  
the clearer understanding of what He meant XII.  
by the *unbloody, Spiritual* Sacrifices, let Him ex-  
plain Himself in the same Page, where He says:  
“ The Prophetick Oracles make mention of  
“ these *incorporeal* and *Spiritual* Sacrifices: Offer  
“ unto God the Sacrifice of Praise, and pay thy  
“ Vows unto the most High — and again, The  
“ Sacrifice of God is a *contrite Spirit* &c.<sup>i</sup> Hence  
it is manifest, that *Eusebius* did not mean by  
*Sacrifices* the sacred *Symbols*, which are *corporeal*,  
but the *Spiritual* Services of *Prayers, Praises* and  
a *contrite* Heart, as He expressly mentions.  
Which will appear still the plainer, by his quo-  
ting, soon after, the noted Place of *Malachi*,  
and expounding both the *Incense* and *pure Of-*  
*fering*, of *Prayers* and *Praises*. His Comment is  
worth the reciting: “ We offer therefore to  
“ God supreme the *Sacrifice of Praise*: We of-  
“ fer the holy, the venerable Sacrifice which  
“ hath a decorous Sanctity: We offer after a  
“ new way, according to the *New Testament*,  
“ the *pure Sacrifice*: For, the Sacrifice to God,  
“ is said to be a *contrite Spirit*<sup>k</sup>. He goes on  
to sum up all in very strong and remarkable  
Words, as here follows: “ Therefore we offer

<sup>i</sup> Ταύτης δὲ πάλιν τὰς ἀσωμάτους ἢ νοεράς θυσίας, πᾶς προφητικῆς  
κηρύττει λόγος — θύσων τῷ θεῷ θυσίαν αἰνέσεως, καὶ ἀπὸδος τῷ  
ὕψιστῳ πᾶς εὐχάς σου — καὶ πάλιν, θυσία τῷ θεῷ πνεῦμα συν-  
πετριμένον. *Euseb. ibid. p. 39.*

<sup>k</sup> Θύομεν δὲ ἡμεῖς τοιγαροῦν τῷ ἐπὶ πάντων θεῷ θυσίαν αἰνέσεως, θύομεν  
τὸ ἅγιον καὶ σεμνὸν, καὶ ἱεροπρεπὲς θῦμα. θύομεν καὶ οὕτως κατὰ τὴν  
καινὴν διαθήκην, τὴν καθαρὴν θυσίαν. θυσία δὲ τῷ θεῷ πνεῦμα συν-  
πετριμένον εἴρεται. *Euseb. ibid. p. 40. Conf. c. VI. p. 19, 20,*  
*21. Et in Psalm. p. 212,*

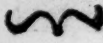


CHAP. " both *Sacrifice* and *Incense*: First, celebrating  
 XII. " the *Memorial* of the *grand Sacrifice* by those  
 " Mysteries which He has ordained, and pre-  
 " senting our Thanksgivings for our Salvation,  
 " by devout Hymns and Prayers. Next, we  
 " offer up our *selves* to Him, and to the Lo-  
 " gos his High-Priest resting upon Him both  
 " with Body and Soul. Whereupon we en-  
 " deavour to preserve to Him our *Bodies* pure  
 " and untainted from all Filthiness, and to bring  
 " Him *Minds* free from all evil Affection and  
 " Stain of Maliciousness, and take care to ho-  
 " nour Him by Purity of Thought, Sincer-  
 " ity of Affection, and Soundness of Prin-  
 " ciples: For These, we are taught, are more  
 " acceptable to Him than a multitude of Sa-  
 " crifices, streaming with Blood, and Smoke,  
 " and Nidor<sup>1</sup>.

THIS is an admirable Description of the *Eucharistical Solemnity*, of the *Sacrifices* contained in it, and of the *Ends* and *Uses* of it, and likewise of the *Preparation* proper for it. But my present concern is only with the *Sacrificial View* of it. *Eusebius* here takes notice, in the first Place, of the *Grand Sacrifice*: Which is no Sacrifice of *ours*, but we make a *Memorial* of it; and That very Memorial is indeed an Article of *Spiritual Service*, and so of course makes a Part of our *own* *Spiritual Sacrifice* in the Eucharist<sup>m</sup>. The rest is made up of such other  
*Sacrifices*

<sup>1</sup> *Euseb. Demonstr. Evang. L. I. c. X. p. 40.*

<sup>m</sup> In I observed above, that the Legal *Incense* was a *Memorial*, and it was burnt over the *Shew-Bread*. Lev. XXIV. 7. In like manner,

*Sacrifices* as the Author has there handsomly CHAP. enumerated. I shall only observe farther of XII. *Eusebius*, for the cutting off all possible Cavils  about his meaning, that in another Work of his, He expressly teaches that the *unbloody Sacrifices* will be offered to God, not only in *this Life present*, but also in *the Life to come*<sup>n</sup>. Certainly, He could not intend it of the Eucharistick Symbols, but of something else. *Cyril of Alexandria* has followed Him in the same Thought, where He supposes the *Angels* to offer the *unbloody Sacrifices*<sup>o</sup>.

WERE I now to go on to other Fathers, down to the Sixth Century, or farther, it might be tedious to the Reader: But They will all be found constant and uniform in one Tenour of Doctrine, rejecting all *material, corporeal, terrene, sensible* Sacrifices, and admitting none but *Spiritual*, such as I have mentioned. Neither is there any difference concerning That

manner, our *commemorative Service* is offered up to God *over* the Elements, and is part of our *Gospel-Incense*, consisting of *Prayers, Lauds, Self-Humiliation &c.*

η Καὶ ὅ ἐν τῷ παρόντι βίῳ, καὶ ἐν τῷ μέλλοντι δι' αἰῶνι, τὰ λογικὰ δῶρα καὶ τὰς ἀναιμάκτους τῷ θεῷ θυσίας ἀνατίωπον οὐ διαλιμπάνει ὁ δηλωθεὶς λαός. *Euseb. in Hesai. 18. p. 427.*

o *Cyrill. Alexandr. de Recta Fide p. 160. N. B.* The learned Author of *Unbl. Sacrif.* once thought, that mere *Spiritual Sacrifices* were never called *unbloody*. But He found afterwards, that *Prayers* had that Epithet given them by *Constantine*. *Apud Sozom. l. 2. c. 15.* He might have added *Greg. Nyssen de Pœnit. p. 170.* As to this Place of *Cyril*, He supposes it meant of offering *Christ's Body* in Heaven. *Addend. to Part I. in Part II. p. 266* A strange Thought! especially considering that *Angels* are supposed by *Cyril* to be the Offerers. Compare what *Lactantius* says above of *Gifts*, as continuing *for ever*, meaning the *Tribute of Homage &c.* And so all is clear.

Point

CHAP. Point between *Justin* of the Second, and *Cy-  
XII. ril* of the 5th Century, but that the latter is  
 more full and exprefs for the same Thing.  
 However, I shall go on a little farther, mak-  
 ing choice of a few Testimonies, appearing most  
 considerable, either for their *weight*, or their *ac-  
curacy*. I pass over *Hilary*, and *Basil* with bare  
 References to the Pages P: But *Gregory Nazian-  
zen* may deserve our more especial notice. He  
 was eminently called *The Divine*, for his exact-  
 nefs of *Judgment*, and his consummate Know-  
 ledge in *Theology*; and He has some remarkable  
 Passages, very apposite to our present Purpose.  
 About the Year 379, putting the Case, that  
 possibly, thro' the Iniquity of the Times, He  
 might be driven from the *Altar*, and debarred  
 the Benefit of the Eucharist, He comforts Himself  
 thus: "Will They drive me from the *Altars*?  
 " But I know, there is another *Altar*; where-  
 " of these visible ones are but the *Figures* &c.  
 " — To That will I present my self, there  
 " will I offer the *acceptable* Services, *Sacrifice*,  
 " *Oblation*, and *Holocausts*, preferable to Those  
 " now offered, as much as *Truth* is preferable  
 " to *Shadow*. — From this *Altar*, no  
 " one, who has ever so much a mind to it,  
 " shall be able to debar me<sup>q</sup>. Here we may

p *Hilarius*. p. 154. 228. 534. 535. Edit. Bened.

*Basil*. Tom. III. p. 52. 207. Edit. Bened.

q Θυσιασθρίων εἰρξουσιν; ἀλλ' οἶδεν καὶ ἄλλο θυσιασθρίον, οὗ τύποι  
 τὰ νῦν ἑσώματα — τέταρα παροστήσεται, τέταρα θύω δυνάται, θύ-  
 σιαν καὶ προσφορὰν καὶ ὁλοκαυτώματα, κρείττονα τῷ νῦν προσηγμένων,  
 ὅσων κρείττον σκιάς ἀληθείας. — τέττον μὲν σὺν ἀπάξῃ με τοῦ θυσια-  
 σθρίου πᾶς ὁ βουλόμενος. *Gregor. Nazianz. Orat. XXVIII. p. 484.*  
*Confer. Albertinus. p. 474.*

observe,



observe, how *Nazianzen* prefers the *Spiritual* CHAP, *Sacrifices* even before the *Sacrifice* of the *Altar*, XII. externally considered. A plain Argument, that He did not look upon it as the *Archetypal Sacrifice*: For, if He had, He could never have been so presumptuous, or profane, as to prefer any Sacrifice of his *own* to the Sacrifice of *Christ*. He looked upon the Eucharistical Sacrifice, externally consider'd, and in its *representative, commemorative* View, to be no more than the *Figure* of the *Archetypal*, and a Sign of the *Spiritual* Sacrifices. Therefore He justly preferred the *Substance* before *Shadows*, and the real Sacrifice of the Heart, before the *outward* Symbols<sup>r</sup>; the offering of which, was not *sacrificing* at all, but *representing* a Sacrifice, or Sacrifices. There is another Passage of *Nazianzen*, worth the reciting; and so I shall throw it in here, with some proper Remarks upon it. He had been setting forth the *Dignity* and *Danger* of the *Sacerdotal* Function, which for some Time, He had studiously declined; and among other Considerations, He urges one, drawn from the weighty concern of well-administring the *Holy Communion*, as here follows: "Knowing that  
" no Man is worthy of the great God, and Sa-  
" crifice, and High-Priest, who has not first pre-

<sup>r</sup> Hence it may be observed, that the *Eucharistical Sacrifice* began to be more and more confined to one *particular* meaning, and to be understood in a *narrow* Sense, as denoting the *Representation* of a Sacrifice: Otherwise, there would have been no room for *Nazianzen's* preferring one to another, for it would have been opposing *Spiritual* Sacrifice to *Spiritual*, and would not have answered.

"sented

CHAP. “ sented *Himself* a living *holy Sacrifice* unto God,  
 XII. “ and exhibited the *rational acceptable Service*,  
 “ and offered to God *The Sacrifice of Praise*, and  
 “ the *contrite Spirit* (which is the only Sacrifice  
 “ that God, who giveth all Things, demands  
 “ from us back again) how shall I dare to offer  
 “ Him the *external Sacrifice*, the *Antitype* of the  
 “ great Mysteries, or how shall I take upon me  
 “ the Character or Title of a Priest, before I have  
 “ purified my Hands with Holy Works<sup>f</sup>? Here  
 it may be noted. 1. That the Author distin-  
 guishes very carefully between the *external Sa-*  
*sacrifice* in the Eucharist, and the *internal*, be-  
 tween the *Symbolical* and the *real*. 2. That He  
 did not judge the *external Sacrifice* to be *really*  
 a Sacrifice, or to be more than *nominal*, since  
 He opposes it to the *real, internal Sacrifices*,  
 judging them to be the *only Sacrifices* required.  
 3. That He judged the *external Sacrifice* to be  
 the *Sign, Symbol, or Figure<sup>t</sup>* of a true Sacrifice  
 (*viz. of the grand Sacrifice*) improperly or figu-  
 ratively called a Sacrifice, by a *metonymy* of the  
*Sign, for the Thing signified<sup>u</sup>*. 4. That such  
*external, nominal Sacrifice* has also the Name

† Ταῦτα οὖν εἰδὼς ἐγὼ, καὶ ὅτι μὴδεὶς ἄξιος τοῦ μεγάλου, καὶ θεοῦ καὶ θύματος καὶ Ἀρχιερέως, ὅστις μὴ πρότερον ἑαυτὸν παρίστηται τῷ θεῷ θυσίαν ζῶσαν ἁγίαν, μὴδὲ ἔδωκε τῷ θεῷ θυσίαν αἰνέσεως καὶ πνεύματος συντετριμμένον (ὃν μόνον ὁ πάντα δυνάσται παρ’ ἡμῶν θυσίαν) τῷ ἱερουργῶνι παρέσται προσφέρειν αὐτῷ τὴν ἑσθλὴν, τὴν <sup>τὴν</sup> μεγάλην μυστηρίων ἀντίτυπον; ἢ πῶς ἱερέως ἡμίμα καὶ ὄνομα ὑποδύεσθαι πρὶν ὅσοις ἔργοις τελειῶσαι τὰς χεῖρας; Greg. Nazianz. Orat. I. p. 38.

t This is intimated by the word ἀντίτυπον. Conf. Orat. XI. p. 187. Orat. XVII. p. 273. of which word see Albertinus p. 273.

— 280. Pfaffius p. 131. — 145.

u Vid. Suicer. Thesaur. Tom. I. p. 1423, 1424,

of Oblation<sup>w</sup>, in the same figurative, metonymical way, as it was *presenting* to God the **CHAP. XII.** *Signs and Symbols* of the Body broken and Blood shed, and pleading the Merits of the *Passion* there *represented*. 5. That the Name of *rational* or *Spiritual* Service, borrowed from St. Paul<sup>x</sup>, is not a Name for the *external* Sacrifice, in our Author, but for the *internal*, of *Prayers, Praises, contrite Heart &c.* 6. That the *external* Sacrifice, (being the same with the *Memorial*,) if considered as more than *vocal*, and making a Part of the *Thanksgiving* Service, may be justly reputed a Sacrifice of the *Spiritual* kind, falling under the Head of *Sacrifice of Praise*. 7. That the *Spiritual Sacrifices*, whether considered as *previous* Qualifications, or *present* Services of Priests and People, were thought to be the *only* true and proper Sacrifices *perform'd*

<sup>w</sup> Intimated in the word *προσφέρειν*. Conf. *Cyrill. Hierosol. Myst. V. c. 9. p. 328.*

“ Christ is in some Sense *offered up to God* by every Communicant in the Sacrament, when He does mentally and internally *offer* Him to God, and *present*, as it were, his bleeding Saviour to his *Father*, and desire Him for his Sake to be merciful to Him, and forgive Him his Sins. This *internal Oblation* of Christ and his *Passion* is made by every *Faithful Christian &c.* — The *Minister* also — does *offer*, as it were, *Jesus Christ* and his *Sacrifice* for the People &c. Dr. *Payne*. Disc. on the *Sacrifice of the Mass*. A. D. 1688. p. 52, 53. Compare *ABP. Sharpe*. Vol. VII. Sermon XI. p. 251. And *Deylingius*. *Observat. Miscellan.* p. 315. And *Pfaffius*, who says; This no *Protestants* deny. p. 106. 314. 344. — The *Oblation*, in this view, is but another Name for *Commemoration*; as I have often noted before.

<sup>x</sup> *Rom. XII. 1. λογικὴ λατρεία.*

<sup>y</sup> I say, *performed*: There is another Sacrifice *represented, commemorated*, which was *performed* 1700 Years ago upon the Cross.

in



CHAP. in the Eucharist: And therefore so far as it is  
 XII. it self a *Sacrifice*; and not barely a *Sign* of a  
 former Sacrifice, it is a *Spiritual* Sacrifice. 8.  
 Those *Spiritual* Sacrifices were believed *essential*  
 to the Eucharist, considered either as a *Sa-*  
*crifice*, or a *salutary Sacrament*: For, without  
 such *Spiritual* Sacrifices, there was no *Sacrifice*  
 performed at all, but a *Representation* of a Sa-  
 crifice<sup>z</sup>; and not of *ours*, but of our *Lord's*.  
 And tho' the Eucharist would still be a *Sacra-*  
*ment* (not a *Sacrifice*) yet it could not be *salu-*  
*tary*, either to Administrator, or Receiver, for  
 want of the *Spiritual Sacrifices*, to give it Life  
 and Efficacy; as is here sufficiently intimated  
 by *Nazianzen*.

THERE is a Commentary upon *Isaiah* which  
 has been ascribed to St. *Basil* by Criticks of  
 the first Rate, but yet is probably rejected, as  
 none of his, by the last learned *Editor* of *Basil's*  
*Works*; who allows it however to be an use-  
 ful Piece, and as early as the *fourth* Century,  
 or thereabout. What I mention Him for is,  
 that instead of all the *Legal* Sacrifices, He ad-  
 mits of *two* only, under the Gospel: Our *Lord's*  
 upon the Cross; and *ours* which consists in  
 every Man's offering his *own self*<sup>a</sup>. There is  
 another Author who has commonly gone under  
 the Name of St. *Chrysostom*, but is now reject-

<sup>z</sup> Hujus Sacrificii caro & Sanguis ante Adventum Christi per  
 victimas similitudinum promittebatur: In Passione Christi per  
 ipsam veritatem reddebatur: Post Ascensum Christi per *Sacramen-*  
*tum Memoria* celebratur. *Augustin.* contr. *Faust.* L. XX. c. 21.  
 p. 348. Tom. VIII. Bened.

<sup>a</sup> *Pseudo-Basil.* in *Isa.* p. 398. &c. Tom. I. Bened. Edit.

ed as spurious, who divides the *Sacrifices* of the CHAP.  
*Gospel*, after the same way : Only the latter of XII.  
the two He subdivides into *nine*, and so makes W  
*ten* in all<sup>b</sup>, and all of the *Spiritual* kind. *Cyril*  
of *Alexandria*, has a great many Things very  
clear and exprefs to our present Purpose<sup>c</sup> : But  
there is one particular Passage in his *Xth* Book  
against *Julian*, which is so *plain*, and so full  
for *Spiritual* Sacrifices, in opposition to all *ma-*  
*terial*, or *corporeal* Sacrifices whatsoever, that  
nothing can be more so. Comparing the Sa-  
crifices of *Christians* with those of the *Jews*, He  
writes thus : “ We Sacrifice now, much better  
“ than They of old did : For here descendeth  
“ from Heaven, not any *sensible Fire* for a  
“ *Symbol* of the ineffable Nature, but the *Holy*  
“ *Spirit* Himself, from the Father by the Son,  
“ *inlightening* the Church, and receiving our  
“ *Sacrifices*, namely, the *Spiritual* and *mental*  
“ ones. The Israelites offered up to God Bul-  
“ locks, and Sheep, Turtles and Pigeons ; yea  
“ and *First Fruits* of the Earth, *Fine Flour* with  
“ *Oyl* poured upon it, *Cakes*, and *Frankincense* :  
“ But we, discarding all such *gross Service*, are  
“ commanded to perform one that is *fine* and  
“ *abstracted*, *Intellectual* and *Spiritual*. For, we  
“ offer up to God, for a sweet-smelling Sa-  
“ vour, all kinds of Virtues, *Faith*, *Hope*, *Cha-*  
“ *rity*, *Righteousness*, *Temperance* &c<sup>d</sup>. Here it

<sup>b</sup> *Pseudo-Chrysostom.* in *Psalm.* 95. p. 631. inter spuria. Edit. Bened. Tom. V.

<sup>c</sup> *Cyril. Alex. contr. Julian.* l. IX. p. 307, 308. Comment. in *Isa.* l. I. Orat. I. p. 14, 15. In *Malach.* l. II. p. 830.

<sup>d</sup> *Cyrill. Alex. contr. Jul.* l. X. p. 345.

CHAP. is to be noted, that *Cyrl* rejects absolutely all  
 XII. corporeal Sacrifices, and not only the bloody ones  
 of *Bulls* and *Goats*, and the like. He opposes  
 the Christian *mental* Sacrifices to the Sacrifices  
 of *fine Flour*, and *Cakes*, and other such gross  
 and *sensible* Sacrifices. How could He do this,  
 if He thought the *Elements* of the Eucharist were  
 a *Sacrifice*, or *Sacrifices*? Are *Bread* and *Wine* at  
 all less gross, or less *sensible*, than *fine Flour*,  
*Cakes*, and *Oyl*, and other *Fruits* of the Earth?  
 Or have they any other claim to the Name of  
*mental* and *Spiritual* Sacrifices than the other  
 also might justly have? Therefore it is plain,  
 that *Cyrl* never admitted the *material* Elements  
 of the Eucharist, as any Part of the *Christian*  
*Sacrifice*; but the *Spiritual Service* performed  
 in it, That was the Sacrifice. The *material*  
 Elements were *Signs* and *Symbols* of our *Lord's*  
*Sacrifice*, not *the Sacrifice* it self, nor *any Sa-*  
*sacrifice* at all, in strict propriety of Speech. For,  
 our *own proper* Sacrifice, as distinct from our  
*Lord's*, are our own *Services* of *Prayer* and *Praise*,  
 of *Faith*, and of a *good Life*. Such is the con-  
 stant Doctrine of all Antiquity.

I SHALL close this Account with the Sen-  
 timents of the great *St. Austin*. His Treatise *De*  
*Civitate Dei* may be called his Master-Piece, be-  
 ing his most learned, most correct, and most  
 elaborate Work; which lay upon his Hands 73  
 Years, from 413 to 426: He died in 431.  
 Here then we may expect to find his maturest  
 Sentiments, laid down with the utmost exact-  
 ness, relating to the *Sacrifice* of the *Eucharist*.  
 He



He comprizes all the Gospel-Sacrifices under CHAP. XII.  
Two: One of which is our Lord's own Sacrifice upon the Cross; and the other is the Church's offering *Her self*. The first of these is represented and participated in the Eucharist, the latter is executed: This is the Sum of his Doctrine. Of the former, He observes<sup>e</sup>, that it succeeded in the room of the legal Sacrifices which prefigured it: Of the latter He observes, that the legal Sacrifices were Signs or Symbols of it<sup>f</sup>. The Legal Sacrifices were, in a prophetick and propitiatory view, Figures of the former, and in a tropological view, Figures of the latter. The Body of Christ He considers as twofold, natural and mystical; one of which is represented by us, and exhibited by Christ in the Eucharist; the other is offered as a proper Spiritual Sacrifice: And the Bread and Wine in the Eu-

e Id enim Sacrificium successit omnibus Sacrificiis veteris Testamenti, quæ immolabantur in umbra futuri. Pro illis omnibus Sacrificiis & Oblationibus, corpus ejus offertur, & participantibus ministratur. *Augustin. de Civit. Dei, L. XVII. c. 21. p. 484.*

f Per hoc & Sacerdos est, & ipse oblatio: Cujus rei Sacramentum quotidianum esse voluit ecclesia Sacrificium, quæ cum ipsius capitis Corpus sit, seipsam per Ipsum discit offerre. Hujus veri Sacrificii multiplicia variaque signa erant Sacrificia prisca Sanctorum, cum ob hoc unum per multa figuraretur, tanquam verbis multis res una diceretur, ut sine fastidio multum commendaretur. Huic summo vèroque Sacrificio cuncta Sacrificia falsa cesserunt. *Ibid. L. X. c. 20. p. 256. conf. L. XIX. c. 23. p. 227.*

g Hoc est Sacrificium Christianorum, multi unum corpus in Christo: Quod etiam Sacramento Altaris, Fidelibus noto, frequentat Ecclesia, ubi ei demonstratur, quod in ea re quam offert, ipsa offeratur. *Ibid. L. X. c. 6. p. 243.*

Hujus autem præclarissimum atque optimum Sacrificium nos ipsi sumus, hoc est, Civitas ejus: Cujus rei mysterium celebramus oblationibus nostris, quæ fidelibus notæ sunt. *L. XIX. c. 23. p. 226.*

CHAP. charist are considered as *Symbols* of *Both*. I say,  
 XII. He considers the Sacramental Elements not  
 merely as Symbols of the *natural Body*, but of  
 the *mystical* also, viz. the *Church*<sup>h</sup>, represented  
 by the *one Loaf*, and the *one Cup*: So that by  
 the same *Symbols*, we symbolically consign *our*  
*selves* over to God, and God consigns *Christ*,  
 with all the Merits of his Death and Passion,  
 over to us. At length, his Notion of the *Eu-*  
*charistical Sacrifice* resolves into one compound  
 Idea of a *Spiritual Sacrifice* (wherein the Com-  
 municants offer up *Themselves*) *commemorative*  
 of another Sacrifice, viz. the *grand Sacrifice*.  
 The *offering* of the *Body* of Christ is a Phrase  
 capable of two meanings; either to signify the  
*representing* the *natural Body*, or the *devoting*  
 the *mystical Body*: And *Both* are included in  
 the Eucharistical Service. Such appears to be  
 St. *Austin's* settled Judgment in this Article,  
 grounded, as I said, upon St. *Paul's*. It is a  
 most ridiculous Pretence of Father *Harduin*  
 (which He pursues thro' many tedious Pages<sup>i</sup>)  
 that, according to St. *Austin*, Christ's *natural*  
*Body* is the *Sign*, and his *mystical Body* the  
*Thing signified* in the Eucharist: For, nothing  
 is plainer from St. *Austin*, than that the Bread

<sup>h</sup> Corpus ergo Christi si vis intelligere, Apostolum audi dicen-  
 tem Fidelibus, *vos estis corpus Christi & membra*. Si ergo vos  
 estis corpus Christi & membra, mysterium vestrum in mensa Do-  
 mini positum est, mysterium Domini accipitis. — Nihil  
 hic de nostro adseramus; ipsum Apostolum item audiamus: Cum  
 ergo de isto Sacramento loqueretur, ait; *unus panis unum Corpus*  
*multi sumus*. — Recolite enim quia panis non fit de uno grano sed  
 de multis. *Augustin. Sermon. 229. p. 976. conf. Sermon. 272. p. 1103.*

<sup>i</sup> *Harduin. de Sacramento Aikaris. c. X.*

and

and Wine are the only *Signs*, and that the *Things signified* by them, are both the *natural*, and the *mystical* Body of Christ, both his *Flesh* and his *Church*. As the word *offer* is a word of some latitude, He supposes Both to be *offered* in the Eucharist; one by way of *Memorial* before God, and the other as a real and Spiritual *Sacrifice* unto God.

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HAVING thus traced this matter down thro' Four Centuries, and part of the Fifth, I cannot think it of moment to descend lower, since the earliest are of principal value, and are alone sufficient. The Fathers were very wise and excellent Men, saw very clearly what many learned Moderns have had the misfortune to overlook, and agreed perfectly well in many Points about which the Moderns have been strangely divided. The Fathers well understood, that to make Christ's *natural* Body the real Sacrifice of the Eucharist, would not only be *absurd* in Reason, but highly *presumptuous*, and *profane*: And that to make the outward *Symbol* a proper Sacrifice, a *material* Sacrifice, would be entirely contrary to Gospel-Principles, and at the same time degrading the *Christian* Sacrifice into a *Jewish* one, yea and making it much lower and meaner than the *Jewish*, both in *Value* and *Dignity*<sup>k</sup>. The right way therefore was, to make the Sacrifice *Spiritual*: And it could be no other upon Gospel-Principles:

<sup>k</sup> How contemptibly the *Romanists* speak of a *material* Sacrifice in that view, may be seen in Bp. Moreton (p. 438.) who has collected their Sentiments upon it.



CHAP. Thus both *Extremes* were avoided, all Per-  
 XII. plexities removed, and Truth and Godliness  
 secured.

So then here I may take leave of the *Ancients*, as to the present Article. The *whole* of the matter is well comprized, and clearly expressed in a very few words, by as judicious a Divine as any our Church has had: "We offer  
 " up our *Alms*; we offer up our *Prayers*, our  
 " *Praises*, and our *selves*: And all these we  
 " offer up in the Virtue and Consideration of  
 " *Christ's Sacrifice*, represented before us [I  
 " would only add, *and before God*] by way of  
 " *Remembrance*, or *Commemoration*; nor can it  
 " be proved, that the *Ancients* did more than  
 " this: This *whole Service* was their *Christian*  
 " *Sacrifice*, and this is ours<sup>1</sup>. A learned Foreigner has likewise very briefly, and justly expressed the nature of the *Christian Sacrifice*; whose words I have thrown to the Bottom of the Page<sup>m</sup>, for the learned Reader.

1 ABp. Sharpe. Vol. VII. Serm. XI. p. 253. If any one is disposed to trace this matter down, even to the *dark Ages*, He will find that most of the *Greek* and *Latin* Liturgies contain the same Notion with the *Fathers*, of the *Spiritual Sacrifice* in the Eucharist. See *Covel. Acc. of Gr. Church. Pr. p. 47. Book. p. 36. 41. 46. 53. 67. 68. 175. Deyling. Observat. Miscellan. p. 310. &c.*

m Oblatio omnis quæ fit a credentibus sub Novo Testamento est *incruenta*, & vero castissima, & simplicissima, quia *Spiritualis*. Sive quis se ipse, sive *œrta* suum, *Affectum*, omnesque suas *Facultates*, & *Actiones* Deo offerat ut *Sacrificium*: Sive aliâ *viâ*, *ministri* verbi, qui in nobis convertendis laborarunt, nos offerant Deo; sive *Preces*, *orætiæ*, *Supplicationes* nostras feramus ad Deum, ubique eadem Ratio. Nullus hic funditur *Sanguis*, nihil committitur *violentum*; Actio tota est *Spiritualis*, & *λογική*. Vitringa in *Ila. 66. 21. p. 951.*

I SHALL

I SHALL now shut up this Chapter with CHAP. XII.  
two or three short *Corollaries*, which naturally offer, and may be of some use. ~

1. THE first is, that this *Sacrificial* view of the Eucharist squares exactly with the *Federal* view before given. For, if it be really a *Spiritual* Sacrifice, in or by which every faithful Communicant *devotes* Himself entirely to God; and if the *Sacerdotal* offering up our Lord's *mystical* Body be (as St. *Austin* explains this matter) a *Sacerdotal* *devoting* all the faithful joining it, to God's Service, and to God's Glory; then may we again justly conclude, that the Sacramental Service is a *federal*, as well as a *Sacrificial* Solemnity: Because, in this Case, the Administrator's *devoting* the Communicants, and their *devoting* themselves to God, is tantamount to a solemn *renewing* former Engagements, or *Covenants* made with Him, under such *Symbols*, as God has appointed, and promised to ratify on his Part.

2. FROM hence may be understood, how *Christians*, at large, are *Priests* unto God<sup>n</sup>: For, every one that *sacrificeth*, is so far a *Priest*. Therefore *Justin Martyr* represents *Christians* in common, as so many *Priests*, offering their *Sacrifices* in the Eucharist°. And *Isidorus*, so late as the Vth Century, does the like<sup>p</sup>, reckoning every Man a *Priest*, when He offers up his own

<sup>n</sup> 1 Pet. II. 5, 9. Rev. I. 6. V. 10. XX. 6.

° *Justin Mart.* Dial. p. 386. Conf. *Origen.* in Levit. Hom. IX. p. 236.

<sup>p</sup> *Isidorus. Pelusiot.* L. III. Ep. 75. p. 284.

CHAP. Body, or Himself, a *Sacrifice* unto God, by Sacrificing his Lusts and Passions. Nevertheless  
 XII. the proper Officers, who minister in Holy Things, and who offer up to God both the *Sacrifices* and *Sacrificers*, are *Priests* in a more eminent and emphatical Sense; as *Isidorus* observes in the same Place, and as the Reason of the Thing it self sufficiently evidences<sup>q</sup>. I may farther note that as Christians at large were considered as *Priests* on account of their offering *Spiritual Sacrifices*, so their *Consecration* to such their Priesthood, was supposed to be performed in or by *Baptism*: or, in other words, their Baptism was their Consecration<sup>r</sup>.

3. A THIRD *Corollary* is, that the *Socinians*, or others, who reject both the *Sacrificial* and *Federal* view, do not only causelessly depreciate a venerable *Sacrament* and *Sacrifice*, but at the same time do the greatest disservice imaginable to *practical* Religion. For, as the *Sacrificial* Notion of the Eucharist, here explained, carries in it the most instructive and compendious Lesson of *Christian Practice*, so does the *Federal*

q Cum omnes credentes N. T. sint *Sacerdotes*, respectu status *Spiritualis*, & juris *appropinquandi* Deo, in summo *Pontifice* Jesu; *ministri* verbi, dispensatores *mysteriorum Dei*, quatenus a Deo *electi* sunt ut circa *sacra publica* versentur, respectu quodam *Oeconomico* & *externo*, in externa *Ecclesiæ πολιτεία* fundato, Hunc *Titulum* sibi *peculiari modo* vindicant. *Vitringa*. in *Isa.* 66. 21. p. 951. conf. *Vitring.* in *Apocalypf.* p. 335.

N. B. This Argument is discussed at large by Mr. *Dodwell*, *De Jure Laico Sacerdotali*, and by other *Tracts* going along with his.

r *Tertullian.* de *Monogam.* c. VII. p. 529. *Origen.* in *Levit.* Hom. IX. 238. *Cyrril.* Hierosol. *Catech.* XVIII. c. 33. p. 301. *Ambrosiaster.* de *Sacram.* L. IV. c. 1. p. 365. Ed. Bened.



Notion of the same, carry in it the strongest engagements to bind us for ever to it. The removing these awakening Hints and the dissolving these sacred Ties, under fair and smooth Pretences of supporting *Practical Christianity*, is betraying great want of Judgment, or want of Sincerity; because there cannot be a more dangerous, or more fatal way of subverting, by little and little, all true *Christian Morality*.

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### CHAP. XIII.

#### *Of the Preparation proper for the HOLY COMMUNION.*

**I**F we have hitherto gone upon sure grounds, with respect to the *Nature, Ends, and Uses* of the *Holy Communion*, there can be no doubt made but that so *sacred*, and so *salutary* an Institution ought to be held in great *Reverence*, and to be observed with all *Joy* and *Thankfulness*, tempered with *Godly Fear*. If we consider it either as a *Divine Ordinance* coeval with Christianity, and perfective of it, or as a solemn *Memorial* of God made *Man*, or as an Instrument whereby God vouchsafes to receive us, *Christ* to dwell in us, and the *Holy Ghost* to shed his blessed Influences upon us: Or if we consider it as the noblest Part of *Christian Worship*, the *renewing* of our *Covenant* with God, the *sacrificing* of the *Heart*, and the *devoting* of the *Affections*, and all that we have, to his *Service*, and to his *Glory*: Or, if we farther con-

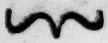
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sider it as a *Badge* of our most holy *Profession*, and as a *Band* or *Cement* of *Union*, whereby we abide in Christ, and have Fellowship with all the Family of Heaven<sup>f</sup>: In which soever of these Views, we contemplate this Holy Ceremony, it must appear to be a matter of infinite concern to us, and highly deserving our most affectionate and devout Regards. How we ought to express our esteem of it, is the next Thing to be enquired into: And the general Rule here is, that we take care to do it in such a way as may best answer those Heavenly and salutary Purposes for which this Holy Sacrament was ordained. Our esteem, or disesteem of it, will be seen by our Conduct; by our frequenting or not frequenting it, by our preparing or not preparing for it, as also by our manner of Behaviour at the Time of receiving, or after. My present concern is with the *Preparatory* Part. There is something of a *Preparation* of Heart, Mind, and Ways, required for all Religious Offices<sup>†</sup>; much more for This, which is the Flower and Perfection of all: And now the only remaining Question is, *what* Preparation is here requisite, or whereof it consists. The *Nature* and *Ends* of the Institution, laid down above, will be our sure Marks of Direction, and cannot mislead us, if carefully attended to. Let us come to Particulars.

1. *Baptism*, as is well known, must go be-

<sup>f</sup> *Hebr.* XII. 22, 23, 24.

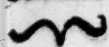
<sup>†</sup> *Eccles.* V. 1, 2. *1 Sam.* VII. 3. *2 Chron.* XXXV. 6.

fore the Eucharist, like as Circumcision was CHAP. XIII.  
*previous* to the Passover. A Person must be *ad-*  
*mitted* into Covenant first, in order to *renew*;   
 must be *initiated*, in order to be *perfected*; must  
 be *born* into the Christian Life before He takes  
 in the additional *Food* proper to support and  
 increase it. Of this there can be no dispute,  
 and so I need not say much of it. There is  
 an Instance in Antiquity, as high as the Third  
 Century, of a Person who had long been a  
*Communicant*, and who afterwards found reason  
 to doubt whether He had been *validly* baptized,  
 and thereupon scrupled the coming again to  
 the *Lord's Table*. His Bishop advised Him, in that  
 Case, (considering how long He had been a  
*Communicant*, and *honestly* all the Time) to go  
 on without scruple; not presuming to give  
 Him *Baptism*, which now seemed to be, as it  
 were, *superseded* by the long and frequent use  
 of this other Sacrament<sup>u</sup>. The Case was ve-  
 ry particular, and the Resolution, probably,  
 both wise and just. But both the Scruple on  
 one hand, and the Determination on the other  
 (made with some *hesitancy*, and scarce *satisfa-*  
*ctory* to the Party) shew, how acknowledged a  
 Principle of the Church it then was, that *Bap-*  
*tism* is ordinarily a most essential Part of the  
 Qualification required for receiving the Holy

<sup>u</sup> *Euseb. Eccl. Hist. L. VII. c. 9.* But *Timothy* afterwards  
 Bp. of the same See (about A. D. 380.) determined, that if a  
*Catechumen* ignorantly should happen to receive the Communion,  
 He should forthwith be *baptized*, pursuant to such call of God.  
*Timoth. Alexandr. Can. I. Hard. p. 1192. Tom. I.*



CHAP. Communion. *Confirmation* besides, is highly  
XIII. *expedient*<sup>w</sup>, but *Baptism* is strictly *necessary*.



2. A *competent knowledge* of what the Communion means, is another *previous Qualification*. *St. Paul* teaches, that a Person coming to the Lord's Table, should *examine* or approve *Himself*, and that He should *discern* the *Lord's Body*<sup>x</sup>: Both which do suppose a *competent knowledge* of what the Sacrament *means*, and of what it *requires*<sup>y</sup>. And from thence may be drawn a very just and weighty Argument against *Infant-Communion*. But I return to the Point in hand. As to the *measure* of the competent knowledge required for receiving the Communion, it must of course vary, according to the various Opportunities, Abilities, Circumstances of the Parties concerned; to be judged of by themselves, with the Assistance of their proper Guides. Great Care was anciently taken in instructing the *Adults*, called *Catechumens*, in order to *Baptism*: Something of like kind will be always proper, in such Circumstances as ours, for the preparing Persons for the *first Time* of receiving the Holy Communion.

3. A *sound and right Faith*, as to the main Substance of the Christian Religion, is another *previous Qualification* for this Sacrament. For whether we consider it as a *Renewal* of our Bap-

<sup>w</sup> See the *Rubrick* at the end of our *Order of Confirmation*. And the *Constitutions* of ABp. *Peckham*. A. D. 1281. *Spelm.* *Concil.* Tom. II. p. 331.

<sup>x</sup> 1 *Cor.* XI. 28, 29.

<sup>y</sup> Ορθος βίος, ἡμῶς μαθήτης τῆς καθήκουσας. *Clem. Alex.* *Strom.* 1. p. 318.

tismal *Profession* and *Covenant*, which is engag- CHAP.  
ing to observe the *Gospel Terms*; or whether we XIII.  
consider it as an *Instrument* of *Pardon* and *Grace*,  
and a *Pledge* of the *Inheritance* among the *Saints*  
in *Light*; *sound Faith* must undoubtedly be re-  
quired to answer such *Ends* and *Uses* of it.  
Scripture has not directly said so, as there was  
no occasion for it; since the very nature of the  
Thing, taking in Scripture-Principles, very ful-  
ly and plainly declares it. Accordingly, we  
find, as early almost as we have any *Records*  
left, that *true* and *sound Faith* was very (parti-  
cularly required in those that came to the  
Lord's Table<sup>2</sup>. Besides a *right Faith* in the  
general, a *particular* Belief with respect to the  
*Graces* and *Benefits* of a worthy Reception of  
this Sacrament, was anciently, as well as rea-  
sonably judged to be a *previous* Qualification  
for it, requisite to render it salutary to the Re-  
cipient. It would be tedious to produce Au-  
thorities for it, and therefore I choose to refer  
the Reader to the Collections of that kind al-  
ready made to our Hands<sup>2</sup>.

4. ABOVE all Things, *Repentance* ought to  
be looked upon as a most essential Qualification  
for a due reception of the Holy Communion.  
All the *Ends* and *Uses* of the Sacrament declare

2 Καὶ ἡ τροφή αὐτὴ καλεῖται παρ' ἡμῶν εὐχαριστία, ἥς ᾠδοῖ ἀλλὰ  
μεταχρῆν ἐξ ὧν ἰστέ, ἢ τῶ πιστεύοντι ἀληθῶς εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν.  
Just. Mart. p. 96. Hitherto belongs the noted Proclamation  
anciently made by the *Deacons*, before the Communion began.  
Μὴ τις ἰτεροσθῆζων. Let no *Misbeliever* come to the Lord's Ta-  
ble. Vid. *Apostol. Constitut.* L. VIII. c. 12. p. 403.

a Bingham. B. XV. c. 8. §. 8.

CHAP. it; the Reason of the Thing it self loudly pro-  
 XIII. claims it. For, without That, what is cove-  
 ~~~~~ nanting, but playing the *Hypocrite*? What is de-  
 voting our selves to God at his Table, but *Ly-*
ing and *Dissembling*? How is it possible to hold
Communion at once with God and *Baal*, with
Christ and *Belial*? Or how can the *Spirit* of God
 and the Spirit that *worketh* in the *Children* of
Disobedience dwell together? It is plain there-
 fore that *Repentance*, in some degree or other,
 and a Heart turned to God, is essentially ne-
 cessary to make the Sacrament *salutary*, yea
 and to prevent its proving *hurtful* to the Re-
 ceiver.

IF we look into the *Ancients*, upon this
 Head, we shall find them with united Voice
 declaring, that *Repentance* is absolutely necessa-
 ry to make a *worthy* Receiver. *Justin Martyr*
 specifies it among the previous Qualifications,
 that the Communicant shall be one who *lives*
according as Christ has commanded^b. *Clemens* of
 the same Century intimates, that a *good Life*^c
 is requisite to a due receiving, and to prevent
 the receiving *unworthily* in *St. Paul's* Sense;
 quoting 1 *Cor.* XI. 27, 28. *Origen* interprets
 the same words to mean, that the Sacrament
 must not be taken with a *Soul defiled and pol-*
luted with Sin^d. *St. Cyprian* also more than
 once

^b Οὕτως βιοῦν ὡς ὁ Χριστὸς παρῆκεν. *Justin. Apol.* 1. p. 96.

^c *Clemens Alex.* ὁρῶς β.ος, ἕνα καθ' ὅτι τῇ καὶ δικαιοσύνῃ. *Strom.*
 1. p. 318.

^d Ne in anima contaminata & peccatis polluta, Domini corporis Sacramenta percipias: *Quicunque enim manducaverit*, in-
 quit,

once represents it as receiving *unworthily*, when CHAP. a Man comes to the Lord's Table, before He XIII. has *expiated* his Offences, *confessed* his Crimes, *purged* his Conscience, and *appeased* the Anger of God^e. All which shews that He understood the Text of St. Paul, not merely of the *manner* of Behaviour at receiving, but of the previous *Qualifications* of the Receiver. In the same *general* way, is the Apostle interpreted by the *ancient* Commentators on that Chapter^f. But because some Persons had made a distinction between being *unworthy* to receive, and receiving *unworthily*, to cut off all evasion sought for in that nicety, it was replied, that if the Apostle had restrained even the *worthy* from receiving *unworthily*, He had much more restrained every *unworthy* Person from receiving at all; being that such an one is not capable of receiving *worthily*, while He continues such, that is, while He goes on in his *Vices*^g. There is scarce

quit, *panem, & biberit calicem Domini indigne, reus erit &c.* — Cibus iste Sanctus non est communis omnium, nec cujuscunque *indigni*, sed *Sanctorum* est. *Origin.* in Lev. Hom. XIII. p. 257. Conf. in Matt. p. 254. Ed. Huet.

e Contumacibus & pervicacibus comminatur & denuntiat dicens: *Quicumque ederit Panem, aut biberit Calicem Domini indigne, reus erit Corporis & Sanguinis Domini.* Spretis his omnibus atque contemptis, ante *expiata* delicta, ante *exomologesim* factam criminis, ante *purgatam conscientiam* Sacrificio & manu Sacerdotis, ante *offensam placatam* indignantis Domini & minantis, vis infertur Corpori ejus & Sanguini &c. *Cypr.* de Laps. p. 186. conf. p. 19, 20. 141. Ed. Bened.

f *Chrysostom.* in loc. p. 301. & de Pœnit. Hom. VII. p. 326. Tom. II. Bened. *Theodoret, Occumenius, Damascene, Theophylact, Pelagius*, inter opp. *Hieronym. Ambrosiaster. Cassiodorius.* complex. p. 37. conf. *Gregor. Nyssen.* de Perfect. Christian. p. 718.

g Quidam sane dicunt, quia non *indignum*, sed *indigne* accipientem

CHAP. scarce any one Principle more *universally* agreed
 XIII. upon among the *Ancients*, than this, that *Re-*
 ~~~~~ *pentance* and newness of Life is a *necessary* Pre-  
 paration, or Qualification for the Holy Com-  
 munion, and is implied in *worthy* receiving.

IT has been pleaded, in abatement, that the  
 Apostle, by his caution against receiving *unworthi-*  
*ly*, intended only to censure all *irreverent* Beha-  
 viour at the Table, and that the Censure or Ad-  
 monition there given, concerns rather the *man-*  
*ner* of recejying, than the *previous* Qualifications  
 of the Receiver<sup>h</sup>. But to this Pretext sufficient  
 Replies have been made, by the more judicious<sup>i</sup>.  
 I may briefly observe, 1. That, if the Apostle had  
 said nothing at all of *unworthy* receiving, yet the  
*Reason of the Thing* would shew, that the receiv-  
 ing of the Communion with dispositions *re-*  
*pugnant* to the end and use of it, is receiving  
*unworthily*, and offering an Affront to its Au-  
 thor. 2. That the Apostle's Reproof to the  
*Corinthians*, in that Chapter, was not levelled  
 barely against an *irreverent manner* of receiving,  
 but against the *ill Spirit*, and the *unchristian Tem-*  
*per* with which They came to the Lord's Ta-  
 ble: They were *contentious*, and full of *Animo-*

entem revocat a Sancto. Si ergo etiam dignus indignè accedens  
 retrahitur, quanto magis indignus, qui non potest accipere digne?  
 Unde oportet otiosum cessare a vitiis, ut Sanctum Domini Cor-  
 pus sanctè percipiat. Pelagius. in loc.

h See Mr. Lock on 1 Cor. XI. 28. Arth. Bury's constant  
 Communicant. p. 250. &c.

i Jenkins. Remarks on some Books. p. 140. ——— 145.

Le Clerc Biblioth. Chois. Tom. XIII. p. 96.

Wolffius. Cur. Crit. in 1 Cor. XI. 28.

sities, split into *Factions* and *Parties*<sup>k</sup>; and from CHAP. thence arose all their other disorders. There- XIII.  
 fore the Apostle both began and concluded his Admonition<sup>l</sup> with particular Cautions against the Spirit of *division* then reigning amongst them; a Temper very improper for a Feast of Love and Amity. 3. There is no Reason for restraining the Apostle's *general* Rules, laid down upon a *special* occasion, to that *particular* Case only, especially when the *Reason* of them extends equally to more. The Apostle says, *who-soever* shall receive *unworthily* &c. not confining what He says of it, to *This* way, or *That*. If it be receiving *unworthily*, in *any* ways *what-ever*, his words are *general* enough to comprehend them all: And so are his other words; *Let every one examine Himself*, and then *eat* &c. and let Him *discern*, discriminate, esteem, reverence *the Lord's Body*. Therefore *Chrysostom*, upon the Place<sup>m</sup>, highly admires and extols the wisdom of the Apostle, in making such excellent use of a *particular* Case, as thereupon to proceed to lay down *general* Rules for all Cases of like nature, for the standing use of the Church in all Times to come. And so the judicious *Theodoret* takes notice, that the Apostle in verse the 27<sup>th</sup>, where He speaks of receiving *unworthily*, obliquely rebuked the *Ambitious*, and the *Fornicators*, and Those also who

k 1 Cor. XI. 18, 19. Compare 1 Cor. I. 11, 12.

l 1 Cor. XI. 33, 34.

m *Chrysostom*. in 1 Cor. XI. Hom. 28. p. 300. &c. conf. *Damascan*. in loc. p. 102. *Oecumenius* p. 532. *Theophylact*. p. 260. Compare *Jenkins*. p. 142, 143.



CHAP. had eaten of Things offered unto Idols; and, in  
 XIII. short, all that come to the Communion with  
 a *guilty Conscience*<sup>n</sup>. 4. Let it be considered,  
 whether such as the Apostle forbids us to *eat*  
*with*<sup>o</sup>, and whether Those whom the Apostle  
 censures as *Partakers of the Table of Devils*<sup>p</sup>, and  
 Those whom He elsewhere describes as mak-  
 ing *one Body* with *Harlots*<sup>q</sup>, could be capable,  
 while so abiding, of receiving *worthily*? If they  
 could not, then the general Rule of the Apo-  
 stle, laid down in 1 Cor. XI, about receiving  
*unworthily*, must be understood to extend far-  
 ther than to the *particular* disorders, which oc-  
 casioned it. But if it be said, that such, so  
 abiding, might notwithstanding receive *worthi-  
 ly*, then these Absurdities will follow; that  
 Persons who are not fit for Christians to *eat*  
*with*, or who are Communicants of *Devils*, or  
 who are incapable of being *living* Members  
 of Christ, or *Temple* of the *Holy Ghost*, are yet  
 capable of *worthily* receiving that *Symbolical* Bo-  
 dy and Blood of Christ, which are appointed  
 to strengthen our *Union* with Him, and which  
 suppose Men to be *living Members* of Him, at  
 their coming to receive. Add to this, that St.  
*Paul* Himself has elsewhere laid down a gene-  
 ral Rule, obliging all Christians to come *clean*  
 to the *Christian Passover*, drawn from the con-  
 sideration of what was prescribed with respect  
 to the *Jewish* one<sup>r</sup>. For, if *the Feast* there men-

<sup>n</sup> Theodoret. in 1 Cor. XI. 27.

<sup>o</sup> 1 Cor. V. 11.

<sup>p</sup> 1 Cor. X. 20, 21.

<sup>q</sup> 1 Cor. VI. 15, 16.

<sup>r</sup> 1 Cor. V. 7, 8.

tioned does not directly mean the *Eucharistical* CHAP. *Feast*, but the *whole Christian Life* considered as XIII. *a Feast of Holiness*, yet the *Reason* there given will hold more strongly for those *particular Times* when we are actually celebrating the Memorial of *Christ our Passover-Lamb*, as *sacrificed for us*. For, as at all Times, so *then* more especially, ought we to *purge out the old Leaven*, and to keep the sacred Feast with the *unleavened Bread of Sincerity and Truth*.

UPON the whole, it must be allowed, that *St. Paul's* general Rule will by parity of Reason reach farther than the particular Cases there mentioned, and must be understood to exclude all *impenitent* Offenders. This the *Socinians* themselves make no Scruple to allow<sup>t</sup>; as indeed it is so clear a Case; that there can be but very little room left for any reasonable dispute.

IT remains still to be considered what *Repentance* really means, or wherein it consists. In the general, it means a new Heart, or a serious Resolution to amend what we find amiss, to the utmost of our Power; and a deliberate Intention to live a Life of *Holiness*<sup>t</sup> for the future, squaring our Conduct, as near as Human

<sup>t</sup> *Crellius* Ethic. Christian. L. III. c. X. p. 354.

*Slichting*. in 1 Cor. XI. 28. p. 58.

*Præpocovius*. in loc.

<sup>t</sup> The ancient way was to proclaim before the Service began, *ἀγαπᾷς ἀγαπᾷς*. *Cyrill. Hierosol. Mystag. V. p. 331*. A Form occurring in all the old Liturgies, and which *Chrysostom* interprets to mean, *εἰ τις σὺν ἐστὶν ἁγίου. μὴ προσέτω*. If any Man is not Holy, let Him not come near. In *Hebr. Hom. XVII. p. 858*.

CHAP. Infirmities will permit, by the unerring Rule XIII. of God's Commandments. To be more particular, there are *Four* principal Articles, which the *Ancients*, in this Case, most insisted upon, as previous Qualifications for receiving the Holy Communion: I shall consider them one by one, but as briefly as may be.

I. ONE was, *Restitution*, or *Reparation*, for any *Wrongs* done to others, in their Persons, Estate, or good Name, to the utmost of our Ability<sup>u</sup>. This is but *common* Justice, or *moral* Honesty, and therefore must be looked upon as an *essential* Article of Amendment. It would lead me too far, to undertake here to state the exact Rules or Measures of it: Those may be learned from sound *Casuits*, who have professedly weighed and considered the Subject<sup>w</sup>. In ordinary Cases, an honest Mind will not much need an Instructor, but every well-disposed Person may be his own best Casuist. All I shall hint is, that for *publick* Wrongs, *publick* Satisfaction is most proper, as being perhaps the only one that can sufficiently repair the publick Injury: But for *secret* Wrongs, the more *secret* the Reparation is, so much the better, other Circumstances being equal; because so the Wrong is repaired, and at the same Time ill Blood prevented, future Suspicions obviated, Peace and Amity secured.

<sup>u</sup> See *Bingham*. B. XV. Ch. 8. §. 10.

<sup>w</sup> Bp. *Tillotson's* Posth. Sermon. 116, 117. p. 82 &c. fol. Edit. *Placete*. Christian Casuist, or Treatise on Conscience B. I. c. 20, 21, 22. Abridgement of Morality.



TO this Head belongs, what our Lord says: CHAP. XIII.  
*If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift*<sup>x</sup>. The Lord's Supper was not inſtituted, when theſe Words were ſpoken: Nevertheless, they are applicable to it, in a view to the *general* Reaſon on which the Rule ſtands; and they have been often ſo applied both by Ancients and Moderns. Mr. Mede has well proved that the Precept is *Evangelical*, tho' worded in *Jewiſh* Terms, ſuited to the Time wherein it was given. The Diſciples of our Lord, that is *Believers* at large, to whom that divine *Sermon* was directed<sup>z</sup>, were *Jews* and *Chriſtians* both in one, and therefore could not be properly addreſſed in any Language but what might competently ſuit them in ſuch their double Capacity. The like was the Caſe with reſpect to the *Lord's Prayer*, which tho' a *Chriſtian* Prayer, was yet formed in ſuch general Terms as might indifferently ſerve a Religious *Jew*, at the Time when it was given. I ſay then, that the Precept delivered by our Lord (about the great Duty of *Reparation* to be made to every *injured* Brother, before we offer to God) tho' an *Evangelical* Precept, was yet ſo worded as to comport with the then

<sup>x</sup> *Matt.* V. 23, 24.

<sup>y</sup> *Mede* Diſc. XLVI. p. 357. &c. Edit. 1664. Compare *Johnſon*. Propit. Oblat. p. 19. &c. And *Lewis's* Anſw. to Unbloody Sacr. p. 32.

<sup>z</sup> See *Blair*. on the Sermon in the Mount. Vol. I. Sermon. I.

CHAP. present Circumstances of the Persons to whom  
 XIII. it was directed. When Circumstances came  
 to be altered, the *general* Reason still continued  
 the same, and the Application of it was easy  
 and obvious to every Capacity.

*Irenaeus* quotes the Text, and adapts it to  
*Christian* Circumstances in a very just and na-  
 tural way. *Gifts* He interprets to mean Chri-  
 stian Worship, Alms, and Oblations: And by  
*Altar*, He understands the high Altar in Hea-  
 ven<sup>a</sup>. *Tertullian*, in like manner, accommo-  
 dates it to the Case of Christians coming to  
 offer up their *Prayers* to God; intimating, that  
 They ought first to be *at peace* with their of-  
 fended Brethren, and to bring with them a  
*forgiving* Temper, as they hoped to be forgiven<sup>b</sup>.  
 Both Parts are true: But the latter appears *fo-*  
*reign* with respect to this Text, which relates  
 not to *pardoning* others who have injured us,  
 but rather to the *seeking Pardon* where we have  
 injured. However, as the two Parts are near  
 allied, it was easy to blend Ideas, and to run  
 both into one; as several other Fathers did.  
*Cyprian* also accommodates the Precept to *Chri-*  
*stian* Circumstances, interpreting the *Gift* of  
*Prayers*, which ought to be offered with a *pa-*  
*cifick* Temper of Mind<sup>c</sup>. Elsewhere He applies  
 it to the *Eucharistical* Prayers and Services<sup>d</sup>.  
*Eusebius* and *Cyril* apply the Text much in the

a *Iren* L. IV. c. 18. p. 250. 252. Conf *Pfaffius*. p. 57. 58.

b *Tertullian*. de poenitent. c. XII. p. 147. de Orat. c. X. p.  
 133. & contr. Marc. L. IV. c. 9. p. 420.

c *Cyprian*. de Oratione p. 211.

d *Cyprian*. de Unit. Eccl. p. 198.

same way<sup>e</sup>. And *Origen* interprets the *Gift* to mean *Prayer*<sup>f</sup>. The *Constitutions* called *Apostolical* interpret *Gift* of Prayer, Praise, and Thanksgiving, and the *Precept* of entertaining no *Enmity* against others, and taking what care we can, that They may have no *just ground* of complaint against us<sup>g</sup>: *Chrysostom* accommodates the *Precept* to the *Prayers* and *Alms* offered at the Holy Communion, which would not be accepted if not brought *in Charity*, and with a *peaceful Mind*<sup>h</sup>. In another Homily<sup>i</sup>, He presses the Point somewhat farther, and says many good Things of the care we ought to take to make up differences, if possible, even with those who without any just Cause are our *Enemies*; that so we may restore them, and heal their Sores, and gain them over to good will, All which is right if temper'd with the Rules of *Christian Prudence*, and not strained so far as to make well-disposed and truly peaceable Persons stay away from the Lord's Table upon *needless* Scruples; arising either from the *irreconcilable* Temper of others, or from a want of due discernment of what is *safe, prudent, or proper* under such or such Circumstances. Improper, or indiscreet overtures made by the offended Party towards an Offender, may often widen the

<sup>e</sup> *Eusebius*. de Vit. Constant. L. IV. c. 41.

*Cyrill. Hierosol. Mystag. V. p. 326.*

<sup>f</sup> *Origen*. de Orat. p. 198.

<sup>g</sup> *Constitut. Apostol. L. II. c. 53. p. 260.*

<sup>h</sup> *Chrysostom*. in Matt. Hom. XVI. p. 217. Edit. Bened. Tom. VII.

<sup>i</sup> *Chrysostom*. de Simult. Hom. XX. p. 206 &c. Tom. II.



CHAP. Breach which they mean to heal, and may increase the mischief, instead of curing it.

W

*Ferome*, upon the Text, appears rather *argute* than *solid*; where He comments to this effect, if I understand Him: "It is not said, "if you take any thing amiss of your Brother, but "if your Brother takes any thing amiss of you; "to make the Terms of Reconciliation so "much the harder: So long as we are not able to *pacify* the Party, I know not whether "we ought to offer our Gifts unto God<sup>k</sup>. This is straining the Point too far, if it means any thing more than the using all *safe*, *prudent*, and *reasonable* endeavours to remove causeless Offences, where a Person is ignorant, or froward.

*St. Austin*, who had a cooler Head than *Ferome*, and who was a more exact Casuist, has given the justest and clearest Account of this Text, that I have met with; perhaps with a design to take off such Scruples as *Ferome's* Account might have raised. As to the Gift mention'd, He interprets it of *Prophecy*, that is *Doctrine*, and *Prayers*, and *Hymns*, and the like *Spiritual Services*<sup>l</sup>. And as to the Precept, He explains it thus: "If we call to mind that our Brother has "ought against us: That is, if we have any way

<sup>k</sup> Non dixit, Si Tu habes aliquid adversus Fratrem tuum, sed si Frater tuus habet aliquid adversum Te: Ut durior Reconciliationis Tibi imponatur necessitas. Quamdiu illum placare non possumus, nescio an consequenter munera nostra offeramus Deo. *Hieron.* in loc. Tom. IV. p. 16. Edit. Bened.

<sup>l</sup> Quodlibet enim munus offerimus Deo, five prophetiam, five Doctrinam, five Orationem, five Hymnum, five Psalmum, & si quid tale aliud *Spiritualium* donorum animo occurrit &c. *Augustin* de Serm. Domini in Mont. p. 176. Ed. Bened. T. 3.

"injured

“ *injured Him*; for then it is that *He has some-* CHAP.  
 “ *thing against us.* For, if He has injured us, XIII.  
 “ *then we have something against Him:* In which  
 “ *Case,* there is no occasion to go to Him for  
 “ *reconcilement.* You would not *ask Pardon*  
 “ *of the Man* that has done you an Injury; it  
 “ *is sufficient* that you *forgive Him*, as you de-  
 “ *fire forgiveness* at God’s Hands for what you  
 “ *have offended in.* We are to go therefore to  
 “ *be reconciled,* when it comes into our Mind,  
 “ *that haply* we may have some way in-  
 “ *jured our Brother<sup>m</sup>.* The Sum then of all  
 is, that if we are *certain* that we have done  
 any Man an *Injury* in his Person, Estate, or  
 good Name, or that we have given *just Cause*  
 of Offence, it is our Duty and Business to make  
*Reparation,* and to sue first for Reconcilement:  
 Or if we are not certain, but probably *suspect*  
 that we have been guilty that way, the same  
 Rule will still hold in proportion. But if we  
 have good Reason to judge that the Person  
 has really *injured us*, or has causelessly and cap-  
 tiously *taken offence* where none was *given*,  
 then be it to Himself: There is nothing in this  
 Text obliging an innocent Person, in such a  
 Case, to make the first Step towards reconcile-

m Si in mentem venerit, quod aliquid habeat adversum nos  
 Frater, id est, si nos eum in aliquo laesimus: Tunc enim ipse ha-  
 bet adversum nos. Nam nos adversus illum habemus, si ille nos  
 laesit: Ubi non opus est pergere ad Reconciliationem; non enim  
 veniam postulabis ab eo qui Tibi fecit injuriam, sed tantum di-  
 mitteres, sicut tibi dimitti a Domino cupis, quod ipse commiseris.  
 Pergendum est ergo ad Reconciliationem, cum in mentem vene-  
 rit quod nos forte Fratrem in aliquo laesimus. Augustin. ibid.

CHAP. ment, or to suspend his Offerings on any such  
 XIII. Scruple. There may, in some particular Cir-  
 ~~~~~ cumstances, be a kind of Debt of *Charity*, and  
 Christian *Condescension*, lying upon the *injured*
 Party, to endeavour to reclaim and pacify the
Offender, by soft and healing ways: But as that
 is a very nice Affair, and the Office such as
 many are not fit for, there lies no *strict* ob-
 ligation in such a Case, or at least not upon
 Christians at large, but upon Those only who
 are peculiarly fitted for it. Therefore it falls
 not properly under the Question now in hand,
 nor within the Precept of the Text, which is
general, extending equally to all Christians.
 From the summary view here given of what
 the *Ancients* thought of those Words of our
 Lord, (besides the clearing an important Case
 of Conscience which I chiefly aimed at) it may
 be noted by the way, that the *Gift* there men-
 tioned was understood of *Spiritual* Sacrifice on-
 ly, and the *Altar* also of course must have been
Spiritual, while considered as an Altar: Which
 I take notice of as a Confirmation of what hath
 been advanced in a preceding Chapter. But I
 proceed.

2. As making *Restitution* for any Offences
 we have committed, is one necessary Article
 of Sacramental Preparation, so is a readiness to
forgive any Offences committed against us, ano-
 ther as necessary an Article, and much insisted
 upon by the *ancient Churches*ⁿ. This is a Rule
 laid down by our blessed Lord in his Gospel,

ⁿ See Bingham. XV. 8. 13.

and made an *express* Condition of our own CHAP. XIII.
forgiveness, and left us, for the greater Caution, W
as an Article of the *Lord's Prayer* to be daily
repeated. All the difficulty lies in clearing
and ascertaining the true and full meaning of
the *Forgiveness* required. Our Lord in one Place
says, *if thy Brother trespass against Thee, rebuke*
Him, and IF HE REPENT forgive Him; and so
again and again, as often as *He repents*, forgive^o.
May we then *revenge* our selves upon an Ene-
my, if He does not *repent*? No, by no means.
Vengeance is God's sole Right^p: Man has no-
thing to do with it. Even *Magistrates*, who
in some Sense, are *Revengers*, or *Avengers*, to
execute Wrath^q, yet, strictly speaking, are not
appointed to dispense *Vengeance*. They do not,
They cannot award *Punishments* in just propor-
tion to *demerits*, as God can do: But They are
appointed to act for the *Safety* of the State;
and what they do, is a kind of *self-defence*, in a
publick capacity, rather than a dispensing of
Vengeance. So that even They, properly speak-
ing, are not commissioned to *revenge*: Much
less can any private Persons justly claim any
Right to it. Therefore *Forgiveness*, if under-
stood in opposition to *Revenge*, is an unlimited
Duty, knows no Bounds or Measures, is not
restrained to any *Kind*, or *Number* of Offences,
nor to any *Condition* of *repenting*: But all Of-
fences must be *forgiven*, in that Sense, tho' not

^o Luke. XVII. 3, 4. Matt. XVIII. 21, 22.

^p Deut. XXXII. 35. Rom. XII. 19. Hebr. X. 30.

^q Rom. XIII. 4.

repented

CHAP. repented of, tho' ever so cruelly, or so maliciously carried on, and persisted in. Therefore
 XIII. the *Forgiveness* which our Lord speaks of, as limited to the *Repentance* of the Party offending, can mean only the receiving a Person into such a degree of Friendship, or Intimacy, as He before had: A Thing not *safe*, nor *reasonable*, unless He shews some Tokens of Sorrow for his Fault, and some Signs of a sincere Intention to do so no more. *Forgive* Him in such a Sense, as to meditate no *Revenge*, to *wish* Him *well*, and to *pray* for Him, and even to do Him good in a way prudent, and proper: But admit Him not into *Confidence*, nor *trust* your self with Him, till He repents: For That would be acting too far against the great Law of *Self-Preservation*. Only, take care on the other hand, not to be over *distrustful*, nor to stand upon the *utmost Proofs* of his relenting Sincerity, but rather risque some Relapses. This, I think, in the general, is a just Account of *Gospel-Forgiveness*^r.

BUT to prevent all needless Scruples, I may explain it a little further, in some distinct Articles. 1. *Gospel-Forgiveness* interferes not with the bringing *Offenders*, in a *legal* way, to *publick* Justice. An *Informer* may prosecute, a *Witness* accuse, a *Jury* bring in guilty, a *Judge* condemn, and an *Executioner* dispatch a Criminal, without any proper *Malevolence* towards the Party, but in great *Benevolence* towards Man-

^r Compare ABp. Tillotson. Sermon. XXXIII. p. 392. Vol. 1. Fol. Edit. *Tower*son, on the Sacraments p. 298

kind. 2. *Gospel-Forgiveness* interferes not with CHAP. XIII. a Person's prosecuting his own *just* Rights, in a *legal* way, against one that has *grievously* injured Him, in his Estate, Person, or good Name: For, a Man's barely doing Himself *Justice*, or recovering a *Right*, is not taking *Revenge*. A Person wrongs me, perhaps, of a considerable Sum: I forgive Him the *Wrong*, so as to bear Him no *Malice*; but I forgive Him not the *Debt*, because I am no way obliged to resign my own *Property* or *Maintenance* to an injurious Invader. 3. *Gospel-Forgiveness* interferes not with a just *Aversion* to, or *Abhorrence* of some very ill Men; *Liars*, suppose, *Adulterers*, *Fornicators*, *Extortioners*, *Impostors*, *Blasphemers*, or the like: For, such hatred of *Aversion* is a very different Thing from hatred of *Malevolence*, may be without it, and ought to be so. We cannot love Monsters of Iniquity with any Love of *Complacency*, neither does God *delight* in them as such: But still we may love them with a Love of *Benevolence* and *Compassion*, as God also does. 4. Neither does *Gospel-Forgiveness* interfere with any proper degrees of Love, or Esteem. A Man may love his *Enemies* in a just degree, and yet love his *Friends* better, and one Friend *more* than another, in proportion to their *worth*, or *nearness*, or other Circumstances. Our Lord loved all his *Disciples*, even *Judas* not excepted: But He loved one more particularly, who was therefore cal-

† See *Townerson* as above p. 298, 299.

CHAP. led the Disciple whom Jesus loved^t; and He
 XIII. loved the rest with distinction, and in proportionate degrees. 5. I have before hinted, that *Gospel Forgiveness* interferes not with rejecting Enemies from our *Confidence*, or refusing to admit them into our Bosoms. We may wish them well, pray for them, and do them good; but still at a proper *distance*, such as a just regard for our own *Safety*, or Reasons of *Peace*, *Piety*, and *Charity* may require. 6. I may add, that Cases perhaps may be supposed, where even the Duty of *praying* for them, may be conceived to cease. *There is a Sin unto Death: I do not say, that He shall pray for it^u*. But, in this Case, They are not to be considered merely as *private* Enemies, but as *publick* Nufances, and as offending of *malicious* wickedness, not against *Man* only, but against *God* and *Religion*. Indeed, *Charity* forbids us to pass such a Censure, except it be upon *very sure* grounds; which perhaps we can but seldom, if ever, have: But I was willing to mention this Case, for the better clearing up St. *Paul's* Conduct in this very Article. It may deserve our notice, that He *prayed* for those who had meanly, and thro' Human Infirmary, deserted Him in the Day of Trial, that the *Sin* might not be *laid to their Charge^w*: In the same Breath almost, speaking of *Alexander*, a wicked Apostate, who had most maliciously opposed Him, and the *Gospel*, He

^t *John*. XIII. 23. XIX. 26. XX. 2. XXI, 7, 20.

^u *1 John*. V. 16.

^w 2. *Tim*. IV. 16.

says;

says; *The Lord reward Him according to his Works*^x. CHAP. XIII.
 He would not honour Him so far, as to pray for his *Conversion*, or *Forgiveness*: Or He knew his Case to be too desperate to admit of either. Nevertheless, He left the *Vengeance* entirely to God, whose Right it was; and He took not upon Him so much as to judge of the precise degree of his Demerits, but committed that also to the unerring Judgment of God. I am aware, that very considerable Divines, ancient and modern, choose to resolve the Case another way, either into *Prediction* by the Spirit, or into *Apostolical* Authority. But I humbly conceive, that there is no need of either Supposition, to reconcile the seeming difficulty. Only, as I before hinted, an *Apostle* might better know the *desperate* State of such a Person, than any one can ordinarily know at this Day; and so He might proceed upon surer grounds: On which Account, his Example is not lightly to be imitated, or to be drawn into a Precedent. Enough, I presume, has been here said of the Nature, Measure and Extent of *Gospel-Forgiveness*, and I may now proceed to a new Article of *Sacramental* Preparation.

3. ANOTHER previous Qualification, much insisted upon by the Ancients^y, was a due regard to *Church-Unity* and *publick Peace*, in opposition to *Schism* in the Church, or *Faction* in the State. The Reason and the Obligation of Both is self evident, and I need not enlarge

^x 2. Tim. IV. 14.

^y Bingham. XV. 8, 11.

CHAP. upon it. It may be noted, that the *Corinthians*,
 XIII. whom St. *Paul* reprov'd, were much wanting
 in this Article of *Preparation*; as appeared by
 their Heats and Animosities, their Sidings and
 Contests. They did not duly consider this Sa-
 crament as a *Symbol of Peace*, a *Feast of Amity*:
 They did not *discern* the *Lord's Body* to be, what
 it really is, a *Cement of Union*, and a Bond of
 true Christian Membership, thro' the Spirit.

4. A FOURTH Article was *Mercy and Cha-
 rity* towards the *poor Brethren*². The equity of
 which is manifest: And it is a Duty which
 has been so often and so well explained, both
 from the Press and the Pulpit, that I may here
 spare my self the Trouble of saying a Word
 more of it.

HAVING shewn, first, that *Repentance*, at
 large, is a necessary Part of Sacramental Pre-
 paration, and having shewn also of what *Par-
 ticulars* such Repentance chiefly consists (not ex-
 cluding other Particulars, for Repentance means
entire Obedience) I may now add, for the pre-
 venting groundless Scruples, that *Allowances* are
 always supposed for *Sins of Infirmity*, Sins of
daily Incurſion, such as are ordinarily consistent
 with a *prevailing* Love of God, and Love of
 our Neighbour. The slighter kind of Offences
 ought never to be looked upon as any *Bar* to
 our *receiving*, but rather as Arguments for re-
 ceiving, and that *frequently*, in order to gain
 ground of them more and more, and to have
 them washed off in the salutary Blood of Christ.

² See Bingham. XV. 8, 12.

As to the length of *Time* to be taken up in CHAP. preparing, there is no one certain Rule to be XIII. given, which can suit all Cases or Circumstances: Only, when a Man has competently adjusted his Accounts with God (be it sooner, or be it later) then is He fit to come, and not till then. There is an *habitual*, and there is an *actual* Preparation: The *habitual* Preparation is a *good Life*; and the farther we are advanced in it, the less need there is of any *actual* Preparation besides. But because Men are too apt to flatter and deceive their *own Hearts*, and to speak *Peace* to themselves without sufficient grounds for so doing; therefore some *actual* Preparation, self-examination &c. is generally necessary even to Those who may be *habitually* good, if it be only to give them a *well-grounded Assurance* that They really are so. However, the better Men are, the less actual Preparation may suffice, and the shorter warning will be needful. Some therefore may receive as often as they have opportunity, tho' it were ever so sudden, or unexpected; and they may turn it to good account by their pious care and recollection, in their Closets, afterwards. Others may have a great deal to consider of beforehand; many Offences to correct, many disorders to set right, much to do, and much to undo, before they presume to come to God's Altar. Fault has been sometimes found with the little Treatises of *Weekly Preparation*, and the like: I think, without Reason. They are exceeding *useful* in their kind;

CHAP. kind; and even their *number* and *variety* is an
 XIII. Advantage, considering that the *Tastes*, *Tem-*
 pers, *Necessities*, *Capacities*, and outward *Cir-*
 cumstances of Christians are also manifold and
 various. It may be happy for them who need
none of those Helps: But They that *least* need
 them, are not the Men, generally, who most
despise them. However, They are not *obtruded*
 as Things absolutely *necessary* for *all*, but as
 highly *useful* to *many*, and especially upon their
first receiving: Tho' we are none of us perhaps
 so perfect, as not to want, at some Seasons,
 some such Hints for Recollection, or Helps to
 Devotion. There may be *Excesses*, or there
 may be *Defects* in such Treatises: What *Hu-*
man Compositions are without them? On the
 other hand, it should be considered, that there
 may be *Excesses*, and *Defects* also, in the *Censures*
 or *Judgments* passed upon them: For, *Human*
Frailties are as much seen to prevail in the
 Work of *judging*, or *censuring*, as in any Thing
 else whatsoever. In the general, it is well for
 common Christians, that They are so plenti-
 fully provided with useful *Manuals* of that kind:
 They that are well-disposed, will make use of
 them as often as they need them, and will at all
 Times give God Thanks and Praises for them.

I HAVE said nothing hitherto, about coming
fasting to the Lord's Table, neither need I say
 much now. The Rule was *early*, and almost
universal^a; a Rule of the Church, not a Rule

^a Bingham. XV. 7, 8. Gaspar. Calvoer. Ritual. Eccleff. Vol.
 1. p. 413. &c. Sam. Basnag. Anna. Tom. II. p. 295. &c.

of *Scripture*, and so a matter of *Christian Liberty*, rather than of strict *Command*. They that use it as most expressive of *Christian Humility* and *Reverence*, or as an *Help to Devotion*, do well: And They that forbear it, either on account of *Infirmity*, or for fear of being *indisposed*, and rendred less fit to attend the Service, are not to be blamed. No one need be *scrupulous* concerning this matter: None should be *censorious* either way; either in rashly charging *Superstition* on one hand, or in charging, as rashly, *Irreverence* on the other. I shall only observe farther, that it was a weak Thing for so great a Man as the justly celebrated *Mabillon* to draw an Argument in favour of the *corporal* Presence, from the custom of the Church in administering, or receiving this holy Sacrament *fasting*^b. For, as the Custom, probably, came in accidentally, either because, in Times of Persecution, Christians chose to communicate *early* in the *Morning*, for their greater *Safety*, or because Abuses had been committed in the previous *Love-Feasts*; so was it continued for the like prudential Reasons, and then only came to have different Colours put upon it, when the Reasons which first introduced it, were, in a manner, forgotten, and sunk. Besides, it was the ancient Custom for both the Administrator and Receiver of *Baptism*, to come *fasting*, out of Reverence to That Sacrament: Which further shews, how slight the Argument is, drawn from the custom of *fasting* be-

^b *Mabillon*, de Liturg. Gallican. L. I. c. VI. p. 60, 61.

CHAP. fore the Eucharist, as to proving any thing of a
 XIV. *corporal* Presence^c. If any Man duly considering
 how *sacred* those *Symbols* of the Eucharist are,
 and to what *high* and *holy* Purposes they were or-
 dained, looks upon *fasting* as a proper Token
 of the *Reverence* He bears towards Things *sa-
 cred*, He may as well fast upon that Principle,
 as upon the imaginary Notion of a *corporal*, or
local Presence.

I HAVE nothing further to add, upon the
 Head of *Sacramental Preparation*: But if any
 one desires to see this Article more minutely
 drawn out, in its full length, He will not per-
 haps easily find a Treatise better fitted to the
 Purpose than Bp. Taylor's *Worthy Communicant*^d.
 To that therefore I refer the Reader.

C H A P. XIV.

Of the Obligation to frequent Communion.

AS to *frequency*, or *constancy* in receiving
 the Sacrament, it may be justly said in
 the general, abstracting from particular Circum-
 stances, that a Man cannot *too often* com-
 memorate our Lord and his Passion, nor *too often*
 return devout Thanks and Praises for the same,
 nor *too often* repeat his Resolutions of Amend-
 ment, nor *too often* renew his solemn Engage-

^c Vid. Martene. de Antiq. Eccl. Rit. Tom. I. p. 25. The
 like Rule was afterwards made for *Confirmation*. vid. p. 237. 239.

^d Taylor's *worthy Communicant*. Ch. 2, 3, 4, 5, 6. p. 79.

ments, nor *too often* receive Pardon of Sins, CHAP. and fresh Succours of Divine Grace: And if XIV. coming to the Lord's Table (prepared, or un- prepared) were a sure and infallible way to answer those good and great Ends, there could then be no question, but that it would be both our Wisdom and our Duty to communicate as often as Opportunities should invite, and Health permit. But it is certain, on the other hand, that bare *communicating* is not the Thing required, but communicating *worthily*. Here lies the main Stress of all, not to urge *frequency* of Communion so far as to render this holy Sacrament *hurtful*, or *fruitless* to the Parties concerned; neither yet to abate so far of the *frequency*, as to make a kind of Dearth or Famine of this so salutary and necessary Food. Divines in all Ages of the Church (unless we may except the First, and Part of the Second) have found some Perplexity in settling a *just mean* between the Extremes. I do not mean as to *Theory*, or as to the Thing considered in the *general* and in the *abstract*, but with respect to particular Persons, Cases, and Circumstances; of which it is very difficult, if not impossible, to judge with unerring exactness. They determined perhaps as well and as wisely, upon the fairest Presumptions and Probabilities, as Human Sagacity in such dark Cases could do: And if They sometimes ran into extremes, either on the right hand or on the left, their meaning all the while was good, and their Conduct such as may reasonably claim all can-

CHAP. did Construction, and the best natured Allow-
 XIV. ances. One Thing is observable, (and I know
 not whether one can justly blame them for it)
 that, for the most part, They seemed inclinable
 to abate of *frequency*, rather than of the strict-
 ness of *Preparation*, or *Qualification*. They con-
 sidered, that *due Dispositions* were absolutely
 necessary to make the Sacrament *salutary*, and
 were therefore *chiefly* to be looked to: And
 they supposed, with good Reason, that God
 would more easily dispense with the want of
 the *Sacrament*, than with the want of the *Quali-*
fications proper for it. They thought further,
 that while a Man was content to abstain from
 the Lord's Table, out of an *awful Reverence*
 for it, there was good probability that such a
 Person would, by degrees, be perfectly reclaim-
 ed: But if once a Man should set light by those
Holy Solemnities, and irreverently rush upon them,
 without awe or concern, there could be very
 little hopes of his Conversion or Amendment;
 because He *despised* the most *sacred Bands* of
 Allegiance towards God, and looked upon them
 only as *common Forms*°. Such were the pre-
 vailing Sentiments of the ablest Divines and
 Casuists in those *ancient Times*; as will appear
 more fully, when I come to give a brief detail
 of their Resolutions in this Article, which I
 shall do presently.

BUT I may first take notice, for the clearer
 Conception of the whole Case, that since it
 is allowed on all hands, that there can be no

e Vid. *Isidor. Pelusiot. L. III. Ep. 364. p. 398. alias 345.*
 just

just Bar to *frequency* of Communion, but the CHAP. XIV.
want of Preparation, which is only such a Bar as W
 Men may themselves remove if they please, it
 concerns them highly to take off the Impedi-
 ment, as soon as possible, and not to trust to
 vain Hopes of alleviating one Fault by ano-
 ther. It was required under the Law, that a
 Man should come *holy* and *clean* and well *pre-*
pared^f to the *Passover*: But yet his neglecting
 to be *clean* (when He might be clean) was ne-
 ver allowed as a just Apology for his staying
 away. No: The absenting in that Case was
 an Offence great enough to deserve the being
cut off from God's People^g, because it amount-
 ed to a disesteeming, and in effect, disowning
 God's *Covenant*. The *danger* of mis-perform-
 ing any Religious Duty is an Argument for
Fear and *Caution*, but no excuse for *Neglect*:
 God insists upon the *doing* it, and the doing
 it *well* also. The proper Duty of the High-
 Priest, under the Law, was very *dangerous* em-
 ploy, requiring the exactest *Care* and profound-
 est *Reverence*^h: Nevertheless, there was no de-
 clining the Service, neither was the *exactness*
 of the Preparation, or Qualifications any pro-
 per excuse to be pleaded for non-Performance.
 It was no sufficient Plea for the *slothful* Ser-
 vant, under the Gospel, that He thought his
 Master hard to please, and thereupon neglect-

^f 2 Chron. XXX. 1. &c. XXXV. 3, 4, 5, 6. &c.

^g Exod. XII. 15, 19. Numb. IX. 13.

^h Levit. XVI. 13. conf. Deylingius Observ. Sacr. Tom. II.
 p. 41. p. 493. Tom. III. n. 46. p. 454. &c.

CHAP. ed his bounden Dutyⁱ: For, the use He ought
 XIV. to have made of that Thought, was, to have
 ~~~~~ been so much the more wakeful and diligent  
 in his Master's Service. Therefore, in the  
 Case of the *Holy Communion*, it is to very little  
 Purpose to plead the strictness of the *Self-Ex-*  
*amination*, or *Preparation*, by way of excuse ei-  
 ther for a *total*, or for a *frequent*, or for a *long*  
 neglect of it. A Man may say, that He comes  
 not to the Table, because He is *not prepared*,  
 and so far He assigns a *good Reason*: But if  
 He should be farther asked, why was He not  
*prepared*, when He might; there He can only  
 make some trifling, insufficient Excuse, or re-  
 main speechless.

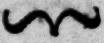
BUT for the farther clearing of this impor-  
 tant Article of *frequent Communion*, it may be  
 proper to trace the Judgment and Practice of  
 the Churches of Christ, from the Beginning  
 and downwards thro' six or eight Centuries;  
 which I shall endeavour to do in as plain and  
 few words, as the nature of the Subject will  
 admit of.

### Century the First.

IN the Days of the Apostles, Communion  
 were *frequent*; either *every Day*, or at least eve-  
 ry *Lord's Day*. Some have probably enough  
 collected from the History of the *Acts*, that at  
*Jerusalem*, the mother Church, there was a  
*daily Communion*<sup>k</sup>, and that in other Churches

<sup>i</sup> Matt. XXV. 24. &c. Luke XIX. 20. &c.

<sup>k</sup> Acts II. 42. 46.

the Custom was to have *weekly* Communions CHAP. at least, that is to say, upon the *Lord's Day*<sup>1</sup>. XIV. But all must be understood of Persons *fitly*  *prepared*, to appearance at least: For, it is certain, that open *Fornicators, Extortioners, Idolaters*, and the like, were not admitted to Communion. Christians were not allowed to *keep Company* with such Delinquents, no not to *eat common Meals*<sup>m</sup>; much less to *communicate*. St. Paul gave orders for excommunicating the *incestuous* Corinthian<sup>n</sup>; and He admitted Him not again, till after a very serious and solemn Repentance, after his being almost *swallowed up of Grief*<sup>o</sup>. However, it is observable, that both his *Exclusion* and his *Readmission* were within the compass of a Twelvemonth: For St. Paul's two Epistles to *Corinth* are judged to bear date the same Year, namely A.D. 57. Such are the Apostolical Precedents for *frequent* Communion if *prepared*, and for *abstaining* if *not prepared*.

### Century the Second.

IN the next Century, we have undoubted Evidences of *weekly* Communions, and particularly on the *Lord's Day*. This is justly collected from the Testimony of the younger *Pliny* above cited<sup>p</sup>, and is plainly declared by *Justin Martyr*<sup>q</sup>, of the same Century. None

<sup>1</sup> Acts XX. 7.

<sup>m</sup> 1 Cor. V. 11, 12. Compare 2 John 10.

<sup>n</sup> 1 Cor. V. 5. 13.      <sup>o</sup> 2 Cor. II. 6, 7.

<sup>p</sup> See Above Ch. I. p. 40.

<sup>q</sup> Τῇ τοῦ ἁγίου λεγομένη ἡμέρᾳ κ. τ. λ, *Justin. Mart. Apol.*

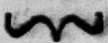
<sup>1</sup>. p. 97.



CHAP. but true *Believers* and Men of *good Lives* were  
 XIV. permitted to receive, as I before observed  
 from the same excellent Writer: So that *frequency* of communicating was never urged in  
 derogation of the *preparatory* Requisites, or to  
 make any Abatement in them. As to *publick*  
 and *scandalous* Offences, in Faith or Manners,  
 those the Church could see, and provide against,  
 by debarring the Offenders from Communion:  
 And as to *secret* Impediments, They took what  
 care they could, by permitting or exhorting  
 such as might be conscious of their own un-  
 fitness, to forbear coming to the Altar. There  
 is a remarkable Passage to this Purpose, in a  
 learned Writer of the Second Century, which  
 runs thus: "Some, after the customary division  
 " of the Elements, leave it upon the *Consciences*  
 " of their People, either to take their Part, or  
 " otherwise: For, the best Rule to determine  
 " them in their Participation or Forbearance,  
 " is their *own Conscience*. And the surest Foun-  
 " dation for Conscience to proceed upon, is  
 " a *good Life* joyned with a competent mea-  
 " sure of Proficiency in *Christian Knowledge*.  
 " And the best method of coming at the  
 " Knowledge of the *Truth*, and a *right Per-*  
 " *formance* of what is commanded, is to choose  
 " for your direction Persons of most *approved*  
 " Faith and Conduct. For, whosoever shall  
 " eat this Bread and drink this Cup of the  
 " Lord *unworthily*, shall be *guilty* of the Body  
 " and Blood of the Lord: But let a Man ex-

f See Above Ch. XIII. p. 540.

" amine

“ amine Himself, and so let Him eat of the CHAP.  
 “ Bread and drink of the Cup<sup>f</sup>. Thus far Cle- XIV.  
*mens*. And from thence we may observe, that   
 there was yet no standing Rule or Canon of  
 the Church, obliging all the Faithful to *receive*  
 as often as they met for Divine Service; but  
 Christians were left at liberty to judge how  
 far They were fitly *qualified* in Knowledge, or  
 in Godly Living: Only, it was supposed, that  
 They ought to be *fitly* qualified; and if they  
 were, to *receive*.

*Tertullian*, who lived in the close of the same  
 Century, takes notice of Some who declined  
*receiving*, upon the *stationary* Days (Wednesdays  
 and Fridays) for fear of breaking their *Fast*<sup>t</sup>.  
 He blames them for their foolish *Scruple*, and  
 suggests to them a better way, whereby They  
 might keep both their *Fast* and their *Feast*. I  
 may observe from it, that He thought it a *Du-*  
*ty* incumbent upon all the faithful, to *communi-*  
*cate* as often as they might; but the Church  
 had not yet inforced the Duty with any *Ca-*  
*nons*, obliging them under Pain of Ecclesiastical  
*Censure* to *receive*: For, had that been the case,  
*Tertullian*, probably, would have mentioned it;  
 or rather, there would scarce have been room  
 left either for their *Scruples* on one hand, or for  
 his charitable *Advice* on the other. However,  
 from hence perhaps we may date the first Be-  
 ginnings of that *coldness* and *backwardness* in  
 point of *frequent* Communion which grew up

<sup>f</sup> *Clem. Alex. Strom.* i. p. 318.

<sup>t</sup> *Tertullian. de Orat. c.* XIV. p. 136.

CHAP. apace amongst Christians afterwards: It is not  
 XIV. certain that those Persons were *sincere* in their  
 W pretended Scruples; but they might be willing  
 to shift off the Duty as decently as they could,  
 under the fairest Colours.

*Century the Third.*

St. Cyprian, who flourished about the middle of the Third Century, speaks of *daily* Communions, as the common Practice of that Time<sup>u</sup>: And He every where speaks highly of the *Use* and *Benefit* of the Sacrament to the *worthy* Receivers: But no Man could be more careful to prevent any ones coming to the Lord's Table who had committed any of the *grievous* Sins, and had not yet made full *Satisfaction* to God and the World, by a strict and solemn Repentance.

IN this Century crept in some superstitious, or over-curious Conceits about *legal* Defilements<sup>w</sup>, as a Bar to *Communion*, or even to coming to the Christian Assemblies. Such Niceties, while they carried a Show of Reverence for *holy* Places and Things, might notwithstanding have better been let alone; having no warrant in the Gospel of Christ, nor in the Practice of the earlier Ages of the Church, so far as appears: Neither indeed were they altogether consistent with the ancient Custom of *daily* Communions of all the Faithful,

<sup>u</sup> See the whole Passage above Ch. VI. p. 167, 168.

<sup>w</sup> Vid. *Canones Dionys. Alexandrin.* Harduin. Tom. I. p. 187.  
 &c. *Bevereg. Pandect.* Tom. II. p. 4. &c.

which



which had obtained in some Churches. One CHAP. Thing is observable, that during the first three XII. Centuries, we meet with no *Canons* made to enforce frequent Communion, scarce so much as *Exhortations* to it, or any *Complaints* of neglect in that Article: Which is an Argument that Christians in those Times were not *tardy* in that respect, but rather forward and pressing, under an high Notion of the *Privilege* and *Comfort* of partaking of the Holy Communion. Therefore the chief care and concern of Church-Guides, during the first Ages, was rather to inculcate the necessity of *due Preparation*, than to insist upon *frequency*, for which there was no occasion. But Times and Circumstances soon came to be altered; as we shall see presently, upon taking a view of the following Centuries.

*Century the Fourth.*

IN the Year 305 (some say, 300, or 303, or 313, or 324) was held a Council of 19 Bishops, at *Eliberis*, or *Elvira*, in *Andalusia*, a Province of *Spain*. Among many other *Canons*, a Rule was then made, not to accept of an *Offering* from one who did not *communicate*\*. We may judge from hence, that Christians now began to be *remiss*, with respect to *Communion*, and that such *Canon* was intended for a gentle Rebuke to them; a Mark of publick Disfavour, in order to excite and

\* *Episcopos, placuit, ab eo qui non communicat, munera accipere non debere. Concil. Illiberit Can. XXVIII. Harduin. 153.*

CHAP. quicken them, first to *prepare*, and then to re-  
 XIV. *ceive*. Many perhaps might now grow cold  
 W and careless as to coming to the Lord's Table;  
 either because they had not a just Sense of the  
*Use*, and *Benefit* of it, and of the *Obligations*  
 they were under to it: Or they loved the World  
 too well, and were willing to put off their  
*Repentance* from day to day, and so of course  
 to stave off that *solemn Profession* which the  
 Holy Sacrament required. The like coldness  
 and backwardness appeared in many of that Age,  
 even with respect to *Baptism*: For, while  
 they were well-wishers to it, and stood Candi-  
 dates for it, they yet loved to procrastinate and  
 to feign excuses; because delaying *Baptism* was  
 delaying *Repentance*, which depraved Nature was  
 prone enough to do. The case, very probably,  
 was much the same with respect to this other  
*Sacrament*: And hence arose that *Coldness* to-  
 wards it, which the Church-Guides of those  
 Times were much concerned at, and endea-  
 voured gently to remove.

WHEN those milder Applications did not  
 sufficiently answer, some brisker methods were  
 thought on for the compassing the same good  
 end. In the Year 341, a Council of *Antioch*  
 decreed, "that all they who came to Church  
 " and heard the Holy Scriptures read, and af-  
 " terwards joyned not in *Prayer* with the Peo-

y Vid. *Basil. Homil* in Sanct. Bapt. p. 114. &c. Edit. Be-  
 ned Tom. II. *Gregor. Nazianz. Orat.* XL. p. 647. &c. *Con-*  
*stit. Apostol.* L. VI. c. 15. *Gregor. Nyssen. de Baptism.* opp.  
 Tom. III. p. 216. &c. Compare *Bingham.* XI. 6. 2. 3. &c.

“ ple, or turned their Backs of the *Holy Com-* CHAP.  
 “ *munion*, after a disorderly way, should be cast XIV.  
 “ out of the Church, till such time as They  
 “ should make publick Confession of their  
 “ Fault, and give Proofs of their Repentance,  
 “ and humbly sue to be reconciled<sup>z</sup>. This  
 Rule may seem to be a *severe* Rule, on more  
 accounts than one. 1. As it runs in *general*  
 Terms, making no Exceptions for those who,  
 for *just* Causes, best known to themselves,  
 might sometimes decline *receiving*. 2. Suppo-  
 sing any Person to absent from the Lord's Ta-  
 ble, out of *Reverence* to it (being conscious to  
 Himself of some *secret* Offences) as it was a  
 Rule of the Church to excommunicate no Man  
 but for *open* and *scandalous* Sins, it might look  
 hard to excommunicate merely for *non-Communi-*  
*nion*, in such a Case; because it was, in effect,  
 extending Discipline even to the most *private*  
 and *concealed* Offences. 3. Since no one ought  
 to *receive* but He that sincerely *repents*; and since  
 Repentance must be *free*, or it is really no Re-  
 pentance; it appears not right to excommuni-  
 cate a Man, in order to oblige Him to *receive*,  
 unless it were right also to excommunicate  
 every one who should delay *Repentance*, or who  
 would not instantly be persuaded to *reform*,  
 so far as to be capable of receiving *worthily*

z Πάντες γὰρ, εἰσόντες εἰς τὴν ἐκκλησίαν, καὶ τῶν ἱερῶν γραφῶν ἀκούοντες, μὴ κοινωνοῦντες δὲ εὐχῆς ἅμα πρὸ λαοῦ, ἢ ἀποστρεφόμενοι τὴν ἑξίαν μετεληψὶν τῆς εὐχαριστίας, κατὰ πᾶσι ἐπιτίθειν, τῶν ἀποβλήτων γινεῖσθαι τῆς ἐκκλησίας, ἕως ἄν ἐξομολογησάμενοι καὶ δείξαντες καρπὸς μετανοίας, καὶ παρακαλίσαντες τυχὲν δυναθῶσι συγγνώμης. Concil. Antiocb. Can. 2. Bevereg. Pand. p. 431.

the



CHAP. the Holy Communion. This appears not to have  
 XIV. been the Rule of the earlier Centuries: For, they  
 ~ left Men at liberty to judge (except in cases of  
 open Scandal) how far they were *worthy* or o-  
 therwise, and thereupon to choose either to *re-*  
*ceive* or *forbear*. These or the like Reasons, I  
 presume, have put learned Men upon softening  
 Explications, to mitigate the Rigour of the Ca-  
 non. *Emanuel Schelstrate* has suggested, that the  
 Order then made pointed chiefly at the *Audians*,  
 or *Quarto-decimans*<sup>a</sup>, who held private Conven-  
 ticles, but came occasionally to Church, to hear  
 the Scriptures read, and Sermons preached, and  
 then departed, in a disorderly and scornful  
 manner, upon some erroneous Principles of  
 their Sect, to the great Scandal and Offence  
 of the more serious and sober Part of the Con-  
 gregation. *Schelstrate's* Account is favoured by  
 two Circumstances: One, that the Canon im-  
 mediately preceding most plainly strikes at the  
*Quarto-decimans*, tho' without naming them;  
 and the other, that the Canon does not *sim-*  
*ply* and *absolutely* censure *all* non-Communi-  
 cants, but *some* only, with this *Restriction*, as  
 doing it κατὰ τινὰ ἀταξίαν, which *Dionysius ex-*  
*iguus* renders *pro quadam Intemperantia*, with a cer-  
 tain *Rudeness*; and *Isidorus Mercator* renders *secun-*  
*dum aliquam propriam disciplinam*, according to the  
 Principles of their own Sect. Now, if such was the  
 Case, then the Rigour of the Canon affected not  
 the main Body of the Faithful, adhering to  
 the Church, who might be still left to the

<sup>a</sup> Vid. *Schelstrate. de Concil. Antiochen. p. 179. 222.*

same discretionary conscientious Liberty as CHAP. XIV.  
before.

PERHAPS, the like Account may serve for the *Apostolical Canons* also, so far as concerns this Article: *Schelfstrate* was of that mind, and applied the same Solution to Both<sup>b</sup>. One of the *Apostolical Canons* orders, "that if any Bishop, Priest, or Deacon, or any of the Sacerdotal College, does not *communicate* when there is a *Communion* [Oblation] He shall be obliged to assign a *Reason*; and if it be a just one, He shall be excused: Otherwise He shall be *suspended*, as giving offence to the People, and as raising a Suspicion upon the Administrator, as if He did not *salutarily* execute his Office<sup>c</sup>. The last Words put me in mind of the IV<sup>th</sup> Canon of the Council of *Gangra*, held a few Years before the *Antiochian*: Some place it in 324, some in 330; All agree, that it was not later than 340. That Canon decrees, "that if any one takes exception to a married Presbyter, as such, thinking it not lawful to receive the *Communion* at his Hands, let Him be Anathema<sup>d</sup>. Whether the *Antiochian* and *Apostolical* Canons might

<sup>b</sup> *Schelfstrate*. *ibid.* p. 222.

<sup>c</sup> Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἄν τοῦ κατελόγου τοῦ ἱεραπικῶ, ὡς φορῶς γενομένης, μὴ μεταλάβῃ, τὴν αἰτίαν εἰπάτω. καὶ εἰ ἐν εὐλογίᾳ ἢ, συγγνώμης τυγχάνειτω· εἰ δὲ μὴ λήγῃ, ἀφορίζεσθω, ὡς αἰπὸς βλάβης ζητῶν τῷ λαῷ, καὶ ὑποτίαν ἐμποιήσας κατὰ τὴν ὡς σπένγοντος, ὡς μὴ ὑγιᾶς ἀνεύγοντος. *Can. Apostol.* VI. alias VIII.

<sup>d</sup> Εἰ τις διακρίσῃ τοῦ πρεσβυτέρου γενημένου, ὡς μὴ ἁγίου, λοιταργήσαντος αὐτοῦ ὡς φορῶς μεταλαμβάνειν, ἀνάθεμα ἔστω. *Council. Gangrenf. Can. IV.* *Hard.* p. 530. *Bevereg. Pand. Tom.* I. 419.

CHAP. not have some view to that Case, in what they  
 XIV. decreed against any ones turning his Back on  
 the Communion, I leave to the Learned to  
 consider.

THE next Canon called *Apostolical* makes a like order with respect to the *Laity*, as the former had done with regard to the *Clergy*: viz. "That as many of the Faithful as came to Church, and did not abide all the Time of the Prayer and Communion, should be excommunicated, as guilty of raising disturbance in the Church". It is hard to judge certainly of the particular drift or purport of such Canons, without a more explicate Knowledge of the then present Circumstances: But it is not likely that they were ever intended to oblige all the Faithful to communicate as often as They came to Divine Service, or to abridge them of the reasonable Liberty of judging how far they were prepared for it, and whether They might not sometimes (provided it were not customary, so as to amount to contempt) abstain from it. *Balsamon*, in his Notes upon the *Apostolical Canon* last cited, calls it a very *harsh Decree*<sup>f</sup>: And so indeed it is, if interpreted with utmost rigour. But He intimates elsewhere, that the Greek Church in his Time received it with a *softening* Explication<sup>g</sup>. *Schel-*

<sup>e</sup> Πάντας τὰς εἰσόντας πρὸς εἰς τὴν ἀγίαν Θεοῦ ἐκκλησίαν, καὶ τῶν ἱερῶν γραφῶν ἀκούοντες, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἀγίᾳ μετελήθει, ὡς ἂν ἀπαξίαν ἱμπούνηται τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρὴ.  
*Can. Apost. VII. alias IX.*

<sup>f</sup> Δυσκοιμὸς δαυλύπαιτός ἐστιν. *Balsam. in loc.*

<sup>g</sup> Vid. *Beveregii* Annot. in *Apost. Can. IX. p. 21.*



*strate*, as before noted, has suggested another; and to Both I have taken the liberty to subjoyn a Third. It is not reasonable to think, that a modest and sober departure, before Communion began, (a Practice now common, and, I believe, always in use, more or less) could be looked upon as a *disturbance*: But if it was done out of *dislike*, or *contempt*, and upon *factious* Principles, then indeed it would be apt to make great *disturbance*; and That, very probably, was what the Compilers of those *Canons* were solicitous to prevent, or remedy. But I return.

I PROCEED in reciting the Principles of the *Fourth* Century, with regard to frequent Communion. *Basil* (about the Year 372.) being consulted on this Head, declares it good and profitable to communicate *every Day*; testifying withal, of the Practice of the Church of *Cæsarea*, where He was, that They celebrated the Sacrament *four* Times a Week (on *Sunday*, *Wednesday*, *Friday*, and *Saturday*) besides the *Saints Days* [Festivals of Martyrs] as often as they occurred<sup>h</sup>: But He does not say how diligent or how constant the People were in attending upon it.

*Chrysostom*, of the same Century, somewhat later, will give us the best Light, both with respect to the *Practice* of that Age, and the *Rules* whereby it was conducted. In one Place of his Works, He speaks thus: "Many par-

<sup>h</sup> *Basil*. Epist. 93. (alias 289) p. 186. Ed. Bened. Tom. III. conf. *Socrat*. Eccl. Histor. I. V. c. 22.

CHAP. " take of this Sacrifice *once* a Year, some *twice*,  
 XIV. " some *oftner*. ——— Which of them should  
 W " we most approve of? Those that communi-  
 " cate *once*, or those that do it *often*, or those  
 " that *seldom* do it? Neither the *once-comers*,  
 " nor the *often*, nor the *seldom*, but those that  
 " come with a *clean Conscience*, a *pure Heart*,  
 " and a *Life unblameable*. They that are so  
 " qualified, should come *constantly*: But as to  
 " Them that are not, *once* is too much for  
 " them. And why so? Because they will on-  
 " ly receive to themselves *Judgment* and *Con-*  
 " *demnation*, *Pains* and *Penalties*<sup>i</sup>. Here we  
 may observe how this good Father pressed up-  
 on his Hearers the Duty of *constant* Commu-  
 nion, but under caution of coming *fitly prepa-*  
*red*: Otherwise He thought, it would not be  
 barely *fruitless*, but *hurtful*. That was the stand-  
 ing Rule of the Church, the settled Principle  
 which They constantly went upon, with re-  
 spect to *Both Sacraments*. For, whatever high  
 Notions they might entertain of the *Use* or  
*Necessity* of Baptism, yet they never would en-  
 courage any Person to receive it, before they  
 believed Him well *qualified* for it; but would  
 sometimes keep the *Catechumens* back, for five  
 or ten, or twenty Years, or even to the Hour  
 of Death, rather than admit them in a State  
 of *Impenitence*, or before they had been well  
 disciplined and proved<sup>k</sup>. Sacraments were a  
 good *Superstructure*: But the *Foundation* was

<sup>i</sup> Chrysostom. in Hebr. Hom. XVII. p. 856. Edit. Paris.

<sup>k</sup> See Testimonies referred to in Bingham. XI. 6. 1.

first and principally to be looked to, the Foun-  
 CHAP. dation of *Repentance* and a *good Life*. Quali- XIV.  
 fications ought to go before Admission; and  
*Service* before *Privileges*. But I pass on.

*Chrysostom*, in another Homily, reproves the  
*Non-Communicants*, and presses frequent Commu-  
 nion in the manner here following: "In vain  
 " stand we at the *Altar*, none care to receive.  
 " I speak not barely to perswade you to re-  
 " ceive, but to make your selves *worthy*. You  
 " are not *worthy*, [you'll say] of the *Sacrifice*,  
 " or not fit to receive? Then neither are you  
 " worthy of the *Prayer*: Do you not hear the  
 " *Deacon*, when He stands up and proclaims;  
 " *As many among you as are under Penance, with-*  
 " *draw?* All that do not communicate, are  
 " supposed to be under Penance. If you are  
 " of the number of *Penitents*, you must not  
 " receive: For, He that does not receive, is  
 " under Penance. Why does He [the Deacon]  
 " say, *all ye that cannot pray, depart?* And why  
 " do you, after that, impudently stay? You are  
 " not one of Those, you'll say, but of Those  
 " who may receive. Have you then no Re-  
 " gard for That, or do you think it a slight  
 " Privilege? Consider, I beseech you &c. —  
 " Every one that does not partake of the My-  
 " steries, is shameless and impudent to stand  
 " by all the while. — You sing the *Hymn*  
 " with the rest, and you profess your self one  
 " of the *worthy*, by your not departing with  
 " the *unworthy*. With what Face then can you  
 " presume to stay, and yet not partake of the  
 " Table?



CHAP. " Table? You plead, you are *unworthy*: You  
 XIV. " are therefore unworthy to joyn in the *Pray-*  
 " *ers*, For, the Holy Spirit descends, not on-  
 " ly in the offering of the *Elements*, but also  
 " in the chanting of the *Hymns*<sup>1</sup>. *Chrysostom*  
 here pleads for *frequent* Communion, in a strong  
 affecting way, but still loses not sight of the  
 main Point, which was the receiving *worthily*.  
 The Argument He draws from *Prayer* to *Com-*  
*munion*, has been sometimes misunderstood, and  
 may here deserve to be set right. He does  
 not mean that *Prayer* in general requires the  
 same Preparation that the *Communion* does, or  
 that every one who may properly be admitted  
 to the former, may as properly be admitted to  
 the latter also. No: That would run direct-  
 ly counter to the known Principles and Pra-  
 ctice, and standing Discipline of the Church in  
 that Age: For, nothing was more usual than  
 to admit *Penitents*, of the *fourth Order*, to *Com-*  
*munion* in *Prayers*, for 2, 3, 4, or sometimes 5

<sup>1</sup> *Chrysost.* in Ephes. Hom. III. p. 887, 888.

N. B. The Communion-Hymns are by *Goar* (Euchol. p. 136.) distinguished into four.

1. ὕμνος ἀγγελικὸς. The Angelical. *Glory to God on High* &c.
2. ὕμνος χερουβικὸς. The Cherubical Hymn. in *Goar* p. 106.
3. ὕμνος τρισάγιος. *Sanctus Deus, Sanctus fortis* &c.
4. ὕμνος ὑπνίκιος. The Triumphal Hymn. *Holy, Holy, Holy,*  
 Lord &c. *Isa.* VI. 3.

But the First and Fourth are the most ancient: The Second and Third are both later than *Chrysostom*. The three last are but one *Trisagium* in the main, one *Cherubical*, or *Seraphical* Hymn, with some Variations, Additions, and Interpolations made at different Times. See *Bingham*. XIV. 2, 3. XV. 3. 9. 10. *Allix*. Dissert. de Trisagii Origine. *Renaudot*. Liturg. Collect. Tom. I. p. 228. Tom. II. p. 69.

Years, and all the while to debar them from CHAP.  
the *Holy Communion*, as not yet *worthy* to be ad- XIV.  
mitted to it<sup>m</sup>. But what *Chrysostom* meant ~  
was, that it was very absurd, and even down-  
right impudent, for a Man to claim a Right  
to stand by, all the while that the *Communion*  
was administring, and to *joyn* in those most *sa-*  
*cred* and *mystical* Prayers and *Hymns*, which were  
*proper* to it, and at the same Time to pretend  
that He was not *worthy* of it: For, if He real-  
ly was not *worthy* to *receive*, He was not wor-  
thy to be *present* during that Holy Solemnity,  
or to bear a Part in the *Prayers* which peculiar-  
ly belonged to it. I know, it has been thought  
by Persons of good Learning, that the *Fourth*  
Order of Penitents (called *συνιστάμενοι*, *consisten-*  
*tes*, in English *Co-standers*, or *Associates*) were  
allowed to be *present* during the *whole* Solem-  
nity, while prohibited from *receiving*, and that  
Sunday after Sunday, for several Years toge-  
ther; which would have been committing  
that very *Absurdity* which *Chrysostom* here so  
strongly remonstrates against. But I take that  
prevailing Notion to be all a Mistake, owing to  
the want of a right understanding the ancient  
*Canons*, and ancient *Phrases*. Those *Co-standers*  
were allowed to communicate in *Prayers* with  
the Faithful<sup>n</sup>. What Prayers is the Question.

I sup-

<sup>m</sup> Concil. Ancyran. Can. 4. 5. 8. 16.

Concil. Nican. Can. 11, 12, 13.

Basil. Can. 22. 24. 56. 57. 58. 59. 61. 66. 75.

Concil. Carthag. VI. Can. 11.

<sup>n</sup> Εὐχὴς δὲ μόνος κοινωνήσας. Concil. Ancyran. Can. 4. Κοινωνήσας

CHAP. I suppose the Prayers *previous* to the Holy Kiss, XIV. *previous* also to the Oblation; which were indeed part of the *Missa Fidelium*, or *Communion Service*, (like to our Prayer for the Church *Militant*) but were not the proper *mystical* Prayers belonging to the *Communion*, and of which *Chrysostom* is to be understood. The *Co-standers*, being the highest order of *Penitents*, had the Privilege to *stand* in the same Place of the Church with the *Faithful*, and to *abide* there, after the *Catechumens* and lower *Penitents* were dismissed; and they were permitted to *communicate in Prayer*, till the *Oblation* began, and then They also were to withdraw. This I collect, as from several other Circumstances, so particularly from hence, that the Deacons just before the *Salutation* of Peace, warned all *Non-Communicants* to withdraw°. The *Co-standers* must of course have been reckoned of that Number, being forbid to communicate; and therefore They must have been obliged to withdraw after the *preparatory* Prayers, and before

γὰρ ἐκ περισφοῶς. Ibid. Can. 6. So in the *Nicene* Canons, and *Basil's* &c.

All that did not depart with the *Catechumens*, after the Gospel, or with the *Penitents* soon after, *communicated in Prayer*, as appears by the *Apostolical Constitutions*. Μη κοινωνήσωμεν δὲ ἐν τῇ προσευχῇ, ἀλλ' ἐκρχίδωσαν μετὰ τῆς ἀνάγνωσιν τῷ νόμου καὶ τῶν ψαλμῶν καὶ τοῦ εὐαγγελίου. L. II. c. 39. The Council of *Laodicea* distinctly mentions what Prayers preceded the Oblation. Can. 19. p. 786. Harduin.

Ὁ ἐν τῇ θείᾳ ἀναφορᾷ, ὁ Διάκονος προσφωνεῖ πρὸ τοῦ ἀπασιμῶ. οἱ ἀκουῶντες πατήστε. *Timoth. Alex. Resp.* IX. 1194. Hard. Οἱ τὴν πρῶτῳ εὐχὴν εὐχόμενοι, προέλθιτε. *Apost. Constitut.* L. VIII. c. 12. Si quis non communicat, det locum. *Gregor. M. Dial.* L. II. c. 23.

the



the *Communion*, properly speaking, began. *Chry-* CHAP.  
*sofom* Himself intimates in another *Homily*, XIV.  
 that all *Non-Communicants* were warned to de- W  
 part<sup>p</sup>; and that presently after came on the  
 mystical *Hymn*, viz. the *Trisagion*: About that  
 Time, the *Co-standers*, as I conceive, withdrew.  
 Neither, indeed, is it credible, that so know-  
 ing a Person as *Chrysofom* would have repre-  
 sented it as a flaming Absurdity for a *Non-*  
*Communicant* to be present during the *whole* So-  
 lemnity, had the Custom of the Church allow-  
 ed it in the *Co-standers*, who were *Non-Com-*  
*municants*.

It may be objected, that Pope *Siricius* (about  
 A.D. 385.) allowed, or ordered some *Non-*  
*Communicants* to abide till the *whole Service* was  
 over<sup>q</sup>; and *Sozomen* speaks of the Custom of  
 the Western Churches, as obliging the Peni-  
 tents to wait all the Time of the *Communion*  
*Service*, in order to receive the Bishops Abso-  
 lution after it was ended<sup>r</sup>. These are the prin-  
 cipal Passages which have led learned Men in-  
 to a perswasion, that the *Co-standers* were used  
 to be *present* during the *whole Solemnity*. But  
 they did not observe, that the *preparatory Ser-*

ρ Μή τις τῷ κατηχουμένῳ, μή τις τῷ μὴ ἰδιότῳ, μή τις τῷ κατε-  
 σκόπῳ, μή τις τῷ μὴ δυναμένῳ θεάπεδον τῷ μέγαν ἰδιότῳ, —  
 μή τις ἀνάξιον τῷ ζώσῃ θυσίᾳ &c. *Chrysof.* Homil. de Fil. Prod.  
 Tom. VI. p. 375. Paris.

q Diximus decernendum, ut *Sola* intra Ecclesiam Fidelibus  
*Oratione* jungantur; *Sacris*, *mysteriorum celebritatibus*, quamvis  
 non mereantur, *intersint*; a *Dominicæ autem Mensæ* convivio  
 segregentur &c. *Siric. Epist.* p. 848. Harduin.

r Πληρωθείσης τῆς τοῦ Θεοῦ λειτουργίας. *Sozom. L. VII. c. 16.*  
 p. 300. Ed. Cant.

CHAP. vice was called the *Service*, or the *Mass*, and  
 XIV. that the *Communion*, properly, began not, till  
 ~~~~~ that Service was ended, and the Non Com-  
 municants were withdrawn. *Gregory Turonensis*
 of the Sixth Century, may help to clear this
 matter: He speaks of the *Communion's* begin-
 ning, after the *Masses*, or *Liturgies* were ended^f.
Cyprian, long before, spake much after the same
 way^t. And even *Justin Martyr*, has made men-
 tion of the *common* Prayers, as ended, before the
 Communion began, before the Holy *Salutation*:
 And soon after He takes notice of the subse-
 quent *Prayers* and *Thanksgivings* proper to the
 Communion^u. Those subsequent Prayers were
 what *Chrysostom* spake of, as altogether improp-
 er for any to joyn in, or to be present at,
 except the *Communicants* themselves. A learn-
 ed Writer of our own observes, that “ what
 “ in *Chrysostom's* Time, was reckoned a Crime,
 “ was presently after accounted a piece of De-
 “ votion, for the People to stay and hear the
 “ whole Solemnity of the Service, till the Time
 “ of communicating, and then they might de-

^f Ubi peractis sollempnibus, ad Sacrosanctum Altarium commu-
 nicandi gratia accessisset &c. *Gregor. Turon. L. IX. N. 3. p. 419.*

Cumque expletis missis, Populus cepisset Sacrosanctum Corpus
 Redemptoris accipere. *Greg. Turon. de Mirac. Martin. L. II.*
c. 47. p. 1069. conf. Mabillon. de Liturg. Gallican. p. 35. 36. 51.

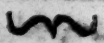
^t Ubi vero sollempnibus adimpletis, Calicem Diaconus offerre
 presentibus cœpit &c. *Cyprian. de Laps. p. 132. Ed. Oxon.*

^u Ἀλλήλους φιλήμασι ἀσπαζόμεθα, παυσάμενοι τῷ εὐχῶν. ἔπειτα
 προσφίεταί τῷ προεστῇ τῷ Ἀδελφῶν ἄρτοι, καὶ πτόλον ὕδατος, καὶ
 κράματος. Καὶ οὕτως λαβὼν, αἶον ἔδειξεν τῷ πατρὶ τῷ ὅλῳ, διὰ
 τοῦ ὀνόματος τοῦ ἡοῦ, ἔ τοῦ πνέματος τοῦ ἁγίου, ἀναπίμπει.
Just. Mart. Apol. 1. p. 95, 96. Ed. Thirlb.

“ part

“ part without partaking of the Communion: CHAP.

“ Which was plainly a Relaxation of the an- XIV.

“ cient Discipline, and a deviation from the 

“ Primitive Practice”. For this He refers to the Council of *Agde* of the Year 506, and to the first Council of *Orleans* in 511. I take not upon me to defend what was done in later Times, but to clear *Chrysostom's* Argument, as consonant to the Principles and Practice of that Age with respect to *Non-Communicants*, whether *Co-standers* or others. However, I must observe with respect even to the Councils of *Agde* and *Orleans*, that no Order was made for *Non-Communicants* to stay during the whole Solemnity of the Communion: Only, they were obliged to wait for the Bishop's *Benediction*, (which was previous^x to the most solemn Part of the Service) and then to depart. So that tho' the dismissal of the *Non-Communicants* might perhaps be deferred somewhat later now, than in *Chrysostom's* Time, yet dismissed They were before the Communion properly came on; and the Absurdity which *Chrysostom* complained of, That of staying out the whole Solemnity without communicating, never was admitted in those Days.

THE principal use I had in view, by what I have here said, was to take off a kind of popular Plea, which has been sometimes urged in the Name of *Chrysostom*, that every one who

^w Bingham. XV. 4. 2.

^x Vid. Bona. de Reb. Liturg. L. 2. c. 16. n. 1. 2. p. 664. &c. Mabillon. de Liturg. Gallic. L. I. c. IV. n. 14. p. 35. Calvoer. Ritual. Ecclesiast. Vol. I. p. 713. Bingham. XV. 3. 28. 29.

CHAP. may be admitted to *Prayers*, ought to be admitted to *Communion* also; and that there is no more reason for absenting from the *Communion*, on account of *unfitness*, than there is for absenting from *Prayers* on the like Account: For, it is pleaded, that either a Man is fit for *Both*, or for *Neither*. *Chrysostom* never said, or most certainly never meant any such Thing: So that his *Authority* ought to be out of the Question. As to the *Reason* of the Case, the Plea can never hold upon that foot. It is true, *Prayer* requires some *Preparation*; and a Man may pray *unworthily*, as well as communicate *unworthily*: And his *Prayer*, in such Circumstances, may be vain and fruitless. But yet it is no where said, that He who prays unworthily, shall be *guilty of the Body and Blood* of the Lord, or that He shall draw down *Judgment* upon Himself, by doing it. Neither is all *Prayer* so sacred and solemn as *Sacramental Prayer*, nor is any mere *Prayer* a *federal Rite*, like a *Sacrament*: Nor does the want of due *Preparation* in *Prayer* (tho' a culpable neglect) so directly tend to frustrate the most *sacred Ties*, and to turn all Religion into *Hypocrisy* and *Form*, as the want of it in the other Case does: Therefore, the two Cases are by no means *parallel*, but *similar* only, and that in great disproportion. And hence it was (as I before hinted) that the Ancients, while they admitted *Catechumens* to some *Prayers*, proper to them, and the lower degrees of *Penitents* to *Prayers*

y *Prov.* XV. 8. *Isa.* I. 15.

proper

proper for them, and the highest order of Penitents to some part of the *Communion-Prayers*, XIV. as not improper for them, yet they debarred even the best of them, sometimes Month after Month, or Year after Year, as not yet *worthy* to receive the Holy Communion.

I MAY now proceed somewhat farther with *Chrysostom*. In another Homily, after He had been speaking of the *danger* of receiving *unworthily*, He adds: "I speak not this to deter you from coming, but from coming *carelessly*. For, as there is *danger* in coming *carelessly*, so there is *Famine* and *Death* in the not partaking at all of the *mystical* Supper. This Table is, as it were, the *Sinews* of our Souls, the girding up of the Mind, the support of our Confidence; our Hope, our Health, our Light, our Life^z. Here the eloquent Father seems to make it not so bad to receive *unworthily*, as to forbear receiving at all: For, He represents the one as *dangerous*, the other as *fatal*. If so, the *unworthy Non-Communicant* would be in a worse condition than the *unworthy Communicant*; and it would be *safest* to receive at all Adventures: And if that were admitted, it would be hard to justify the ancient *Discipline* with respect to either *Sacrament*. But here we must answer with distinction. Supposing the *unworthiness* equal in Both, there is equally *contempt* in both Cases, but not *equal* contempt; for the *unworthy Communicant* is guilty of a *greater* contempt than the other,

^z *Chrysostom*. in 1 Cor. X. Hom. XXV. p. 262.

CHAP. and is the most *profane* of the two, incurring
 XIV. *greater* Damnation. As it were *better* not to
 have known the way of Life, than to go counter to it^a, so it were *better* never to take the Sacrament, than to *profane* it as constantly as we take it. So then, to neglect it out of contempt, is indeed *Famine* and *Death*: But still the other is more *dangerous*, as exposing the Person to still *sooner* Death, and more *grievous* Punishment; which I take to be *Chrysostom's* real meaning. Nevertheless, if a Man only *suspects*, or *doubts* within Himself, whether He is fit to receive, it will certainly be his *safest* way to receive; and his humble Modesty, if really such, will it self be a commendable Part of his *Preparation*^b. The *degrees* of unworthiness are many and various, and no Man is strictly *worthy*: A *sincere*, tho' for the present *weak*, Resolution to amend in every known Instance of Disobedience, seems to be ordinarily a sufficient Security. against the *Danger* of receiving *unworthily*.

Century the Fifth.

THE first Council of *Toledo*, in the Year 400, made an Order about those who were observ'd never to come to *Communion*, that They should be *admonished* for such their habitual, and total neglect, and if They did not reform, should be obliged to submit to *Penance*^c. This De-

^a 2 *Pet.* II. 21.

^b See *Luke* XVIII. 13, 14.

^c De his qui intrant in ecclesiam, & deprehenduntur nunquam communicare, admoneantur, ut si non communicant, ad Pœnitentiam accedant &c. *Concil. Tolet. I. Can. 13.*

cree appears very mild and moderate, as being CHAP. pointed only against those who *constantly* ab- XIV. sented, and as prescribing an *Admonition* before the Censure; and at length *excommunicating* Those only, who had in a manner excommunicated Themselves. No doubt but such Order might have a very good Effect upon Those who were barely *supine* and *careless* in that Article, otherwise leading innocent Lives: But perhaps *Exhortation* or *Admonition* alone might have been sufficient to as many as were *well-disposed*; and as to the rest, *Censure* might be thought too much: For, who shall *force* a Man to *repent*? or how is it Repentance, if it is not *free*? Or what signifies the coming to the Lord's Table in *Hypocrisy*? These Considerations have their weight: And therefore *Excommunication* in such a Case, so far as it is justifiable, must be maintained upon some other Principle, such as the *necessity* of removing notorious *Offences* or *Scandals*, for fear of *Contagion* to the rest, and for fear of bringing an *Infamy* upon the whole Body, by such *Connivance* as might look too like an *Allowance* of so shameful a Neglect. The *general good* of the Church, in some Cases, ought to over-rule all such Considerations as have been before mentioned. For example: There are, suppose, ten Thousand *officiating* Clergy in a Nation, who may be obliged by the Laws of Church and State, to administer and to receive the Holy Communion, so often, be they *prepared* or otherwise. In such a Number, some Hundreds, it may

CHAP. may be, may officiate and receive not duly
 XIV. prepared. Let Them look to that: The Church
 is clear so far, because the necessity of the Case,
 and the general good so requires. It would be
 trifling here to urge, that it is forcing Men to
 profane the Holy Sacrament, or forcing them
 to repent and amend: That must be risked up-
 on higher and more weighty Considerations:
 For, God's People must not be deprived of the
 Benefit of the Sacrament, in such Cases. There-
 fore, I observed, that the Considerations be-
 fore mentioned have their weight; as indeed
 they ought to have; but so far only, as they
 are not opposed to other Considerations of a
 more general Nature, and of still greater weight.
 But I pass on.

THE same Council made a strict Order, that
 such of the Clergy as came not to the daily
 Prayers and Communion, should be deposed,
 if They did not reform after Admonition^d.
 By this we see that daily Communion were yet
 kept up in some Churches. Which appears
 likewise from the Testimonies of Jerome^e, and
 Austin^f of that Time. Some Christians, of that

^d Clericus, si intra Civitatem fuerit, vel in loco quo ecclesia
 est, aut Castello, aut vico, aut villa, & ad Ecclesiam ad Sacrifi-
 cium quotidianum non accesserit, Clericus non habeatur, si castiga-
 tus per satisfactionem veniam ab Episcopo noluerit promereri.
 Concil. Tolet. I. Can. 5.

^e Scio Roma hanc esse consuetudinem ut Fideles semper Christi
 Corpus accipiant: Quod nec reprehendo, nec Laudo; unusquis-
 que enim in suo sensu abundat. Hieron. adv. Jovin. p. 239.
 conf. Ep. 52. ad Lucin. p. 579. Edit. Bened.

^f Alii quotidie communicant Corpori & Sanguini Domini, alii
 certis diebus accipiunt. Augustin. Epist. ad Jan. 54. (alias 118.)
 p. 124. Tom. II. Ed. Bened.

Age, were so scrupulous in that matter, that **CHAP.**
 They thought Themselves under a strict Obligation to communicate, if possible, *every Day*. **XIV.**
 Others thought otherwise; and St. *Austin* was
 consulted upon the Question. It was pleaded
 on the Side of *daily* Communion, that every
 one ought to communicate as *often* as He *wor-*
thily might; and that if He was not *debarred* by
 Church-Censures from it, He might be look'd
 upon as *worthy*, the Church being judge of that
 Case. On the other Side it was pleaded, that
 some particulat *chosen* Days, when a Man might
 be most *recollected*, and best *prepared*, were pre-
 ferable; for so the greater *Reverence* would be
 shewn towards the Sacrament, and it would
 be more likely to answer its end and use. St.
Austin did not care to determine for either,
 but took a middle way to compromise the
 Dispute; which was to advise both Parties (as
 they intended the same Thing in the main) to
 shew their *Reverence* to the Sacrament in their
different ways, according to their respective per-
 swasions. For says He: "Neither of them real-
 ly *dishonours* the Lord's Body and Blood,
 " while both contend, only in a different way,
 " who shall do most Honour to the blessed
 " Sacrament. For, neither did *Zaccheus* and
 " the *Centurion* strive together, or one prefer
 " Himself before the other, when the former
 " gladly *received* our Lord into his House, and
 " the latter said, *I am not worthy* that *thou shouldst*
 " *come under my Roof*: But both did Honour to
 " our Saviour in their *several*, or rather con-
 " trary

CHAP. " *trary* ways; Both were Sinners and both
XIV. " found Mercy. — So here, one out of Re-

W " *verence*, dares not partake *every Day*: Ano-
" ther out of the same *Reverence*, dares not omit
" it a *single Day*. All is well, so long as there
" is no *contempt* in either Case, upon the Holy
" Sacrament. This Resolution of St. *Austin*
was most certainly very wise and just, suitable
to the Question as there stated, whether a Man
should communicate *every Day*, or only upon
some *select Days*, when fittest for it. But had
the Question been, whether it were sufficient
for Persons fitly prepared to communicate *once*,
or *twice* a Year, or the like; He would have
said *no*, but *oftener*; either *every Month*, or *eve-*
ry Week, if opportunity offered. *Gennadius*, who
lived in the close of the same Century (about
A. D. 495;) determined as cautiously about *daily*
receiving, neither approving nor disapproving it:
But *Weekly* receiving He spoke fully up to, re-
commending it as highly proper for all that
were competently *prepared*, that is, for all that
were sincerely penitent, and were not under
any *prevailing* Inclination to Vice^h.

Century
g Neuter enim eorum *exhonorat* Corpus & Sanguinem Domini,
sed saluberrimum Sacramentum certatim *honorare* contendunt.
Neque enim litigaverunt inter se, aut quisquam eorum se Alteri
proposuit, *Zachaus* & ille *centurio*, cum Alter eorum gaudens in
domum suam suscepit Dominum, Alter dixerit; *non sum dignus*
ut intres sub tectum meum: Ambo Salvatorem Honorificantes di-
verso, & quasi *contrario* modo; ambo peccatis miseri, ambo mi-
sericordiam consecuti. — Ille honorando non audet *quo-*
tidie sumere; & ille honorando non audet *ullo die* pratermittere.
Contemptum solum non vult *cibus iste* &c. *Augustin. ibid.*

p. 125.

h *Quotidie* Eucharistiæ Communionem percipere, nec laudo
neq

IN the beginning of this Century (about A. D. 506.) the Council of *Agde*, in *Gaul*, obliged the *Laity* to receive three Times a Year, at least, at the three great Festivals, *Christmas*, *Easter*, and *Whitsonide*¹. It is the first Precedent of that kind; and some very pious and serious Christians have wished, that it never had been set, because it might furnish an handle to many for imagining that They were under no Obligation to *greater* frequency. But the Council designed no such Inference; which at best is but a perverse Construction of the Thing: Only, They considered, that to oblige Persons to receive *weekly* was impracticable; and to exhort them to *frequency* at large, without specifying any *certain* Times, was doing nothing; and that if ordinary Christians were left to themselves, they would not, probably, communicate so often as *thrice* in the Year, nor *twice*.

OTHER Councils, later in the same Cen-

nec vitupero: Omnibus tamen *dominicus diebus* communicandum suadeo & hortor; si tamen mens in affectu peccandi non sit Nam habentem adhuc *voluntatem* peccandi, *gravari* magis dico Eucharistiæ perceptione, quam purificari. Et ideo quamvis quis peccato mordeatur, peccandi non habeat de cætero voluntatem, & communicaturas satisfaciat Lacrymis & Orationibus, & confidens de Domini miseratione, qui peccata piæ confessioni donare consuevit, accedat ad Eucharistiam intrepidus & securus. Sed hoc de illo dico, quem *Capitalia & Mortalia* peccata non gravant. *Gennad. Massil.* inter August. Opp. Tom. VIII. App. p. 78. Ed. Bened.

i *Seculares*, qui *natali Domini, Pascha, & Pentecosten*, non communicaverint, *Catholici* non credantur, nec inter *Catholicos* habeantur. *Concil. Agathens.* Can. XVIII. p. 1000. *Hard.*

CHAP. tury, revived the more ancient Rules: The
 XIV. Councils of *Braccara* and *Luta* in *Spain* (A. D.
 572.) approved of the Collection of old Ca-
 nons drawn up by *Martinus Braccarensis*; among
 which is the second *Antiochian* Canon, above
 recited, being the 83^d in that Collection^k. Af-
 terwards, the second Council of *Mafcon* (A. D.
 585.) endeavoured to reinforce *weekly* Commu-
 nions, obliging both Men and Women to com-
 municate every *Lord's Day*, under pain of *Anathe-*
ma^l: Which was severe enough, unless we
 may understand it only of their absenting in
 way of *Scorn*, or *Contempt*.

Century the Seventh.

I MAY here take notice, that the Council
 of *Autun*, in the Year 670^m, revived the above
 mentioned *Canon* of the Council of *Agde*, about
 communicating *three* Times a Year, at the three
 great Festivals. In this Century, the *Greeks* used to
 communicate *weekly*; and such as neglected three
 Weeks together, were excommunicated: But

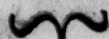
^k *It is thus worded*: Si quis intrat Ecclesiam Dei, & Sacras
 Scripturas audit, & pro *Luxuria* sua avertit se a *Communione* Sa-
 cramenti, & in observandis mysteriis declinat constitutam *Regu-*
lam disciplina, istum talem projiciendum de Ecclesia Catholica
 decernimus &c. Concil. *Braccarens.* & *Lucens.* Can. 83. Hard.
 Tom. III. 400.

^l Decernimus, ut omnibus *Dominicis diebus*, Altaris oblatio ab
 omnibus *viris & mulieribus* offeratur tam Panis quam vini, ut
 per has immolationes, & Peccatorum fascibus careant, & cum
Abel, vel cæteris justis offerentibus promereantur esse consortes.
 Omnes autem qui definitiones nostras per Inobedientiam evaeu-
 are contendunt, *Anathemate* percillantur. Concil. *Matifcon.* II.
 Can. 4. Hard. Tom. III. 461.

^m Concil. *Augustodunens.* Can. XIV. Hard Tom. III. p. 1015.

in the Church of Rome, the People were left more to their own Libertyⁿ. CHAP. XIV.

Century the Eighth.



VENERABLE Bede in his Epistle to Ecgbriht ABp. of York, in the Year 734, has a Passage to our Purpose, worth the noting. He writes thus: "The Teachers — should instruct the
 " People, how salutary *daily Communions* might
 " be to all kinds of Christians; a Point which
 " the Church of Christ thro' all *Italy, Gaul,*
 " *Africa, Greece,* and the whole *East*, have much
 " at Heart, as you well know. This so solemn
 " Service of Religion, and devout Sanctifica-
 " tion to Godward, is so far sunk, almost
 " among the whole *Laity*, by negligence of
 " their Teachers, that even those among them
 " who appear to have a more than ordinary
 " Sense of Religion, yet presume not to receive
 " oftner than at the three great Feasts, of the
 " *Nativity, Epiphany, and Easter*: Tho' there are
 " innumerable Persons of very innocent and
 " chaste Conversation, Boys and Girls, young
 " Men and Maidens, old Men and Matrons,
 " who' without the least Scruple of Doubt,
 " might well receive every *Lord's Day*, or over
 " and above, upon all the Festivals whether of
 " *Apostles, or Martyrs*; as you have seen with
 " your own Eyes, in the Holy, Apostolical
 " Church of Rome^o. FROM

n Græci omni Dominica die communicant, sive Clerici sive Laici, & qui tribus dominicis non communicaverint, excommunicantur. Romani similiter communicant qui volunt, qui autem noluerint, non excommunicantur. *Theodor. Pœnitential. p. 46.*

o ——— quam salutaris sit omni Christianorum Generi quotidianis

CHAP. FROM this remarkable Paragraph, we may
 XIV. observe, that even so late as the *VIIIth* Cen-
 tury, *daily* Communion were still kept up,
 among some of the *Clergy* at least; and that all
 the Christian Churches, or Church-Guides of
 best note, wished to have the like prevail among
 the *Laity*, and had laboured that Point, as far
 as they could: But as that was impracticable,
 Hopes however were conceived, that *weekly*
 Communion, and more, might yet take place,
 if due care were taken; and that it was in some
 measure owing to the Remissness of Pastors,
 that *Communion* was grown so rare and uncom-
 mon among the *Laity* of the better Sort; who
 neglected the Communion, when competent-
 ly qualified for it, only for want of *Opportuni-
 ty*, or for want of being *reminded* of it and *ex-
 horted* to it, or else out of *Ignorance*, *Supineness*,
 or the like, more than out of any *dislike* to it,
 or *unfitness* for it: Which may also be the case
 at this very Day.

WHAT has been here offered may be suf-

tidiana Dominici Corporis ac Sanguinis Pereceptio; juxta quod
 Ecclesiam Christi per *Italiam*, *Galliam*, *Africam*, *Graciam*, ac
 totum *Orientem* soleter agere nosti. Quod videlicet genus Reli-
 gionis ac Deo devotæ Sanctificationis tam longe a cunctis pene
 nostræ Provinciæ *Laicis*, per incuriam docentium, quasi prope
 peregrinum abest, ut hi qui inter Religiosiores esse videntur, non
 nisi in *Natali Domini*, & *Epiphania*, & *Pascha* Sacrosanctis my-
 steriis communicare præsumant; cum sint innumeri innocentes &
 Castissimæ Conversationis Pueri & Puellæ, juvenes & virgines,
 Senes & Aëus, qui absque ullo Scrupulo controversiæ; *omni dei
 Dominico*, sive etiam in *Natalitijs* Sanctorum *Apostolorum*, sive
Martyrum (quomodo ipse in Sancta Romana & Apostolica Ecclesia
 fieri vidisti)ysteriis Cœlestibus communicare valeant. *Bed.
 Epist. ad Egbert. p. 311. Edit. Cant.*

ficient,

ficient, I conceive, to give a competent Idea CHAP.
 of the State of *frequent Communion*, for the first XIV.
Eight Centuries: And I need not go lower; ex- W
 cept it be to throw in a word or two of what
 has been done, as to this Article, since the *Re-*
formation.

THE *Lutherans*, we are told, by one that de-
 clares He is *well assured* of it ^p, do in this Par-
 ticular, excel all other Protestants: For They
 have a Communion every *Sunday* and *Holiday*
 throughout the Year. *Calvin* and *Beza*, and
 the *French Churches* laboured to restore *month-*
ly, or *weekly* Communions; but strictly insisted
 upon *four Times* a Year, under pain of *Con-*
tempt ^q. Our own Church has taken good care
 about *frequent Communion*, Time after Time[†].
 She has been one while charged as doing *too*
little, and another while charged as doing *too*
much: An Argument that She has competent-
 ly observed the *golden mean*. But in compli-
 cated Cases, where there is no passing any cer-
 tain Judgment, without a large comprehensive
 view of a vast variety of Circumstances, it is
 impossible to please every Body, or even to
 satisfy all the honest and well-deserving. In
Q. Elizabeth's Time, Mr. *Cartwright* managed

^p *Johnson*. Unbl. Sacrif. Part II. p. 151. But compare *Cal-*
woer, a *Lutheran*, who gives but an indifferent Account of the
Number of their Communicants, being left to their own *Liberty*,
 and no Times fixed. *Calwoer*. de Rit. Eccl. Tom. I. p. 758.

^q *Bingham*. French Church's Apology. c. XIV.

L'Arroque. Conformity of the reformed Churches of France.

p. 246.

[†] See *Wheatly* on the Common Prayer. p. 326.

CHAP. the Charge of *Remissness* against us, in that Article: He would have had the *generality* oblig'd to communicate constantly (except in Cases of *Infirmity*, or *Necessity*) under pain of *Ecclesiastical* censure, yea and of *Civil Penalties*^f. Dr. *Whitgift*, on the other hand, pleaded for *moderate* Counsels, and *convenient* Discipline, considering the *End* and *Use*, and how it might best be attained^t.

It is well known what *Canons* have been since made to inforce *frequent* Communion^u: *Moderate* enough, if compared with *ancient* *Canons*, or even with those of other *Reformed* Churches. For, no express mention is made of *excommunicating* for neglect, but the Affair is in a great measure left to the *prudential* care of the *Diocesan*, as is just and proper. Nevertheless, Exceptions have been taken to the Severity of those *Canons*, and the Charge has been well answered by our learned *Divines*^w: And there is no occasion now to enter into that Dispute. However, I am perswaded, that *Instruction* and *Exhortation*, generally, are the best and most effectual Methods of promoting *frequent* Communion, so as to make it answer its true *End* and *Use*. The most *religious* kind of Persons will of course communicate as often as

^f Cartwright. Reply to *Whitgift* p. 117. Reply to *Whitgift's* Defence Part. II. p. 148.

^t *Whitgift*. Defence of his Answer to the Admonition p. 539. &c. Compare *Hooker*. B. V. §. 68. p. 247. Edit. 1723.

^u *Canons* of 1603. Can. 13. 21. 22. 23. 24. 112.

^w *Falkner*. Libert. Eccl. B. I. c. 5. p. 205. &c.

Sherlock. Defence of *Stillingsfleet*. p. 119.

Bingham. French Church's Apol. B. III. c. 14.

they have opportunity: The *impenitent* or *irre-* CHAP.
ligious will not *choose* to communicate at all; XIV.
neither is it fit that They should, because, while
they continue such, it would do them no good,
but harm. There remain only the *supine, care-*
less, and ignorant, but well-disposed, (such as *Bede,*
before cited, spake of) who perhaps make up
the main Body of Christians: And They are
to be dealt with in a tender, engaging man-
ner, either by *Exhortations* from the Pulpit, or
by *private* Instruction, or by putting good *Books*
into their Hands. Much probably might be
done, in this way, towards reviving *frequent*
Communions, if suitable Care and Diligence
were used in it. But I have said enough on
this Article, and it is now Time to conclude.
I once thought of adding a Chapter upon the
Comportment proper at, and after receiving the
Communion: But these Papers are already
drawn out into a Length beyond what I at
first suspected; and I may the more conveni-
ently omit what relates to the *Demeanor* proper
at and after receiving, since it is well provided
for by most of the little *Manuals* which are
in every ones Hands, and particularly by Bp.
Taylor's Worthy Communicant. Chapter the VIIth.

WHAT I have endeavoured all the way,
has been to maintain the dignity of a venera-
ble Sacrament, by the Light of *Reason, Scrip-*
ture, and Antiquity, against unreasonable At-
tempts to depretiate or undervalue it. The
common methods of *Subversion* begin with
lessening the Work of *Preparation*, and then

CHAP. go on to sink the *Benefits*: The next Step, in
 XIV. the Progress, is to reduce the whole to a bare
 ~ Memorial, a Memorial of an *absent* Friend,
 Master, or chief Martyr; passing over the *Di-*
vine Perfections of our Lord, and the all-suf-
 ficient *Merits* of what He has done and suffer-
 ed for us. Now, in order to build up again,
 as others pull down, the Business of these Pa-
 pers has been to shew, that the Sacramental
Memorial is a Memorial of Christ *God-Man*,
 who died a willing *Sacrifice* for the Sins of
 Mankind; and that it is not a bare *Memorial*,
 or *Representation* of something once done and
 suffered, but a real and present *Exhibition* of
 the *Graces*, *Comforts*, or *Blessings* accruing there-
 from, to every *worthy* Receiver: That therefore
 proper *Acknowledgments* and *Engagements* are ex-
 pected from us, and Those require suitable *Pre-*
parations, and *Qualifications*, and a *Deportment*
 thereto corresponding; in a word, *Self-Exami-*
nation, and *Self-Approbation* beforehand, serious
 Resolutions of *Amendment* at the Time, and a
 conscientious Care afterwards, to persevere in
 well-doing to our Lives End.

F I N I S.

E R R A T A.

PAG. 31. in Not. lin. 8. read *ἀσπεί*. P. 130. in Not. lin.
 5. read *ἵ*. P. 211. lin. 13. read choice of. P. 230.
 lin. 13. read Christians. P. 259. lin. 21. read Operation.
 lin. 32. read can now really. P. 261. lin. 30. read Sacra-
 ment. P. 364. lin. 13. read doubtful which. I will —
 P. 369. lin. 23. read the. P. 440. lin. 15. read Covenant.
 P. 459. in Not. lin. 3. read cum. P. 460. lin. 23. read indeed.

